

صدائے دل

An **Echo** From the **HEART**

A collection of lectures delivered by:
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(former rector of Dar al-Ulum Falah-e-Darain, Tadkeshwar)

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COMPILER'S NOTE

The book, *A call from the heart*, is a collection of speeches delivered in different places of the world and on different occasions by my beloved mentor, Hadrat Maulānā 'Abdullāh Sāhib Kāpaudrī, *may Allāh perpetuate his blessings forever and ever.*

Since Hadrat's talks in those countries were before audiences who were not conversant with the Urdu language, he simplified his language with the purpose of conveying Islam and the voice of his heart to them. Consequently, when these words were penned down, it seemed as though they were not his own. I compiled these lectures from cassette tapes.

When reading this book, the reader should bear in mind that this is not a formal written work. It is a gist of lectures prepared from cassette tapes. It is thus not a written style but a spoken style. I request the reader to try to read this book with this background in mind.

Hadrat Muftī 'Abd al-Qayyūm Sāhib, assistant muftī of Jāmi'ah Dhabel, was the person who actually appointed me for the task of compiling this book. May Allāh ﷻ reward him. Āmīn.

May Allāh ﷻ reward the son of Hadrat Maulānā ‘Abdullāh Sāhib and my class-mate, Hāfiz Muhammad Ibrāhīm Sāhib who phoned me periodically from Britain – inquiring about the progress of the book and taking an active part in its compilation. May Allāh ﷻ shower His special grace on this family, accept this book and make it a means of our salvation. May Allāh ﷻ protect Hadrat and enable his contribution to continue till the day of Resurrection. Āmīn.

Was salām

Faqīr Salāh ad-Dīn Sayfī Naqshbandī

Compiler's Note

By the grace of Allāh *ta'ālā*, this series – *An Echo From The Heart* – was very well received within the country and abroad. The scholars expressed their approval of it. The English translation of the first three volumes has also been published. A long time has passed since the publication of the third volume. Certain impediments and essential matters prevented us from presenting the fourth volume. Nevertheless, as the saying goes “better late than never”, the fourth volume is now presented to the reader. It is hoped that it will also be received with appreciation. We sincerely apologize to the readers for having made them wait so long.

والعذر عند كرام الناس مقبول

Hadrat Hāfiz Ibrāhīm Patel Sāhib, the honourable son of Hadrat Maulānā 'Abdullāh Kāpaudrī rahimahullāh, has been repeatedly asking me to publish the fourth volume. He was most kind to provide his valuable assistance in the course of compiling this volume. I express my heartfelt gratitude to him.

Similarly, Hadrat Maulānā Ismā'īl Sāhib Patel had been providing me with guidelines, words of advice and assistance at every step of the way. I express my utmost thanks to him. May Allāh *ta'ālā* proliferate the services of the children of Hadrat Maulānā rahimahullāh and confer them with goodness and blessings in both worlds. Āmīn.

We are deeply indebted to Janāb Shabbīr Bhāi Lūlat Sāhib, a resident of Zambia, who assisted us in the printing of this volume as he did for the previous

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volumes. May Allāh *ta'ālā* reward him with the best of rewards in both worlds. Āmīn.

Ismā'īl ibn Yūsuf Kauthar Falāhī Kausārwī



FOREWORD

**Hadrat Maulānā Dhūl Fiqār Ahmad Sāhib
(Professor of Hadīth, Dār al-‘Ulūm Falāh
Dārayn, Tadkeshwar, Gujarat)**

The book, *A call from the heart*, is a collection of speeches of a well-known, famous and pious personality who was a principal of Dār al-‘Ulūm Falāh Dārayn for over twenty five years, and is presently its rector (*ra’īs*). He has been residing in Canada for the last eight years. He visited London, America, South Africa, Zambia, Malawi, Panama, Barbados, Baghdad, Syria, Jordan, Saudi Arabia, Turkey, and many other countries of the world, and conveyed the message of Islam to the people of these countries. Big universities invite him for educational and preparatory counselling, and appreciate his words of advice. Thousands of his students are serving Islam in India, Zambia, Malawi, London, America, South Africa, Canada and Saudi Arabia. He is a great scholar of the Arabic and Urdu languages and wrote several books in both languages. He is an insightful personality and is fully conversant with contemporary conditions. Allāh ﷻ placed great concern for the *ummah*, and for the reformation and progress of the youth in his heart.

We are confident that this “call” of an ‘*ārif* (a person who has truly recognized Allāh ﷻ) will not be a call in the barren desert. Instead, not only will every person lend an ear to this call, but will experience pride at responding to it with his heart, and make it a means to rectify his worldly life, and the Hereafter.

Dhūl Fiqār Aḥmad, *may Allāh forgive him.*
Dār al-‘Ulūm Falāḥ Dārayn, Tadkeshwar

FOREWORD

**Hadrat Maulānā Muftī Sa'īd Aḥmad Sāhib
Pālanpūrī dāmat barakātuhum
Shaykh al-Ḥadīth, Dār al-'Ulūm Deoband**

الحمد لله وكفى وسلام على عباده الذين اصطفى، أما بعد

In the Ramaḍān of this year – 1428 A.H. – I received a valuable book while I was in London. The book is titled *An echo from the heart*. This book is a collection of lectures delivered by the pride of Gujarat, the proficient litterateur, Hadrat Maulānā 'Abdullāh Sāhib Kāpaudrī dāmat barakātuhum. Two volumes have already been printed, and the third volume is in the process of publication.

Hadrat Maulānā's son, Hāfiẓ Muḥammad Ibrāhīm Sāhib, who is presently residing in London, insisted I write a foreword to the third volume. I thought about it for several months as to what I should write. Should I write about the book? This will be of no use because as the Persian saying goes, the true identity of musk is that its fragrance must engulf a person automatically. There is no need for the perfumer to speak highly of it. The one who is beloved to you does not have to bother about his/her appearance [he or she will still be beloved to you]. When something emanates from the heart, it has its effect.

I read different sections of both volumes during the hours of solitude in Ramaḍān. My heart was overjoyed at times, and my eyes were reduced to

tears at other times. When the speaker described the insensibility of our people, it was as though he was warning them of an army which is about to attack them. His words become portraits of emotions. He brings in academic points, quotes the sayings of the elders, describes the weakness of Europe – and all this causes the joy of the speech to multiply.

I then thought about writing something about the speaker himself. But I found him to be a conglomeration of many merits. So how can I describe them all? His mastery of the Arabic and Urdu languages, concern for our people and the *ummah*, and expertise in the field of administration are all qualities in which he has no equal.

I know him since childhood. We studied *Hidāyah* (volumes one and two) together. He was much elder than me. He stopped his studies in Dhābel after he was put in charge of Maulwī ‘Abd ar-Raḥmān, Maulwī ‘Azīz ar-Raḥmān and Maulwī Ḥabīb ar-Raḥmān Gārdī; and came to Dār al-‘Ulūm Deoband. He used to attend the *Hidāyah* classes as a listener [not as a registered student]. I was a student of this class. We used to sit next to each other and study from the same book.

Later on, we worked not only in the same area, but in the same district. In this way, I had an opportunity to study Maulānā closely, and we used to have many private discussions. He is a planner, a thinker, big-hearted, extremely hardworking, and desirous of the progress of others. But he left all his work before time. In essence, to a certain extent, the

doctors got him sick, some of his associates also vexed him, and his children also pulled him towards themselves. One was drawing him to Canada, another to Malawi, and another to London. Thus, as the saying goes: if a person receives his bread for free, who is going to do farming?

However, Allāh *ta'ālā* created good in all this as well, in the sense that Hadrat began delivering lectures in various places. These have been penned by his son, Hāfiz Ibrāhīm Sāhib and a few students. Other lectures were compiled from tape recordings. Two volumes of these lectures have been printed. They have been purchased immediately and people everywhere are reading them. This third volume is now in the process of publication. May Allāh *ta'ālā* accept this volume and also the other volumes which are to follow. May Allāh *ta'ālā* enable the *ummah* to benefit tremendously from this great treasure. This is most certainly easy for Allāh *ta'ālā*.

All praise is due to Allāh, the Rabb of the universe. Salutations to the Noble Prophet, his family and all his companions.

Dictated by Sa'īd Ahmad Pālanpūrī, *may Allāh pardon him*.

Servant of Dār al-'Ulūm Deoband

5 Safar al-Muzaffar 1429 A.H.

PUBLISHER'S NOTE

I write with absolute joy and pleasure that the second volume of *An Echo From The Heart* has been completed and presented to the reader. Let alone myself, many '*ulamā*' were waiting anxiously since a long time for the publication of this book. I am extremely grateful to Allāh *ta'ālā* for having fulfilled an ardent desire and wish of mine. I hope He enables the continuation of this series and also the continuation of my respected father's teachings. This is certainly not difficult for Allāh *ta'ālā*.

At the time of printing the first volume of *An Echo From The Heart*, we did not expect it to be so widely accepted in such a short time, or that we would have to print three editions of it within this short period. *Māshā Allāh*, the '*ulamā*' and intelligentsia of this *ummah* appreciated it greatly and also made requests for future publications. Their appreciation and encouragement enabled us to take the next step and – *Māshā Allāh* – my respected friend, Maulānā Faḍl Maḥmūd Sāhib Faḷāḥī, and his companions made an all out effort in its preparation. May Allāh *ta'ālā* crown his efforts with acceptance and bless him with success in both worlds. Āmīn.

Qārī Anwar 'Alī Sāhib (*imām* of Musjid-e-Muḥammadi, Balsār) and Maulānā Ashraf 'Alī Nawāpūrī Faḷāḥī participated fully in the preparation of this collection. May Allāh *ta'ālā* reward both of them abundantly.

This collection contains seven speeches which were by and large delivered in Leicester (U. K.). We obtained these speeches from Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib who had recorded them and presented them to me. He also blessed me with his beneficial words of advice. May Allāh *ta'ālā* bestow him with the best recompense in this world and in the Hereafter.

I am also indebted to my two brothers, Maulānā Muḥammad Sāhib (presently residing in Malawi) and Maulānā Muḥammad Ismā'īl Sāhib (presently residing in Britain), who phoned me repeatedly and directed my attention to this collection and whom I constantly phoned in the arrangement of this book.

Lastly, I make an earnest *du'ā'* to Allāh *ta'ālā* to accept this collection as He did with the first volume, and to make it a means for my guidance and salvation.

Muhammad Ibrāhīm Kāpaurī
Presently residing in London, U. K.

PUBLISHER'S NOTE

بسم الله الرحمن الرحيم

I write with extreme joy and happiness that the third volume of *An echo from the heart* has been completed and is now available to the public. The 'ulamā' and I myself were waiting anxiously for it since a long time. I am most grateful to Allāh ta'ālā, the most-affectionate, for having enabled me to fulfil my wishes. I also hope this continues in the future, and we continue benefiting from the words of wisdom of my respected father. This is certainly not difficult for Allāh ta'ālā.

Māshā Allāh, the first two volumes of *An echo from the heart* were very well received. Two editions of both volumes were printed and are already sold out. The 'ulamā' and other seniors of the *ummah* were waiting anxiously for the third volume. The waiting period is over and, by the grace of Allāh ta'ālā, the book is now in your hands. I ask for pardon from those who had to bear the inconvenience of waiting for two years. This was partly due to my laziness and of my friends. *Inshā Allāh*, we hope this series will be speeded up and the fourth volume will be completed as quickly as possible, and be made available to the public.

Hadrat Maulānā Fadl Maḥmūd Sāhib Falāḥī dāmat barakātuhum, a lecturer of Hadīth in Jāmi'ah Rahmānīyyah 'Ālīpūr, put his heart and soul in the preparation of this third volume. May Allāh ta'ālā honour his efforts with acceptance and confer him

with success in both the worlds. It would be a great injustice if I do not express my thanks to my respected teacher, Hadrat Maulānā Muḥammad Yūsuf Sāhib Tankārī *dāmat barakātuhum*, the Shaykh al-Hadīth of Dār al-‘Ulūm Falāḥ Dārayn Tadkeshwar, and my respected friend, Qārī Nāzīr Husayn Sāhib, a lecturer at Dār al-‘Ulūm Falāḥ Dārayn Tadkeshwar. These two personalities took the great responsibility of proof reading this volume despite their many other occupations, and fulfilled it in an excellent manner. May Allāh *ta‘ālā* reward them abundantly, and may He take a lot of work from them.

In like manner, I am also grateful to Maulānā Rashīd Aḥmad ibn Muftī Muḥammad Sāhib Āchaudī, a lecturer at Jāmi‘ah Qāsimīyyah ‘Arabīyyah, Kharaud, for putting his heart and soul in checking the manuscript. May Allāh *ta‘ālā* reward him. May Allāh *ta‘ālā* also reward my companion, Hadrat Maulānā Qārī Khālīd Sāhib Falāḥī Kāpaudrī, the head *qārī* at Jāmi‘ah Qāsimīyyah ‘Arabīyyah, Kharaud, whose sincere and valuable assistance enabled this book to pass the stages of publication and come into the public domain. I am also grateful to my brothers Hadrat Maulānā Muḥammad Sāhib *dāmat barakātuhum* and Hadrat Maulānā Ismā‘īl Sāhib *dāmat barakātuhum* for having repeatedly directed my attention to this work. I am most grateful to my mentor, Hadrat Maulānā Muftī Muḥammad ‘Umar Fārūq Sāhib *dāmat barakātuhum*, the Shaykh al-Hadīth of our Dār al-‘Ulūm, London. He used to enquire about the progress of this book whenever I met him, and would

honour me with valuable words of advice and *du'ās*. May Allāh *ta'ālā* reward him as well.

How can I forget Hadrat Maulānā Muḥammad (Nānā Patel) Sāhib Kāpaudrī who is presently residing in London, and Hadrat Maulānā Sa'īd Sanjānwī, who, like previously, provided monetary assistance for the printing of this book. May Allāh *ta'ālā* accept their services and reward them. *Āmīn*.

The present volume contains some of my fathers talks which were delivered in Dār al-'Ulūm London, and Jāmi'ah Riyād al-'Ulūm Leicester. And one lecture which was delivered in Dār al-'Ulūm Chāpī, Pālanpūr, India. We tried to first of all present the talks which my honourable father delivered to teachers and students [of *madāris* and *dār al-'ulūms*] in the light of his experiences during his lengthy academic and educational life. In this way, teachers and students will be able to benefit from these talks.

I conclude by making *du'ā* to Allāh *ta'ālā* to shower this third volume with acceptance just as He did with the first two volumes. And may he make this work a means for my guidance and salvation. *Āmīn*.

Ibrāhīm Kāpaudrī, servant of Dār al-'Ulūm London
1 Jumādā ath-Thānīyah 1432 A.H./5 May 2011

Note: My honourable father now has a website. If anyone wishes to listen to audio recordings of his lectures and talks, these are available on the following website:

INTRODUCTION

**Hadrat Maulānā Sayyid Dhul Fiqār Ahmad
Sāhib dāmat barakātuhum (Shaykh al-Hadīth
Dār al-‘Ulūm Falāh-e-Dārayn, Tadkeshwar,
Gujarat)**

Allāh *ta‘ālā* bestowed the religion of Islam with eternity. It is thus a religion of propagation and a universal message. In order to ensure its continuity and proliferation, there have been personalities in every era who spread its message and conveyed it to people so that they may embrace it. Through their writings and speeches, these personalities continued in their efforts to reform Muslim society, and encourage the new generation to adopt Islamic ways, mannerisms, character, worship, and interactions.

The ‘*ulamā*’, reformers and *mashā’ikh* of this *ummah* have always directed the attention of our youngsters towards reformation, character-building and accountability in the Hereafter. Bearing in mind the psychology of the youth, they turned their attention towards character and good deeds. This produced excellent results. People became conscious of Allāh *ta‘ālā*, developed a concern for their reformation, and became anxious to safeguard themselves against new Satanic trials and tribulations.

Hadrat Maulānā ‘Abdullāh Sāhib Surtī mudda
zilluhu al-‘ālī, the rector of Jāmi‘ah Falāh-e-Dārayn, Tadkeshwar, is one such thinker and reformer. He has been spending his energies –

through his writings and speeches – in training and reforming the young generation for the past fifty years. He spent twenty five years in training and educating the respected students of the Jāmi'ah, and is presently fully occupied in spreading the message of Islam to humanity in different parts of the world. His speeches and talks are greatly appreciated in academic circles and among students of higher institutes of learning. Consequently, some friends decided to pen these speeches, collate them, and publish them in the form of *An Echo From The Heart*.

The first volume has already been published and several editions of it have been printed already. *Al-ḥamdulillāh*, it has been well received. The second volume is now being published. Bearing in mind the themes and extraordinary facts which it contains, it comprises of very important subjects. It is a valuable gift for the 'ulamā', masses, and students. It is filled with concern and pain, and overflowing with excellent words of advice. This will be perceived by every reader, and each one will be compelled to embrace it. These themes are a voice from the heart of every believer, and a source of pride for every human. May Allāh *ta'ālā* enable the Muslim *ummah* to take benefit from this book. Āmīn.

I penned these few lines under the request of the respected publisher. May Allāh *ta'ālā* accept this from me. Āmīn.

Dhul Fiḡār Aḥmad, *may Allāh forgive him*.

EVALUATION

**Hadrat Maulānā Muftī Ahmad Sāhib Khānpūrī
dāmat barakātuhum – senior *khalīfah* of
Hadrat Maulānā Muftī Mahmūd al-Hasan Sāhib
Gangohī rahimahullāh**

I have had a cordial and devoted relationship with the respected and honourable Hadrat Maulānā ‘Abdullāh Sāhib Kāpaudrī dāmat barakātuhum since my student days. Allāh *ta’ālā* has bestowed him with a perceptive heart which is filled with religious self-respect and enthusiasm. Allāh *ta’ālā* enabled him to derive benefit from many senior scholars and pious servants of the recent past. Allāh *ta’ālā* embellished him with His special attention and favours, and enabled him to undertake a study of a variety of Islamic literature. Allāh *ta’ālā* endowed him with vast experience through the lengthy services which he rendered in the fields of education, training, and administration, and his journeying to different countries for the sake of educating and propagating. His presence is a great boon and value to all Muslims, especially the ‘*ulamā*’ and those in the *madāris*. Allāh *ta’ālā* also bestowed him with the ability to deliver effective and impressive talks in religious and academic gatherings and assemblies in line with the situation and circumstance.

The above-mentioned speeches and talks of the respected Maulānā are now being published in the form of a book, *An Echo From The Heart*. The

first volume was published some time ago, and the second volume is now being published. May Allāh *ta'ālā* shower this blessed series with acceptance and enable His servants to derive maximum benefit from it. May He make it an eternal charity for those who collated it and for the publishers as well.

Aḥmad Khānpūrī

EVALUATION

**Hadrat Maulānā Muftī Muḥammad Rafī' Sāhib
'Uthmānī *dāmat barakātuhum*
Grand Muftī of Pakistan**

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم، وعلى آله وأصحابه أجمعين

Volume two of *An echo from the heart* is in front of me at present. I had the opportunity of perusing through it in different places. The different paragraphs which I read and the topics which I saw made me feel as if this is really an echo from my heart.

I have had a cordial relationship with Hadrat Maulānā 'Abdullāh Sāhib Surtī *dāmat barakātuhum* for the past thirteen years. I first met him in Toronto, Canada, and then in America. And we remain in constant contact via the telephone. Every meeting brought joy to me, and was a means for increasing my love for him.

He served Dār al-'Ulūm Falāḥ Dārayn, Tadkeshwar, Surat, Gujarat for about 25 years. The excellent manner in which he served the students and ran the administration of this institution resulted in its popularity in distant lands and countries. He is now benefiting students, '*ulamā*', academic and religious circles in different countries of the world with his sweet tongue through his lectures, and academic and revivalist assemblies.

An echo from the heart is actually a cry from his heart which is filled with pain [for the *ummah*]. Through his lectures and assemblies, he provides a wise treatment for the pain and injuries which he witnessed in the Muslim societies of Europe, America, Canada, Africa and Asia; and the waywardness which he saw in the youth, academic circles, masses, in the homes and business centres of Muslims. The different topics which I saw in *An echo from the heart* are all cures for the ailments which are found in Muslim society.

The excellent internal and external merits which Allāh *ta'ālā* blessed the Maulānā with are fruits of his deep association with our pious elders. *Māshā Allāh*, the Maulānā derived maximum benefit from them.

However, I am both surprised and ashamed that the benefit which we ought to have taken from this great personality has not been taken.

I make *du'ā* to Allāh *ta'ālā* to bless the Maulānā with long life accompanied with good health and wellness. And to spread and complete the guidance which different sections of the *ummah* are receiving from him. May Allāh *ta'ālā* spread this “echo of the heart” which is really the cry of my heart as well, through the four corners of the world. Āmīn. We seek help from Allāh *ta'ālā* alone.

Muḥammad Rafī' 'Uthmānī, presently in Toronto, Canada

19 Dhū al-Qa'dah 1428/29 November 2007.

EVALUATION

Hadrat Maulānā Dr. Tanwīr Aḥmad Khān Sāhib
Peshāwarī Hyderābādī dāmat barakātuhum¹

بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

This insignificant servant read volume two of *An echo from the heart* of Hadrat Maulānā ‘Abdullāh Sāhib Kāpaudrī mudda zilluhu. What can an unqualified person like me write on a book written by such an erudite scholar!? I thought quite a bit about this and then concluded that an order takes precedence over respect. I am taking the courage to write some of my impressions. May Allāh *ta‘ālā* accept.

The fact of the matter is that the painful, affectionate and humble manner in which he showed his concern for the reformation of ‘*ulamā*’, teachers, students and masses is rarely seen in today’s times. All his topics are filled with stories of the pious elders, words of advice of Hadrat Thānwī

¹ Hadrat Maulānā Tanwīr Aḥmad Sāhib is the head of Siyānatul Muslimīn, Hyderabad, Sindh. He benefited from the company of Hadrat Thānwī rahimahullāh and after his demise, attached himself to Hadrat Maulānā Masīhullāh Khān Sāhib Jalālābādī rahimahullāh. He benefited tremendously from him to the extent that he is now listed among his senior *khulafā’*. He completed the Dars-e-Nizāmī in Dār al-‘Ulūm Deoband.

rahimahullāh and his special manner of tutoring. All these come to the fore like a special spark in a manner that is filled with pain and concern. Consequently, they continually settle in the heart.

Furthermore, the special manner in which he quotes Qur'ānic verses and provides a concise commentary and explanation of them is really to his credit. I make *du'ā* to Allāh *ta'ālā* to make Hadrat Maulānā and all his books causes of guidance for the Muslim *ummah*. May Allāh *ta'ālā* bless him with long life with wellness and soundness of limbs. May this fountain of guidance flow forever.

Was salām

Tanwīr Ahmad

6 Sha'bān al-Mu'azzam 1427 A.H.

IMPRESSIONS

**Hadrat Maulānā Sayyid Zāhid Rāshidī Sāhib
dāmat barakātuhum – Shaykh al-Hadīth Dār
al-‘Ulūm Gujrānwālā, and General Secretary of
Pakistan Shariat Council**

Hadrat Maulānā ‘Abdullāh Sāhib Kāpaudrī dāmat barakātuhum is from among those pious ‘*ulamā*’ of the present age whom Allāh *ta‘ālā* blessed with not only expertise in Islamic sciences, but also a deep insight into the needs of the time and contemporary issues and affairs of the Muslim *ummah*. He is fully occupied in directing and guiding the Muslim *ummah* towards its success. He rendered great services in the fields of education and rectification in Gujarat (India) for a long time, and is now continuing these services in Canada. I had the good opportunity of meeting him and benefiting from him on several occasions, and was blessed with his affection and *du‘ā*’s.

I came across a collection of his talks titled, *An Echo From The Heart*, which he delivered on different topics in his own unique style, and through which he guided the ‘*ulamā*’. This collection is a means of benefit especially for the ‘*ulamā*’.

I make *du‘ā*’ to Allāh *ta‘ālā* to inspire the respected Maulānā to continue rendering these Islamic services for a long time with goodness and well-being. And may He make his speeches and

talks a means for guidance and benefit for as many people as possible. Āmīn.

Abū 'Ammār Zāhid ar-Rāshidī

Khaṭīb Markazī Musjid

Gujrānwālā, Pakistan

Presently a guest at Jāmi' Musjid, Manchester

18 May 2007

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ABOUT THE AUTHOR

The original homeland of my father is Jītālī, Ankleshwar, district Bharūch, Gujarat. In the time of the British, the Patel of each village enjoyed many privileges. He was considered to be the village judge. The leadership of the village was in my family since quite some time. My paternal grandfather was born in 1875 and passed away in 1909. His name was Husayn Qāsim Patel. He led a dignified and simple life, and was looked at with respect in the area. He had five sons, viz. Ibrāhīm, Muḥammad, Ismā'īl, Mūsā and Aḥmad, and four daughters. Our family tree is printed in Gujarati and English.

My father was ten or eleven years old when my grandfather passed away. He lived with his uncle in Jaunāgarh and studied English. He then experienced certain conditions which caused him to give up his studies and to start work. He began working as a teacher in a Gujarati school in a nearby village.

After working there for some time, he was influenced by one of his co-workers to go to Burma. Burma was well-known as a place for business in those days. My father worked in Rangoon and a few other cities.

My father's maternal uncle, Ibrāhīm Qāsim Patel, lived in Kāpaudrā, and he was considered to be a

senior Patel of this town. My father married his only daughter, Āminah. He was encouraged to purchase a house – not in Jītālī – but in Kāpaudrā.

He remained in Burma until 1925. On his return to India, he got into a partnership with his brother, Muḥammad Patel, and they started a clothing business in Ankleshwar. But this business was not very successful, so he went back to Burma after four to five years.

He started a business in Heho which falls under the district of Shān State. I was born in this place in 1933 (1352 A.H.). I had five sisters before me, so it was a very joyous occasion for the family to now have a male offspring.

My father had a strong bond with the ‘ulamā’ of Burma, and he used to correspond with Hadrat Maulānā ‘Isā Sāhib *rahimahullāh* who was a *khalīfah* of Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh*. Moreover, my father would also write occasionally to Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh*. He would regularly ask these pious elders to make *du‘ā* for me.

From among his old letters, there is one letter in which he requested Hakīm al-Ummat Hadrat Thānwī *rahimahullāh* for *du‘ā*. Hadrat *rahimahullāh* wrote in the margin: “I am making *du‘ā*.”

I was about two to two and half years old when my father decided to leave Burma in 1935 and return to India. Since he had sold his house in Jītālī, he went

to live in Kāpaudrā. This was a time when Hadrat Hakīm al-Ummat Maulānā Ashraf ‘Alī Thānwī’s *rahimahullāh* popularity had spread in every corner of the country. My father had already pledged *bay’ah* to him through correspondence, and now, after obtaining permission from him, he went to Thāna Bhawan to benefit directly from the blessings of his shaykh.

During those days, ‘Allāmah Shabbīr Aḥmad ‘Uthmānī *rahimahullāh*, ‘Allāmah Badr ‘Ālam Meerutī *rahimahullāh* and ‘Allāmah Anwar Shāh Kashmīrī *rahimahullāh* had come to Dhābel. My father would go regularly to meet them.

He would also invite ‘Allāmah Badr ‘Ālam Meerutī *rahimahullāh*, ‘Allāmah Binnaurī *rahimahullāh* and Muftī Mahdī Hasan Sāhib *rahimahullāh* to Kāpaudrā. From among the ‘*ulamā*’ of Rānder, my father had good contact with Maulānā Muḥammad Husayn Sāhib *rahimahullāh*, Maulānā Hakīm Ibrāhīm Sāhib *rahimahullāh* and Maulānā Ashraf Sāhib *rahimahullāh*.

My father did not acquire a lot of Islamic knowledge, but he was very regular with recitation of the Qur’ān, reading of Islamic books, and through the companionship of ‘*ulamā*’ and righteous personalities, he knew many things, and was very firm in his beliefs and practices.

As a result of the companionship of the above-mentioned personalities, my father was quite strict in my training and supervision. He put in me the

habit of performing ṣalāh with congregation and reciting the Qur'ān from a young age. May Allāh *ta'ālā* reward him with the best of rewards.

Our family members who lived in Jītālī generally acquired high qualifications in western education. Some of my uncles were judges, tax-collectors, and military men. Some of their sons were lawyers. Therefore, my family members were also inclined to having me to acquire western education. But my father had already decided to get me to study *Dīn*. Although our economic situation was very unfavourable – which demanded that I acquire western education and go away to Africa or get a job in the government – my father bore all the hardships throughout his life, and instructed me to acquire *Dīnī* knowledge and to strive hard in this path.

At the time, I could not perceive the extent of my father's sacrifice. But now when I think about it, I make *du'ā* for my parents for having cast aside worldly comforts and got me to acquire this blessed knowledge.

Had it not been for my parents' steadfastness, I would have also been working in a government office or passing my life in some city in Africa. May Allāh *ta'ālā* accept this great sacrifice of theirs, and bless them with high stages. Āmīn.

There was a considerable number of people in Kāpauḍrā who had pledged *bay'ah* to Ḥaḍrat Thānwī *rahimahullāh*. They would all assemble at the house of my uncle, Muḥammad Pandor, who was well-

known as Maulwī Sāhib, and read the *Mawā'iz* of Hadrat Thānwī *rahimahullāh* from *zuhr* to 'aṣr. My uncle would read, and the others would listen. At times, he would also read the *Mathnawī* in a special manner. I would occasionally join my father in this blessed assembly. I could not understand the *Mawā'iz* because of my tender age, but the desire to take admission in a *madrasah* and seek *Dīnī* knowledge developed in me from that time. There is no doubt whatsoever that those blessed assemblies played a part in creating this inclination in me.

My student days and my teachers

My early education commenced in *Madrasah Islāmīyyah* in Kāpaudrā, district Bharūch. Janāb Mukarram Hāfiz Ibrāhīm ibn Ismā'īl Mullā *rahimahullāh* who was a resident of Umarwāda was my first teacher. I studied the *qā'idah* (*alif, bā*) to the completion of the Qur'ān, basic Urdu to the end of *Ta'lim al-Islām*, the two parts of *Bahishtī Thamar*, and *Chehel Sabaq* under him. I attended school until grade five in my local school. I took admission in *Jāmi'ah Islāmīyyah*, Dhābel in 1944.

I studied the first two years of Persian under Maulānā Dā'ūd Kafletwī and Maulānā 'Abd al-Ḥayy ibn Muftī Ismā'īl Bismillāh *rahimahullāh*. I also studied the first year of Arabic under Maulānā 'Abd al-Ḥayy Bismillāh. He was an erudite scholar with a special interest in Urdu and Persian. He had a unique way of making us understand the lessons. He was a very affectionate teacher and tutor.

Apart from teaching us the Persian textbooks, he delivered special lessons on the books, *Akhlāq Muḥsinī* and *Yūsuf Zulaykhā*. His house was in Dhābel itself, but he also had a room within the campus of the *madrasah*. He had many Arabic, Persian and Urdu books in this room. I had the opportunity of going to his room to run errands for him. He used to encourage me to study the different books.

The book, *al-Fārūq*, of Maulānā Shiblī *rahimahullāh* was kept in this room. I started reading this book and enjoyed it so much that I remain fully occupied with in for the next few days. I think this book was largely instrumental in creating in me the urge to read books. I also read *Sīrat 'Umar ibn 'Abd al-'Azīz* and other books in the same year.

I studied the Qur'ān under Qārī Bandah Ilāhī Meerutī Sāhib and Qārī Muḥammad Hasan Sāhib Amrohī *rahimahullāh*. I studied the second year Arabic textbooks under Hadrat Maulānā Muḥammad Ibrāhīm Sufī Dhābeli Sāhib *rahimahullāh* who was well-known as Sufi Sāhib. These books included the following: *Nūr al-Īdāh*, *Qudūrī*, *'Ilm as-Sīghah*, *Baḥr al-Ādāb*, *Taysīr al-Mantiq* and other books. Sufi Sāhib *rahimahullāh* was well known for his strictness, adherence to rules and regulations, and full preparations before coming to class. By Allāh's grace, the entire year passed well, and Sufi Sāhib *rahimahullāh* was pleased with me. After the initial two months or so, Sufi Sāhib *rahimahullāh* had considerable confidence in me and

would not even test me. He would pose some questions occasionally.

My journey to Dār al-‘Ulūm Deoband took place without my father’s knowledge. Hadrat Muftī Ismā‘īl Bismillāh *rahimahullāh* who was the principal of Jāmi‘ah Islāmīyyah and was particularly concerned about my well being because of his bond with my father, was also very displeased with this journey. But some of my friends who were with me in the initial years of our Arabic classes took admission in Dār al-‘Ulūm.

My journey to Deoband took place without the permission of these elders, and so, I had to suffer the consequences later on. O Allāh! Forgive me my sins.

This journey to Deoband took place in 1948 – a year after partition. Hindu Muslim riots were continuing throughout Northern India. Two months passed in Deoband without having done anything fruitful. I then took admission for *Kanz* and *Sharḥ Jāmī*. I studied *Kanz ad-Daqā’iq* under Maulānā Naṣīr Aḥmad Khān *Sāhib mudda zilluhu* (who is presently the Shaykh al-Ḥadīth of Dār al-‘Ulūm Deoband), *Sharḥ Jāmī* under Maulānā Fakhr al-Ḥasan *Sāhib rahimahullāh* and *Nafḥatul ‘Arab* under Maulānā Sayyid Ḥasan *rahimahullāh*. I studied these as a registered student. And I studied *Uṣūl ash-Shāshī* under Maulānā Muḥammad Na‘īm *Sāhib* Deobandī as an un-registered student. *Al-ḥamdulillāh*, the year ended well and I achieved good symbols.

The following year, I returned to Dār al-‘Ulūm in Shawwāl, and commenced *Sharḥ al-Wiqāyah* under Maulānā Naṣīr Aḥmad Khān Ṣāhib, *Maqāmāt Harīrī* under Maulānā Mi‘rāj al-Haqq Ṣāhib, *Nur al-Anwār* and other books. However, I fell ill three months later with fever. A doctor in Sahāranpūr made a wrong diagnosis, and my friends sent me back home. Two months passed in different treatments. My father and relatives felt I should take admission in Dhābel once again. There were no fourth year students that year, so I was advised to take admission in either the third year or fifth year. Because of my ill-health, I took admission in the fifth year class. I studied *Hidāyah Auwalayn* and *Mutanabbī* under Maulānā Maḥmūd Ṣāhib Pandor Simlakī, and *Husāmī* and *Mukhtaṣar al-Ma‘ānī* under Maulānā ‘Abd ar-Ra‘ūf Ṣāhib.

The following year I studied *Mishkāṭ Sharīf* and *Sharḥ al-Aqā’id* under Maulānā ‘Abd ar-Ra‘ūf Ṣāhib, *Jalālayn Sharīf* under Maulānā ‘Abd al-Jabbār Ṣāhib, and *Hidāyah Ākhirayn* under Maulānā Faḍl ar-Raḥmān Ṣāhib. I then completed my *Daurah-e-Hadīth*.

I studied *Bukhārī Sharīf* volume one under Ḥaḍrat Maulānā ‘Abd al-Jabbār A‘zamī; volume two, *Muslim Sharīf* and *Tahāwī* under Maulānā ‘Abd ar-Ra‘ūf Ṣāhib, and *Abū Dā‘ūd Sharīf* under Maulānā Faḍl ar-Raḥmān Deobandī Ṣāhib. I received my qualification certificate in 1953.

Hadrat Maulānā ‘Abd al-Jabbār Sāhib A‘zamī had studied Ahādīth in Sahāranpūr under Hadrat Shaykh al-Hadīth *rahimahullāh* and other lecturers.

Hadrat Maulānā ‘Abd ar-Ra‘ūf Sāhib received his *sanad* of Hadīth from Shaykh al-Islam Sayyid Husayn Ahmad Madanī *rahimahullāh* and other lecturers of Dār al-‘Ulūm. He also received special permission for Hadīth from the distinguished Islamic scholar of the world, Shaykh Zāhid al-Kautharī *rahimahullāh*.

Later on, Maulānā ‘Abd ar-Ra‘ūf Sāhib became Shaykh al-Hadīth in Akaurah Katak, Pakistan, and is presently in some other madrasah. Maulānā Faḍl ar-Raḥmān Deobandī was Shaykh al-Hadīth in Chāphī and Tārāpūr for several years. He had studied *Daurah* under Hadrat Madanī *rahimahullāh*.

My Arabic books of the fourth and fifth years had remained incomplete because of my illness. I made up for this in 1959-1960 as follows: I had to go to Deoband for two years to accompany Maulwī ‘Abd ar-Raḥmān Sāhib and Hāfiz Habīb ar-Raḥmān Sāhib – the two sons Maulānā Ismā‘īl Gārdī Sāhib. During my stay there, I re-studied *Sharḥ al-Wiqāyah*, *Hidāyah Awwalayn* (complete) under Maulānā Akhtar Husayn Sāhib, *Mutanabbī* under Maulānā Mi‘rāj al-Haqq Sāhib, *Baydāwī Sharīf* under Maulānā Fakhr al-Hasan Sāhib *rahimahullāh*, and *Bukhārī Sharīf* for six months under Hadrat Maulānā Fakhr ad-Dīn Sāhib *rahimahullāh*.

During this time, I also studied certain lessons of *Tahāwī Sharīf* and *Rasm al-Muftī* under Hadrat Muftī Maḥdī Hasan *rahimahullāh*. I also received *sanads* from Maulānā Fakhr ad-Dīn Murādābādī *rahimahullāh*, Hadrat Muftī Maḥdī Hasan *rahimahullāh*, and ‘Allāmah Balyāwī *rahimahullāh*. I obtained the *sanad* for the *Musalsalāt* from Hadrat Shaykh al-Hadīth Maulānā Muḥammad Zakarīyyā Sāhib *rahimahullāh*. I have preserved all these *sanads*.

During this period (1959/1960), I studied a few Arabic literature and grammar textbooks under Shaykh Maḥmūd Miṣrī Tanṭāwī who had been sent from Jāmi‘ah Azhar. In the course of frequenting him during this period of two years, I benefited tremendously from him in understanding the contemporary styles of Arabic literature. Shaykh Maḥmūd *rahimahullāh* was especially attached to me, and I had the opportunity of accompanying him on his journeys to Sahāranpūr, Delhi and other places.

During my student days, I did not get the opportunity of studying any textbook under Hadrat Shaykh al-Adab Maulānā I‘zāz ‘Alī *rahimahullāh*. However, the final exam for *Kanz ad-Daqā’iq* was taken by him.

In the course of my stay there, I had the opportunity of attending the assemblies of Hadrat Hakīm al-Islam Maulānā Muḥammad Tayyib Sāhib *rahimahullāh*. This two-year stay in Dār al-‘Ulūm Deoband proved to be very fruitful.

During this period, I maintained contact with the elders of Sahāranpūr, and also went to the *khānqāh* of Hadrat Maulānā Shāh ‘Abd al-Qādir Rāipūrī *rahimahullāh*.

I also visited Nadwatul ‘Ulamā’ Lucknow, and Murādābād. During my visit to Lucknow, I had the opportunity of meeting and benefiting from the following scholars: Maulānā ‘Abd al-Mājid Daryābādī, Maulānā ‘Abd al-Bārī Nadwī, Maulānā ‘Abd al-Hafiz Balyāwī, Maulānā Sayyid ‘Abd al-‘Alī al-Hasanī, Dr. Āsif Kidwāi, Hakīm ‘Abd al-Qawīyy Sāhib, Maulānā Manzūr Nu‘mānī, Maulānā Muḥammad al-Hasanī, and Maulānā Muḥammad Uways Nadwī (the *mufassir* of Dār al-‘Ulūm) *rahimahumullāh*.

In the course of my stay in Dār al-‘Ulūm Deoband, I joined Maulānā ‘Amīd az-Zamān Kīrānwī and other associates to produce and publish an Arabic fortnightly periodical by the name of *al-Yaqazah*. This was probably the first Arabic periodical to come out from Dār al-‘Ulūm Deoband.

In 1961, I accepted the invitation of Hadrat Maulānā Muḥammad Sa‘īd Buzurg Simlakī to teach in Jāmī‘ah Islāmīyyah Dhābel. After teaching there for five years, I went to Dār al-‘Ulūm Falāḥ Dārayn in Tadkeshwar in January 1966 as a teacher. But in March of the same year, I was appointed as the principal.

PERCEPTION OF RESPONSIBILITIES

**An address to ‘ulamā’
Talk delivered in Bolton, Britain**



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد
وعلى آله وأصحابه أجمعين. أما بعد، أعوذ بالله من الشيطان الرجيم، بسم الله
الرحمن الرحيم، يأيتها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد.

Respected ‘ulamā’! Today’s assembly is not a lecture. Allāh ﷻ blessed you with a very high status. An unworthy student like me cannot lecture to you; it is only senior ‘ulamā’ who can do this.

The forces of falsehood are united against Islam

The conspiracies against Islam are springing forth very dangerously. In every era there were forces which were working against Islam. But at present, these efforts are moving more swiftly and their circle has expanded to such an extent, that these people do not want to look at our *makātib*, *madāris* and our ‘ulamā’.

Let alone the Jews and Hindus, according to Mufakkir-e-Islam Hadrat Maulānā Abul Hasan ‘Alī Miyā rahimahullāh [Abul Hasan ‘Alī Nadwī], the greatest tragedy of history is that the Christian forces have joined the Jews. The Christians were always enemies of the Jews because they accuse the Jews of “crucifying” (according to them) Hadrat ‘Īsā ṣallī ḥallī ḥayyī ḥuṣṣallī ḥuṣṣallī. When a nation crucifies the Prophet of another people, there is no question of the latter befriending the former. Hadrat Maulānā ‘Alī Miyā Sāhib rahimahullāh therefore says: “They made changes to their creed for the sake of unity. They joined forces and created certain conditions so that Islam will not get the opportunity to rise in any region and any place.”

Their efforts then reached countries which have nothing to do with their religions, which do not believe in Judaism and Christianity, e.g. the Hindus, Sanskritists. The Jews and Christians know very well that these are idol worshippers and there is no common ground with Judaism and Christianity, but they joined forces with them solely because of their enmity towards Islam. Conditions at present are therefore most astonishing.

They covered the entire world very swiftly and left no region in which the web of their conspiracies did not spread. In the light of such conditions, we who are attached to *madāris*, to people of knowledge, and we who are referred to as *asātidhah* (lecturers in a *dār al-‘ulūm*), who study

and teach the Qur'ān and Hadīth – our responsibility becomes weightier. This is a bounty from Allāh ﷻ. My dear friends! Whenever there was a need to lead and guide this *ummah*, it was the people seated on straw mats [the '*ulamā*'] who led and guided it. The entire history shows us that whenever the ship of this *ummah* wavered, it was the '*ulamā*' who took care of it. The '*ulamā*' of every era fully understood the tribulations of their respective era, and they remained organized and united to put an end to these tribulations.

The thinking of our elders

At present, the most important issue before us is for us to join hands and work together just as the '*ulamā*' in every era did. We are greatly saddened by the increase in disunity among the ranks of the '*ulamā*' in every country. A more painful thing is to see no unity among '*ulamā*' of the same school. If we have differences with the Barelwīs, the Ahl-e-Hadīth, members of Jamā'at-e-Islāmī, etc. or have different opinions from theirs, they are on the basis of our *maslak* (school) or the basis of beliefs (*aqā'id*). But if we – of the same school, adhering to the same beliefs, being the same type of '*ulamā*' – have differences and are unable to work collectively, then this is a most regrettable and painful situation. We have to think and ponder as to how we can maintain the dignity of the '*ulamā*'.

**Maulānā Aḥmad ar-Raḥmān Sāhib
rahimahullāh**

I had the opportunity of going to Karachi a few years ago. I stayed in the *madrasah* of Ḥadrat Maulānā Yūsuf Binnaurī rahimahullāh and met Ḥadrat Maulānā Aḥmad ar-Raḥmān Sāhib rahimahullāh. He was a very compassionate ‘ālim. I remained in his company for the entire day and he was talking about conditions in his country. That particular day was the first day of Benazir [Bhutto] as the Prime Minister [of Pakistan]. Some ‘ulamā’ were sitting with Maulānā and some [western]-educated people had come from abroad. The Maulānā did not speak openly for as long as these western-educated people were present. When they departed, he said: “Maulānā! Our greatest challenge at present is that our own ‘ulamā’ belonging to the same *maslak* are not coming on one platform. It is my ardent desire to go to every town of our country to beg our ‘ulamā’ saying to them that if they want to save Islam, they must come out of the circles of their differences, unite on fundamental issues, and work together.” This is the very thing which Ḥadrat Maulānā Abul Ḥasan ‘Alī Miyyā rahimahullāh used to say repeatedly. It is the same message which Ḥadrat Maulānā Mujāhid al-Islām went around with.

Two lessons from Hadrat Shaykh al-Hind rahimahullāh

None of us saw Hadrat Shaykh al-Hind rahimahullāh but we heard about him from our teachers. The following statement of Hadrat Shaykh al-Hind rahimahullāh also reached us. When he returned from imprisonment in Malta, many senior ‘*ulamā*’ were seated around him. He addressed them saying: “Brothers! I learnt two lessons while I was in prison in Malta.” Senior ‘*ulamā*’ and Hadīth scholars like Maulānā Shabbīr Aḥmad ‘Uthmānī rahimahullāh sat up attentively, thinking to themselves, what did such a great shaykh of the present age learn in the prison of Malta? Hadrat then said: “At present, we are in dire need of these two things:

- 1) The first lesson which I learnt is that the *ummah* has to become connected to the Qur’ān because it has moved away from it. We have to make some effort by reading a few verses and connecting the people to the Qur’ān. This is the only Book which was revealed to this *ummah* but we did not make sufficient efforts to convey the themes of the Qur’ān in a simple manner.
- 2) The second lesson is that it is our fundamental obligation to create unity in the *ummah*. We have to make as much effort as possible to create this unity. We will have to ponder over all the possible

means of creating unity, and then try to implement them.

Hadrat Shaykh al-Hind *rahimahullāh* constantly repeated this message until his very end. He used to repeat it to his students and to his contemporary '*ulamā*'. The greatest thing this *ummah* can achieve is unity within its ranks so that it can live a life of honour and dignity. The difficulties which are descending upon us at present are because of our mutual differences and our inability to accommodate one another.

The responsibility of the '*ulamā*'

An important responsibility of the '*ulamā*' is to understand the psychology and level of the people among whom they are to work while bearing in mind current conditions. There is a major dissimilarity between people residing in India, and people living here in Britain, America or Canada. The ideas and thought processes of the youngsters over here are completely different from those living in India or Pakistan. The ideas and questions which crop up in the minds of these youngsters in Britain, America and Canada probably never cross the minds of those in India or Pakistan.

When someone embraces Islam, he has certain questions, objections and doubts about Islam. When we present certain facts to him, we are unable to convince him. It is therefore necessary for the '*ulamā*' to bear in mind the conditions of

their addressees when addressing them. The 'ulamā' must know what type of people they are addressing and what issues concern them. I have noticed here in Europe small children posing questions which children in India cannot pose. This is because the means of information are more over here. The means of information have provided expansion to their intellects, and their brains have got the opportunity to think. They train small children in a certain manner causing them to develop the courage to pose questions. They want to find out the how's and the why's to everything. It is not the habit of our children [in India] to ask about every single thing, and the reason for it happening in a particular way. Even if a youngster were to question a senior person, he will receive a slap. This is because the seniors consider this to be a sign of disrespect.

But here [in Europe] such a thing never happens: a child asks: "Why is it like this?" and someone gives him a slap to silence him, and says to him: "Whatever I am saying is right [you must not ask why]." Such an attitude will not work here.

We will have to look at the methodologies which are adopted here, and what is taught to our children in our *makātib*. We will have to differentiate and examine the teaching methodologies which they [the west] adopt to satisfy the minds of children. Do they work in harmony with their psychologies? How do they answer their questions? How do they attract them towards religion? How can we embed the

truthfulness of Islam and Rasūlullāh ﷺ in the minds of small children? This is the stage of the *maktab* in which we can work, even if time is less. Here you have only two hours [for teaching in a *maktab*]. But we will have to put in some extra effort and do some work after hours.

An excellent way of creating an interest for books in children

I have a few friends who are not ‘*ulamā*’ but are quite religious. There is one Egyptian doctor [in Canada] whose main preoccupation is to teach. He lectures in a university and always comes to our *maktab*. He lectures at the university for two or three days a week, and comes to our *maktab* on the other days. He poses questions in astonishing ways to our children. He writes down questions on the *sīrah* (biography of Rasūlullāh ﷺ) and asks the children to search for answers to the questions. He distributes some books to them and says to them that if they answer the questions well, they will receive a prize. He says to me: “This is one way of creating an interest for books in children. If you ask them to read, they will not read. But if you give them a small book on the *sīrah* in which the English is of a good standard, which is written in an appealing way, in which good words are chosen, and is also written in a good style, and then you tell them to answer the questions which you compiled from the book, they will search for the answers from the book while thinking to themselves that if they answer the questions correctly, they will receive a

prize. They will most definitely page through the book and read something or the other from it.”

I also noticed in the schools there [in Canada] and it probably happens here as well that teachers create an interest in the children to read books in the following way: they give books to children in grade one and ask them to read it to children of grade four when they go home.

I have a small grandson. One day he came with a book from school which was on Saudi Arabia. First of all, this shows the intelligence of the teacher. It is something to do with psychology. He saw that this child is a Muslim child, and if he were to give him a book about some other country, such as Russia, his parents might not accept it, and might say to the child that there is no need for him to learn about Russia. But if he gives the child a book on Saudi Arabia, he will read it.

This book contained facts about Makkah, the life of the Arabs, and about the Ka'bah. There was one small sentence at the bottom of one page which stated that Muḥammad ﷺ placed this rock building. I asked someone else to read this sentence to see if he misunderstands it into assuming that Rasūlullāh ﷺ may have done this in the course of the construction. Nevertheless, they give these books to the children and insert one or two such sentences in the book. This is their methodology.

But we do not have such literature to create and develop the minds of our children. We do not have that language.

Hadrat Maulānā ‘Alī Miyā Sāhib’s *rahimahullāh* book, *Qisas an-Nabīyyīn*, was translated into English by someone in India. But when an Englishman here in London saw this translation, the first question he asked was: “For what age-group of children is this book?” He was informed that it is intended for a certain age-group. He replied: “Okay, I will write it in a style which would appeal to that age-group.” I heard from Hadrat Maulānā [Abul Hasan Nadwī *rahimahullāh*] that the translation from here [England] is an excellent translation – the style of English is unique.

We learn from this that if we translate a book for children while bearing in mind their age-group and their power of comprehension, it will be easy for them to understand it, they will enjoy the sweetness of the language, and read it with interest.

And so, it is necessary for us to prepare such a syllabus for our times which would convey to our children the lives of our pious predecessors and the facts about our Islam.

The need for ‘ulamā’ to broaden their reading

The third thing which I noticed during my journey to Britain is that the reading (*mutāla’ah*) of our

‘*ulamā*’ is very restricted (since I am sitting here with my own people, I am saying what is in my heart). I get the impression that the Islamic *muṭāla’ah* of our ‘*ulamā*’ here is very limited. Forgive me for saying this, but we teach for just two hours in the *madāris*, and so we have sufficient time to do additional reading.

It is for this reason that we do not know about the lives and views of our own elders. I had the occasion of going to Mauritius once. A judge invited me to his house, and he also invited all the ‘*ulamā*’ of the city. When we were seated at the table, he said: “I have been made the chairman of the Muslim Personal Law Board, but I do not know the difference between the Shī’ahs and Sunnīs. You should guide me in this regard.”

I noticed that the ‘*ulamā*’ who were seated there were unable to correctly explain the difference to him. I continued listening to their different explanations, and eventually realized that these young ‘*ulamā*’ whom we are preparing are not even conversant with the fundamentals of the deviated sects. Even if they did read anything about them, it was a mere superficial reading. When scholars like this [judge] asks them, they are unable to explain to him in a convincing manner.

People are deluded by the revolution which took place in Iran in the name of Islam. They [Iranians] claim that they are Muslims, they sacrificed their lives for Islam, they are the genuine enemies of

America, and they will promulgate Islamic law. Why do you [Sunni Muslims] say that they are unbelievers (*kāfir*)? They are merely adopting the name of Islam. What type of Islam do they possess, and what are they concealing behind this Islam of theirs? This is not known. No one knows what their fundamental beliefs are. May Allāh ﷻ reward Ḥadrat Maulānā Muḥammad Manzūr Nu'mānī Sāhib *rahimahullāh* for writing the book, *Khomeini Inqilāb* (*The Khomeini Revolution*). This book was translated into English, and Arabic as well. The Arabic translation was very well received in the Arab world. The learned Maulānā quoted from his [Khomeini's] writings and proved his unbelief (*kufir*). After reading this book, no one can ever consider him [Khomeini] to be worthy of being called a Muslim.

Despite this, we still find many Muslim youngsters repeatedly asking this question: “Why do you say that these Iranians are unbelievers? Look at what sacrifices they are making. They are even better than the Saudis.” All that these western-educated youth see is the enmity which Iran has towards America. And so, they consider them to be the greatest believers. It is thus the duty of our ‘*ulamā*’ to clearly explain the fundamental differences in beliefs to our youngsters.

University libraries

I am in the habit of visiting the libraries of whichever country I visit, even university libraries. I will ask the librarian about the books which they have on Islam. I had the opportunity of visiting many libraries in Zimbabwe and here [in Britain]. I was greatly saddened when I saw the books which they have on Islam. The majority of the libraries and universities have books written by Qādiyānīs. On the other hand, no books written by our elders were to be found, except a few.

I went to Barbados recently. The respected Maulānā Naʿīmullāh Fārūqī Sāhib was present. I went to a university in Barbados and also asked them about the books which they have on Islam. I saw just one book, the English translation of Muḥammad Ḥusayn Haykal, titled, *The Life of Muḥammad*. Apart from this one book, there were no books written by our 'ulamā'. But there were six to eight books written by Qādiyānīs.

I gauged from this that the Qādiyānīs make an effort of going to the universities and distributing their literature there. This is why educated people become inclined towards them. Those who know English go to these libraries and borrow these books in an effort to understand Islam. This is our compulsory responsibility: We are living in such large numbers in this country. It is our duty to purchase English books written by our 'ulamā' and elders, and distribute them.

My friends, a collective effort is required for this. We should all make a collective program to visit all the city libraries and university libraries in this country and spend our monies there. The affluent in our community should be asked to make contributions for this purpose.

I was having a conversation with Maulānā Mūsā Karmādī Sāhib yesterday. He said that the Siddiqī Trust sends English books free of charge for distribution here. So there are people like this who want these books to be distributed. But we are not passing on these books. There are many '*ulamā*' seated here. We should all make a resolution to place the books of our elders in every library. I am laying special emphasis on this before you.

The time to work silently

One way of working today is for us to sit on stages and deliver vociferous speeches. The other way is to work silently. At present, tumultuous and vociferous speech-making causes failure. It is my experience and I repeatedly heard from our elders that such a methodology is absolutely wrong. And this applies everywhere.

In fact, if we resort even slightly to such a methodology, the west will say that we are terrorists and we will take them backwards. We have to understand and identify our mistakes. Which incidents in history caused our failures? It

is necessary for us to study and read history in order to understand all this.

Our condition is such that we do not even know about the lives and circumstances of our own elders. If we do not know about their lives and situations, how will we know what methodology to adopt? And it is most essential for us to know the correct methodology.

A book must be selected in accordance with the addressee's understanding

I had the occasion to go to Cincinnati about three years ago. A youngster began understanding Islam after much difficulty. He asked for a commentary of the Qur'ān. The translation of Hadrat Maulānā Shabbīr Aḥmad 'Uthmānī Sāhib *rahimahullāh* was given to him. This youngster was well-versed in English. At some point, Hadrat 'Uthmānī *rahimahullāh* quoted a poem of Shaykh Sa'dī *rahimahullāh* [which was written in Persian].

This youngster says to a Maulānā: “The mind cannot comprehend how a dog became a human being.” Whereas this is not what the poet meant. I realized that this youngster's intellect was not developed enough to accept any poetic meaning. This was the reason for his asking: “What kind of a book is this wherein it states that a dog became a human being?” When this was conveyed to me, I realized that he was presented with something which was not within his comprehension. I am

relating this one example of different incidents which we are faced with in this world.

A training centre for new Muslims

There is another youngster who was a resident of Mumbai, and whose father is a senior officer in Mumbai. This youngster is studying at a university in Canada. He came to meet me. A British student who is also studying there came with him. The Mumbai youngster was speaking in Hindi because he was a Hindu who became a Muslim. He said to me: “Maulānā, I am confused ever since I became a Muslim.” I asked him: “Why are you confused?” He replied: “When I go to the musjid and sit with one group of people, others say to me: ‘Do not sit with them, they are wrong.’ When I sit with members of the Tablīghī Jamā‘at, some people say to me: ‘These people are *bid‘atīs* (involved in innovations).’” The Arab youngsters in Canada refer to the Tablīghīs as *bid‘atīs* and claim that they quote weak Ahādīth.

On hearing what he said, I thought to myself that this is an astonishing spectacle. When a person is new to Islam, why should we mention such things in his presence which would cause doubts in his heart? We should rather be explaining to him that it is not necessary for him to sit in any assembly. Instead, a course should be prepared for his education which he should study before doing anything else. People are embracing Islam in large numbers in America and Canada. Just recently seven people embraced Islam in my presence at

Jāmi' Abū Bakr [in Canada]. Their embracing Islam is welcomed, but then we leave them without bothering about fortifying their imān.

I was reading a *wa'z* (lecture) of Hadrat Thānwī *rahimahullāh* a few days ago. Hadrat said: “We established *madāris* and *makātib*, but we did not establish any training centre for new Muslims.”

When I read this, I thought to myself: Hadrat thought about this so many years ago. Yet, in the whole of India, I saw just one place in Madras where they have a centre devoted to new Muslims. Those who are running this centre made an open announcement to new Muslims to come and stay at this centre where they will make arrangements for their education and training. They have a course designed for this purpose. The people teaching there possess high intellectual acumen so that they are in a position to answer the doubts and misgivings of the new Muslims. So this is also something which we have to do.

We have to be particularly concerned about how we are going to embrace the youngsters in the universities who are inclined towards Islam.

The method of influencing someone to your beliefs

I saw some people propagating their beliefs in the following manner: They take the books containing their beliefs to the hostels. They meet the students there, ask them about themselves and

where they are from, etc. They will then say to a student: "I have brought some pamphlets and books which I would like you to read." He will say just that, and depart from there. He will then make a round after one or two weeks, and ask: "I had given you some pamphlets and books, did you get a chance to read them? You are free to ask me about anything which you read in them." This is how he gains access to the student. If the student has any questions, this person will provide him with answers. This is how they work among students.

We have not reached that level as yet where we can go to individuals after having formulated a proper system. This is a great weakness in us. I feel that the absence of such a system is causing many educated youngsters to fall into the traps of deviated sects.

I heard that when the Khilāfat Movement held a conference last year, 8 000 students – both boys and girls – attended. I thought to myself, how did they make such an impact on 8 000 students? The answer is this: every week they go to some university or the other, deliver a speech there, distribute their literature, intermingle with the students; and in so doing, they are able to attract the attention of people.

I constantly think to myself that our own people are lagging behind in this field as well. We ought to work in this way. At present I am merely conveying to you whatever is coming to my mind.

It is possible that some of you are already doing some of what I am talking about, and I do not know about it. But I know for certain, the work is not as strong as it ought to be. We are not conveying the valuable teachings of our elders as we ought to. Why is this? We establish different groups and organizations, differences crop up within a short time, and these groups and organizations break up into splinter groups and organizations. People lose confidence in us, and the differences cause the ‘*ulamā*’ to be discredited. This is causing a major harm to us.

Disregard for local ‘*ulamā*’

Hadrat Maulānā Siddīq Sāhib Bāndwī rahimahullāh (may Allāh ﷻ fill his grave with light) was an astonishing personality. When he came to Gujarat the first time, he delivered a talk and said in it: “Brothers! This is very strange: You have a teacher teaching *Bukhārī Sharīf* for the entire year. But when it is the time to complete the book, you invite a person from U.P. What an absurdity!?” I realized our folly when he said this.

Hadrat Maulānā Siddīq Sāhib Bāndwī rahimahullāh came to Manchester once. Someone said to him: “Hadrat, there are many people here who would like to pledge *bay’ah* at your hands.” Hadrat severely reprimanded them against this and said to them: “Brothers! There are some *mashā’ikh* (Sufī shaykhs) in this place. They all have permission from their *shuyūkh* (plural of shaykh) to accept *bay’ah* from others. Why do

you not refer to them? I will stay here for five days and go away. How am I going to treat your spiritual ailments? You are not going to write to me [whereby I could treat your spiritual ailments]. If I accept *bay'ah* from you, I will be unnecessarily increasing my following. What benefit is there in doing that?"

Such was the level of selflessness of our elders. People are coming to them and asking them to accept their *bay'ah*, and they are saying to them: "Refer to those who are present here, and show respect to them." Hadrat repeated this several times for three days: "Increase the respect of the local '*ulamā*', and link the people to your local '*ulamā*'."

Deviation of an '*ālim* results in deviation of the entire world

One of the things which we do at present is that we do not allow our local '*ulamā*' to get linked with the local people. Forgive me [for saying these things]. They are in my heart and that is why I am openly saying them to you. I ask you, for the sake of Allāh, do not do this.

My friends! Every single person among us has weaknesses. The Prophets ﷺ are the only ones who are sinless. There is no '*ālim* who does not commit mistakes. We all err. But if a person possesses more good qualities, he is a righteous person and we have to link the people to him.

There was a time when I was working with an organization in India. Some mutual differences developed and eight to ten people resigned. This caused a great hubbub. Coincidentally, I had the occasion of going to Makkah during that time. A person in the Haram Sharīf [Musjid al-Harām in Makkah] began saying to me: “Such and such chairman is like this, and like that.” I replied: “No. What are you saying? He has done a lot of work for Islam. If we differ on certain matters with him, it does not mean that he is totally evil.” I then added: “He did a lot of good works.” And I began listing some of the good works he did. After some time this person said: “You are the first person who spoke of such things regarding an *‘ālim* of the opposite camp.”

My friends! It is extremely wrong of us to speak highly of an organization as long as we are linked to it, but we begin speaking ill of it once we are disconnected from it. These are weaknesses within us. We say: “As long as we were part of the organization, everything was okay.” Can there be anything more insincere than a person attributing all good to himself, and when someone else comes onto the scene, he sees all the evil of the world in that person? This is an extremely evil trait. I was affiliated to the *madāris* – I was in Dhābel and also in Tadkeshwar. So I had much contact with my contemporaries and teachers. Our attitude has become such that if the responsibility of teaching a small book is taken away from us, we think that the worst disrespect in the world has been committed against us.

**Hadrat Shāh Sāhib's *rahimahullāh*
accommodating attitude**

I heard the story of Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh*. When he was in Deoband, he said: “Brothers! Dār al-‘Ulūm is paying us [as teachers]. Dār al-‘Ulūm has the right to appoint us to teach *Bukhārī Sharīf* [if it likes], or ask us to teach *Mizān*.”¹

I also heard about Hadrat Shāh Sāhib *rahimahullāh* [i.e. Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh*] that when he left Dār al-‘Ulūm, people said to him: “This is a great injustice which has been committed against you. Why don’t you start delivering your lessons in Jāmi’ Musjid. The entire Daurah Hadīth class [the final year of the ‘*ālim* course] will join you in the Musjid. He replied: “It is not permissible for a Muḥaddith (Hadīth scholar) to start Hadīth lessons in opposition to Hadīth lessons which are being delivered at any place. Rather, I will go somewhere very far away from here.” This is why he had chosen to settle down in Dhābel. In those days, Dhābel [the *madrasah* in Dhābel] was in a state of poverty. There were no rooms nor any other comforts. When he used to go to Simlak [a nearby village], he had to walk in mud which reached his ankles. Despite this, he was not prepared to start delivering Hadīth lessons [in

¹ *Mizān* is a small book taught in the primary classes.

Deoband] in opposition to Hadrat Madanī rahimahullāh. This was the way of our elders. They would never cause harm to any group or organization through their actions.

Such lofty character is no longer found in us. We differ over trivial issues which have no basis. If we were to ponder over the reason for the difference, we will realize that it is actually nothing. Brothers! This is extremely harmful. No work in this world can be accomplished without collectiveness and cooperation. The other nations of the world who are able to achieve anything are doing so by putting their heads together [and making a collective effort].

It is our duty to know the means of communication

A small article concerning a Jew is published in a small town. The office of the organization to which this Jew belongs will immediately fax this article to its head office, informing it that this is what is published about Jews in this town. This is irrespective of whether the article was written by a Christian or a Muslim. The very next day, the head office will convey this article to all of America. And the response to the article will also be published. But we Muslims do not do this although Allāh ﷻ also blessed us with the different means of communication.

I asked many of my friends here in England with regard to a magazine which is published by the

Department of Islamic Studies at Oxford University. This magazine contains articles written by Orientalists. The day after I landed in London, I received a voluminous book written in Arabic which I read in two days. On reading it, I gauged how the Orientalists present Islam through their viewpoint. Arab money goes into this Department of Islamic Studies, but Orientalists are deriving benefit from it. Some of our '*ulamā*' are also in this department.

I do not know English, but wherever I went, I asked many '*ulamā*' if they receive this magazine, and if they read it. They reply that they do not even know of any such magazine. Now it is the height of negligence when a publication is issued from our country, containing articles on Islam written by Orientalists [and we do not know anything about it]!? Why don't we appoint a few people to obtain all the publications on Islam which are published in this country and study them?

My friends! Negligence is not becoming of us at present. We have to be aware of conditions all the time. I went to Delhi once. I have a friend working in the Saudi Embassy. I asked him: "What is your responsibility at the embassy?" He replied: "It is my job to read all the major English newspapers of India. I start reading these papers from the morning, and I cut out any article – big or small – containing anything about the Arab world. I must then translate it into Arabic, file it, and give it to the ambassador. This is my daily job. The

ambassador will then send it to his office at the Department of Foreign Affairs.”

I was astonished at learning how vigilant these people are about their country. They want to know what the world has to say about their country. If they have so much of concern for their country, why should we not have any concern for our religion? Why should we not have any concern for our Islam? Why should we not see what is being written against Islam? And how it is written? If people were to understand Islam via the Orientalists, what will they understand about it? We cannot rely on an Orientalist to write everything totally correct about Islam. Even if he praises Islam a lot, he must have some ulterior motive, and he will certainly twist something at some point or the other.

It ought to be the responsibility of our graduates whom Allāh ﷻ bestowed knowledge of the Qur’ān and Hadīth to convey it to others. It is essential for us to have ‘*ulamā*’ who are specialists in English. Who speak it excellently, and whose sole responsibility is to spread and propagate Islam.

I said this to Maulānā Salīm Dhorāt Sāhib as well: “Maulānā, if we really want to do work, we will have to adopt the methodologies which they adopt for us. We have to learn the *modus operandi* of other organizations.”

An excellent way is for us to study the major movements of the world. When they started their

movements, how many members did they have? What was their method of work? After looking at all this, we have to at least understand how they are able to infiltrate among the people. Brothers, why can't we adopt their methodologies for the sake of the truth? It is obviously no sin to do this. We must adopt the same weapons and go to the people. We must not think that we have taught for two hours in the *maktab* and thereby fulfilled the right of Islam. Our responsibilities are much more at present.

Anti-Muslim propaganda

There is a constant propaganda in India stating that the Muslims of India can never enter the mainstream of the country as long as they do not give up their attachment with their *mullās* [*ulamā*].

Outsiders know that as long as the masses remain linked to the '*ulamā*', they cannot gain control over them.

They then initiated another propaganda about our *madāris*: they say that all these Islamic institutes – whether in Sudan, India or Pakistan – are breeding grounds for terrorists. Whereas the world knows well who is attacking who. When one Israeli dies, they kill fifty people in retaliation. The world is witnessing all this, yet the Israelis are not labelled terrorists.

Open massacres are being committed in Sri Lanka since many years. The Sri Lankans are not labelled terrorists. The Filipinos who are massacring Muslims are not labelled terrorists. In Bosnia they killed 400-500 Muslims at a time. Yet, the Serbs are not labelled terrorists. It is only the Sudanese who are terrorists! What is this? Friends! This is nothing but propaganda against the Muslims.

A Bangladeshi wrote an excellent article in America. It was written at a time when a bomb had exploded at a certain place. He wrote in his article: Does it make any sense for our local [American] press to attribute any incident which takes place in any part of the world to the Muslims, and to accuse them of committing it? He wrote an excellent article listing all their accusations which they make against Muslims.

There is a need to think about such an organization. The first thing we will have to do is bring about unity among the '*ulamā*'. We must learn to respect each other. We must overlook our mutual mistakes. If there is any problem of leadership and who gets it, we must turn a blind eye to it and agree on the point that we have to get together in order to carry out the work of Islam.

The second thing which we have to think about is how we can utilize and adopt the new ways and methodologies of working. We have to think about a syllabus for our children's education, something

for training our youth, and something about utilizing the media. How can we adopt these means to carry out Islamic work?

We will have to place youngsters in all these different departments and give them the responsibility. If we work in this way, we may be able to remove the weaknesses which are in us.

Link with our elders

The fourth point is that it is extremely necessary for us to establish a link with our elders. We have many weaknesses, and this is because of having no link with our elders. We may have read and studied the books, but we are weak in the field of practising. Islam can never spread through weak actions. Islam only spread through those personalities who placed actions above their lives, and placed these actions firmly on their selves.

Hadrat Maulānā Siddiq Aḥmad Sāhib Bāndwī *rahimahullāh* visited here recently. I heard that when he started off in Hathaurah, there was not a single Hāfiz of the Qur'ān in the entire region. The entire region was like a jungle. Even if we go there today, we will feel nervous.

The Maulānā commenced work in such an area. The children who used to come from the jungle used to cry at times. Maulānā would cry with them. He would place his hand on the child's head and ask: "Son, what is worrying you? Don't you like the food here? Come with me to my

house and eat my home food with me.” This is how Maulānā embraced them and taught them. Gradually, he prepared 400-500 individuals. May Allāh ﷻ also create this affection and kindness which He bestowed to our elders. Our poor youth are wandering aimlessly and there is no one to place a hand of affection on their heads.

Protecting our youth

We complain that our youth are slipping away from our hands. If we really have any pain in our hearts, we will try to bring them closer.

I noticed here in Britain that the youngsters who started working among the youth are – *al-hamdulillāh* – quite successful.

Maulānā Saʿīd Aḥmad Ṣāḥib Pālanpūrī comes here quite often. He said to me once that he sets aside a time for the youth, seats them near him, and asks them to say whatever is on their minds, and to ask whatever they want. He said to me: “Maulānā, you will be astonished at the questions which they pose, and the things which they speak about.” There is a need to popularize such a concept. Every ‘ālim must think to himself that he has to work among the youth. If not, this segment of society will slip away from our hands. If we let them go, someone else will take hold of them. There is a famous Persian saying: “Ghosts take control of an empty house.”

We have to think and ponder as to why this is happening. Research takes place in everything. These people here [in the west] do research on minor and trivial matters: someone is doing some research on tea, another is doing research on how much alcohol is consumed, etc. Research is done on everything. So why do we not do some research on our youth and the reasons for their going astray? If our daughters are leaving our society and going into other societies, what are the reasons behind this? And what can we do to stop all this? It is essential for us to know all this. This will only happen if we start working collectively, and if we appoint specialists to the different departments of Islam. We have hope in Allāh ﷻ they will be able to accomplish a lot.

At present you have ‘*ulamā*’ in large numbers. Some of the cities have as many as eighty ‘*ulamā*’. I said to Maulānā Ayyūb Sāhib Itālwi: “There are eighty ‘*ulamā*’ sitting here. If full effort is made in this regard, do you think the *ummah* will not listen?”

Islam spread through character

A law of this country states that if a woman is divorced from her husband, she has the right of possession of 50% of her husband’s wealth. I ask: Does the Sharī’ah of Muḥammad ﷺ permit this? Can Muslim women do this? If a Muslim woman takes someone’s wealth in this way, her parents tell her that she did the right thing. If it was *ḥarām*, why are the ‘*ulamā*’ remaining silent

about it? Why are they not making an uproar about it? Whatever the worldly people do falls under the verse: “Do you believe in part of the Book and reject part of it?” What is this? How is it that we fulfil certain aspects of Islam with great enthusiasm? We do not have to spend any money to perform ṣalāh, and so, we perform it eagerly. But where we have to spend our money, we do not bother about it. Islam cannot spread in this way.

Hadrat Thānwī *rahimahullāh* said time and again: “Islam spread through character and correct dealings.”

Ponder over whatever I said to you and make an endeavour to ensure there is collective work in every place.

The *amīr* of the *Tablighī Jamā‘at*, Hadratjī Maulānā Yūsuf Sāhib *rahimahullāh*, used to repeatedly say in his talks: “*Rasūlullāh* ﷺ created one united *ummah*. But we are breaking the *ummah* into pieces. This is absolutely wrong. We have to bring everyone together, and we have to bring them together in the name of Islam. In matters of Islam, we must consider ourselves to be below everyone, and everyone to be above us.”

You have many small bookshops. Our ‘*ulamā*’ can derive benefit from them whenever they like. They must obtain whatever book they can, and study it. They must observe what type of books are being published. At present, some excellent

books which are pleasing to the reader are being published.

Recently a book of Shaykh ‘Abd al-Fattāh [Abū Ghuddah *rahimahullāh*] titled, *Safahāt min Sabr al-‘Ulamā’* (*Pages depicting the patience of the ‘ulamā’*), was published. It is a most valuable book. It demonstrates the hardships and patience which were borne by our senior ‘ulamā’ of the past in the acquisition of knowledge. When we read such books, we find ourselves lacking immensely. We realize the lofty level which the ‘ulamā’ of the past enjoyed. We see the difficulties and hardships which they had to endure. On the other hand, look at how comfort-loving we are! There is tremendous benefit in reading such books, or remaining in the company of such ‘ulamā’.

Just recently we spent five days with Hadrat Maulānā Siddīq Ahmad Bāndwī [*rahimahullāh*]. Every part of my body became weak with fatigue. Five or six programs were organized for each day. We could neither sleep nor rest in the afternoon. And we used to eat very little. Despite all this, he was able to prepare several hundred ‘ulamā’, and undertake the reformation (*islāh*) of several hundred more. Yet he was extremely selfless – when asked to sit in the place of another Hadīth scholar and teach Hadīth, he was not prepared to do it saying: “What is this? He taught Hadīth for the entire year, and when it is time to complete the book, you could find no one but Siddīq!?” He said to one of our lecturers [in the *madrasah*]:

“You complete the book and I will join you in the *du‘ā*.” Here too he said to the people: “Refer to your local ‘*ulamā*’.” He said to me as well: “Explain to the youngsters to establish a link with the local ‘*ulamā*’. Bond the people to them. They will benefit from this.” This is a very valuable piece of advice which we heard from Hadrat, and which I am conveying to you. When you return to your places, ponder over whatever was said, and practise on whatever you consider best.

Publishing rare books

Another work which the ‘*ulamā*’ in this country will have to do is prepare a list of all existing manuscripts. There are manuscripts in Oxford, and also in Birmingham.

I went to a library in Manchester the day before yesterday. It contains 813 Arabic manuscripts. There are some very valuable books among them. Books by ‘Allāmah ‘Aynī *rahimahullāh*, another book by one of our ‘*ulamā*’ of Gujarat. I came across a book of Imām Hasan Basrī *rahimahullāh* in which the *mursal* and *muttasil* narrations are mentioned separately. Brothers! Manchester is just here on your door-step. There are so many of our ‘*ulamā*’ present here. They must obtain a list of these manuscripts. There are Hadīth books of our elders, books of jurisprudence written by our elders, books written by ‘Allāmah ‘Aynī *rahimahullāh*. They must obtain all these and study them. This is an academic task. We have a vast field to work on, but we never turned our

attention to it, and did not even recognize it as our responsibility.

I had the opportunity of visiting an American university last year. It contains 9500 manuscripts. Manuscripts which are matchless. What can I say? They took valuable and priceless books of our elders, and placed them there. After seeing all this, I understood these lines of ‘Allāmah Iqbāl *rahimahullāh*:

“When I saw those books filled with pearls of knowledge written by my forefathers, in Europe, my heart was rendered asunder.”

I did not understand this poem when I first read it. But when I saw the list of those manuscripts, I understood why ‘Allāmah Iqbāl *rahimahullāh* said what he said.

It is now the responsibility of the ‘*ulamā*’ to look at these pearls of knowledge. What will the poor masses understand from them, they are not even conversant with the titles of those manuscripts.

So we need a group of ‘*ulamā*’ together with some of our students to be fully engaged with this responsibility. They must research and investigate those manuscripts which are valuable. Quite a bit of work is being done in the world in this regard, and some of it is excellent. But we are lagging behind. This is especially so with our Gujarati ‘*ulamā*’ – we are very behind in these academic works. We have no enthusiasm

whatsoever. This is why we are engrossed in unnecessary works. If we really had any enthusiasm, we would have no time whatsoever to get involved in other work.

I came across a person by the name of Maulānā Shamīm Sāhib in London. He really has an enthusiasm for such work but does not have people to help him, and he is quite sickly. He related a painful story to me. He said: “I wrote letters to ‘*ulamā*’ of India informing them that I found a collection containing the biographies of 1200 Hanafi ‘*ulamā*’.” He noted them all on his own, and at present he is doing some research on Imām Tahāwī *rahimahullāh*. So he wrote a letter to some ‘*ulamā*’ of India stating: “I need some of the manuscripts on micro-film, and a list of the manuscripts in Patna library. I request you to send these to me.” This is the reply which he received: “We are very happy with the work you are doing and we are making *du‘ā*’ for you. But we cannot help you in any way.”

The Maulānā goes regularly to the London library and makes photocopies of the manuscripts there. He used to do this regularly. The library authorities learnt that he has taken ill and cannot come to the library. They phoned him asking him the reason for his absence. He replied that he is ill. They said: “Very well. Send us a doctor’s certificate stating your illness, and we will send you whatever books you want. When you are finished working with them, inform us and we will send someone – at our expense – to

pick up the books from your house.” So now they send the books to him, and when he is finished working with them, he phones them, and they send someone to pick up the books. So you see, this is how much concern for knowledge these people [in the west] show. As for us, we are doing nothing. There is so much work to do, that if we were to get engrossed in it, we will not find even five minutes to criticize another person. Brothers! If someone is gone off the path, make *du‘ā’* to Allāh ﷻ for his reformation. What benefit is their in talking ill of him? Each one of us should have this attitude: I must do as much work as possible as long as I am alive.

May Allāh ﷻ forgive us, and enable us to practise. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Our final supplication is: All praise is due to Allāh, the Lord of the worlds.

DESIRE AND ANGER



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وعلى آله وأصحابه
أجمعين. أما بعد،

عن أبي هريرة رضي الله عنه أن رجلا جاء إلى النبي صلى الله عليه وسلم وقال: يا
رسول الله! أوصني ولا تفسر علي، فقال لا تغضب، أو كما قال عليه الصلاة
والسلام.

Rasūlullāh's ﷺ valuable advice

Respected elders! Hadrat Abū Hurayrah رضي الله عنه narrates that a Sahābī رضي الله عنه came to Rasūlullāh ﷺ and made this request: “O Rasūlullāh! Advise me, but do not go into too many details.” Look at how simple they were – he said what was in his heart: “O Rasūlullāh! Advise me, but let it not be a lengthy advice.” Rasūlullāh ﷺ said: “Do not become angry.” Our elders say that this will be a very great achievement if we can accomplish it.

Our elders disliked anger

This anger which is in our hearts gives birth to numerous other evils. The sources and origins of sin are *shahwat* and anger. The word *shahwat* is an Arabic word which refers to the desires of the

self (*nafs*). If a person practises on whatever his self desires, it can lead to major mistakes.

Imagine a person walking on a road and he sees ripe fruit on a tree. His heart desires to eat it. If he breaks it without obtaining permission from the owner of the tree, he will be committing a sin. If he is caught breaking it, he will get a beating. Now all this happened because of the desire of the *nafs*. Similarly, if his gaze fell on a woman and a wrong desire develops in his heart, he will fall into sin.

Thus, desires of the *nafs* and anger are the roots of sin. When a person becomes angry, he does not know what he is doing. He does not even realize he is talking to his mother or father. Anger is a serious evil. Hadrat Maulānā Masīhullāh *rahimahullāh* used to say repeatedly that Hadrat Thānwī *rahimahullāh* used to constantly emphasise this point: “Listen! The first step which a person takes towards Allāh ﷻ entails his removing anger from within him.”

Hadrat Maulānā Khān Sāhib Kanthārī had come to England recently. He had a bond (*ta'alluq*) with Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh* for forty years. He said: “My bond with Hadrat commenced when I was twelve years old.” I personally heard him saying that Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh* used to say: “Anger is such an appalling thing that if I were to find it on the road, I would slaughter it.” This is a

statement of Hadrat Maulānā Masīhullāh Sāhib *rahim*ahullāh.

Hadrat [Maulānā Masīhullāh Sāhib *rahim*ahullāh] was extremely perceptive in this regard. When he came here to Gujarat, he visited Tadkeshwar and Dhābel as well. A meal was arranged for him in Amroda [which he was to attend]. People got tired of waiting for his arrival. I went by vehicle to Pānauḷī to see what was the reason for the delay, and where had Hadrat stopped over. When I reached Pānauḷī, I saw the *dastarkhān* (table mat) laid out. I said to the people: “O servants of Allāh! A meal for 100 people has already been prepared in Amroda, and yet you have laid out the *dastarkhān* here?! It is extremely wrong for you to do this. What are you people doing?”

Hadrat was extremely soft-natured. He never liked hurting any Muslim’s heart, and would never want to displease anyone. While all this was carrying on, a Maulānā came and said to Hadrat: “Hadrat! Come to my village as well for a short while.” Bhāi Jān¹ had stressed upon me earlier on not to take Hadrat on any road which is very dusty because Hadrat will immediately fall ill. So I said [to this Maulānā]: “No. Hadrat cannot go.” He asked: “Why can he not go? You can take him everywhere else but not to my place?!” This

¹ The son of Hadrat Maulānā Masīhullāh Sāhib *rahim*ahullāh.

caused a further discussion and argument. I became extremely angry and said: “You are an ‘ālim and yet you are speaking in this way?! You ought to be considerate.”

Just imagine, Hadrat looked at my face and guessed what was going through my mind. He summoned me immediately saying: “Maulwī Sāhib, come here.” The moment I went before him, he placed his hand on me and said: “Maulwī Sāhib, we should not become angry. Spit out the anger. Anger is most appalling.” I clearly remember him saying these words.

He then seated me on the *dastarkhān* which was laid out and said: “Take a few bites.” I most certainly did not feel like sitting and eating at this *dastarkhān* which was laid out without protocol. This is because the entire meal [and the many people who were invited to it] in Amroda was now cast aside. But Hadrat said: “Sit down and take a few bites.” So I sat down. He said to me: “Yes, eat a bit.” This was [the affectionate manner in which] Hadrat was talking to me. From this I realized how our pious elders abhor anger, despite the fact that these people were wrong [in forcing him to eat here]. Hadrat had understood all this, but he knew that the habit of becoming angry is not a good habit.

Anger is the root of fighting, malice and enmity

It is this very anger which causes fights between people. It is because of anger that a person is vulgar towards another person. A person will only swear another when he is extremely angry with him. Somebody annoyed him, and because he was short-tempered, he immediately swore him. Rasūlullāh ﷺ said:

سباب المسلم فسوق وقتاله كفر

“Swearing a Muslim is an act of wickedness, and killing him is an act of unbelief (*kufri*).”

A true Muslim cannot swear another Muslim. But we swear others over the most trivial matters. Our pious predecessors have stated: Look at the condition of a person when he becomes angry. If someone is younger than us, if he is our child, our student, or someone over whom we enjoy some authority and control, we strike and beat him when we are angry. At times there is a person in the office who becomes extremely angry at his workers and his subordinates. You get some bold workers who will say: “Today the boss had a fight with his wife.” Or, “The boss probably did not get his tea today, and he is taking out his anger on us.” Students also speak like this at times: “There must have been some argument in Maulwī Sāhib’s house today, that is why he is hitting us so much today.”

So our pious predecessors state that the person who gives vent to his anger to his subordinates and strikes them more than necessary has also committed a sin.

If you become angry with someone whom you cannot strike, whom you cannot control, who is stronger than you, he is senior to you, he is a person of authority – how are you going to show your anger to him? For example, some students become angry at the principal, but what can they do about it? [Because they cannot give physical vent to their anger], malice develops in the heart. They will harbour ill feelings towards him, they will speak ill of him, they will backbite him. So this backbiting (*ghībah*) started because of anger. The person will bear malice in his heart because of this anger.

When a person is angry at someone, he desires some sort of damage to befall him. When he learns that he in fact suffered some loss or damage, he rejoices. Malice is a most deplorable evil in us, and the root of it is anger. In the same vein, if a person is angry with someone and sees the latter experiencing prosperity, he becomes jealous of him. So this defect [of jealousy] developed as a result of anger.

Our pious elders provided us with the treatment for all these ailments. They say that all these evils which are in us, viz. hatred for someone, malice towards another, jealous of someone, etc. – anger is the root of all them. Rasūlullāh ﷺ gave this

concise advice to the Sahābī ﷺ saying: “Do not become angry.”

Anger extinguishes the light of the intellect

It is said that when a person becomes angry and loses control of himself, he does not know what he is saying to whom. At times he will shoot his own children – as we regularly read about such incidents in the newspapers. We read of a person killing three of his own children, throwing them in a river, or down a well, and then killing himself with a revolver. Sometimes a person is overtaken by anger, and without even thinking, he divorces his wife.

A few years ago a very wealthy person came to me and said: “Maulānā, I have committed a great wrong.” I asked: “Brother, what happened?” He replied: “I issued three divorces to my wife, and I have three-four small children. My relationship with my wife was excellent. I returned from my business, I do not know what happened, I became angry and I issued three divorces to her. Show me a way out.” I said: “What solution can there be to such a situation? You already issued three divorces, so there can be no way out now unless she marries someone else and they resort to halālah.”¹ He said: “Show me a way of halālah

¹ The process of halālah entails the following: when a person issues three divorces to his wife, she does not remain his wife any longer and she is absolutely harām to him. She will have to observe ‘iddah (waiting period) of

where the new husband does not touch my wife.” I said: “What was the need for you to become angry and issue three divorces so quickly?”

This incident did not take place here. It is something which I witnessed in Toronto. Numerous people come to me or phone me saying: “Maulwī Sāhib! I was overcome by anger, I had no control over my mind. So I said this out of anger. My heart did not even want to do this. I merely blurted it out.” I would reply: “Now that you have blurted it out, the story is over. When an arrow leaves its bow, it does not return. Whether you issue a divorce jokingly, in earnest, out of anger, or in a state of intoxication – the marriage is over.”

This anger causes many complications in a person’s life.

The forbearance of the Prophets ﷺ

The Qur’ān was recited to us just now in the *tarāwīḥ* *ṣalāh*. A small verse fell to my ears. You

three menstrual cycles. Upon the expiry of her *‘iddah* she has the right to remain single or enter into another marriage. If she marries, engages in conjugal relations with her new husband, and he happens to issue three divorces to her [not under compulsion from or pre-arrangement with the first husband], she must observe the *‘iddah* again. Upon the expiry of her *‘iddah*, she has the right to remain single or enter into a new marriage – either with another person or her first husband.

heard it read and I also heard it read. In the verse, a nation is saying to its Prophet:

إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ

“We consider you [O Prophet] to be a foolish person. And we think that you are a liar.”

I was pondering over this and thinking to myself: what a dangerous thing it would be if someone were to come to me and tell me I am foolish or stupid. The word *safāhah* [mentioned in the above verse] is an Arabic word meaning foolishness, stupidity.

So these people are saying to their Prophet:

إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ

We consider you to be in foolishness.

وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ

And we think that you are an utter liar.

This is a very provoking statement. But look at the Prophet's ﷺ reply:

يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

“O my people! There is no foolishness in me. Rather, I am a Messenger from the Lord of the universe.”

Allāhu akbar! Look at the forbearance of the Prophets ﷺ. I am thinking to myself: look at the high level of forbearance of the Prophets ﷺ! People are saying to a Prophet: “You are a liar, and we consider you to be a foolish person.” And he replies: “Brother, I am not a foolish person.”

يَا قَوْمَ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ

I am not a foolish person. I have been sent by Allāh ﷻ, I am Allāh’s envoy.

He did not become angry at them. This is how Messengers ﷺ react. They put out their anger no matter what statements people make against them.

The same applies to Rasūlullāh ﷺ as well, and he was also treated in this way. A Bedouin who was a leader of his tribe would come and ask the question:

من محمد منكم؟

Who is Muhammad from among you?

Hadrat Abū Bakr ؓ was seated there. He replies:

هذا الأبيض المتكبيء

“That fair person who is leaning there is Muhammad ؓ.”

The person says:

يا محمد! إني سائلك وإني متشدد عليك

“O Muḥammad! I have come to ask you some questions, and I am going to be harsh towards you.”

Now look, he comes to the assembly [of Rasūlullāh ﷺ], before he can even sit down he asks the question:

من المحمد منكم؟

Who is Muḥammad from among you?

And when he is shown who Rasūlullāh ﷺ is, he says:

إني سائلك

I have come to ask you some questions.

And how is he going to pose the questions?

وإني متشدد عليك

I am going to be harsh towards you.

What reply does Rasūlullāh ﷺ give to him? Just listen, and read about it in the books as well. What does Rasūlullāh ﷺ say?

سل ما تشاء

You may ask whatever you want.

Rasūlullāh ﷺ did not get angry. If it was me or you, we would have said: “Get out from here, you uncouth person. Don’t you have any manners? Is this how you speak? Don’t you know how to behave in an assembly? You entered here without offering *salām*, and you started speaking while you were standing! Is this how you speak? Is this the manner of speaking?”

This is how we would have responded. But Rasūlullāh ﷺ did not respond like this. This is the level of the Prophets’ ﷺ forbearance. They would not permit anger to even come close to them. And this is exactly what Rasūlullāh ﷺ is saying to his followers – to the Sahābī ﷺ [mentioned at the beginning]. How long was the advice which Rasūlullāh ﷺ gave to him? It was just one sentence, because the Sahābī ﷺ requested a short and concise piece of advice.

Be mindful of time when advising

Maulānā Taqī ‘Uthmānī Sāhib dāmat barakātuhum writes: It is not bad for someone to say to another: “Give me a short piece of advice.” It is possible the poor person is engaged in some work, does not have a lot of time at his disposal, but wants to hear some advice from you. So if anyone makes such a request, it is neither wrong nor against etiquette. Sometimes we say to someone: “Hadrat, give us some advice.” Now Hadrat starts a long talk, and in the meantime,

the train is about to depart, it is time for the car to leave, but he continues with his talk. The poor people are left in a quandary, and are thinking of a way of coming out of this dilemma.

I had the opportunity of accompanying Hadrat Maulānā Siddīq Sāhib Bāndwī *rahimahullāh* on several journeys. Hadrat's journeys used to be very quick, and he would travel to several villages in a single day. We used to say to him: “Hadrat, just give a three minute talk.” Hadrat would respond by smiling. Sometimes, we would say: “Hadrat, give a two minute talk today.” Hadrat would reply: “Very well, I will speak for two minutes.” On several occasions I said to him: “Hadrat, you will speak for two minutes today, and it will be followed by a two minute *du'ā'*, because we have to proceed on our journey.” And so, Hadrat would confine himself to 2-3 minutes. Those who are the *kāmilīn* (the elders who reached a high level of piety) are fully aware of the conditions and circumstances. They know where to speak and how to speak. They give due regard to the conditions and situations.

The forbearance of Imām Abū Hanīfah *rahimahullāh*

First incident

Hadrat Imām Abū Hanīfah *rahimahullāh* whose Hanafī madh-hab we all follow was blessed with a very lofty position from Allāh ﷻ. Imām Sāhib was no ordinary person. Not only did he hold a lofty

position in knowledge and piety, but also enjoyed a lofty position materially – he was a big businessman in his city. He had a massive fabric business. He was not a shrewd *maulwī*. A person followed him out of the musjid and began hurling verbal abuses at him. Imām Sāhib listened to everything silently and continued walking. The person also walked with him and continued hurling abuses at him. They eventually reached a point on the road where each one's house was in a different direction, and each one would have to head towards his respective house. Hadrat Imām Abū Hanifah *rahimahullāh* stopped at that point and said: “Brother, my path is changing now. If there is anything else in your heart which you would like to say to me, you can say it. I will wait here so that you can fulfil your wish and speak as much as you like.” The person was greatly ashamed when he heard this.

Second incident

Imām Sāhib used to remain awake the entire night. He used to commence optional (*nafl*) salāh after *‘ishā* and continue until *fajr*. And he set aside a short while from zuhr to *‘aṣr* to take a siesta (*qaylūlah*). The morning was spent teaching, issuing *fatāwā*, sitting with his students and investigating and researching different issues and rulings.

Imām Sāhib was walking on one occasion when an old woman began calling out: “O brother, here is Imām Abū Hanifah who spends the entire night

performing *ṣalāh* before Allāh ﷻ, and performs the *fajr ṣalāh* with the *wudū'* of the '*ishā ṣalāh*." On hearing this, he said to himself: "I sleep the entire night, yet this woman has such good thoughts about me [that I remain awake the entire night]!? *Allāhu akbar!*" Consequently, he immediately adopted the practice of remaining awake the entire night and continued in this way for forty years.

Now try to understand the situation of a person who remains awake the entire night, and sleeps for a short while between *zuhr* and '*asr*. Hadrat Imām *Ṣāhib* came out of the masjid for his *qaylūlah*. He went upstairs to his room, and lied down on his bed when someone knocked loudly on his door. Imām *Ṣāhib* goes downstairs, opens the door, exchanges *salām* with the person, and asks him: "What can I do for you?" He replies: "I have come to ask you a *mas'alah* (a ruling)." Imām *Ṣāhib* says: "Ask." He says: "I forgot [what I wanted to ask]." Imām *Ṣāhib* says: "No problem. When you remember, you must come and ask me." Saying this, Imām *Ṣāhib* goes upstairs again and closes his door. He is about to lie down, and someone knocks on the door again. Imām *Ṣāhib* goes downstairs again and asks the person: "What can I do for you?" He says: "I had come to ask you a *mas'alah* but I forgot what I wanted to ask you. As I was walking away [from your house], I remembered what I wanted to ask. So I came back. But as you were coming down the stairs, I forgot the question again."

This happened two times, but Imām Sāhib said the same thing to him: “When you remember, you must come and ask me.” The person departed. Imām Sāhib had just lied down when the person knocked on the door for a third time. Imām Sāhib goes downstairs again, and this time, the person poses the question to him. His question was this: “When a person passes stool, what is the taste of the excreta? Is it bitter or sweet?”

Now just think for yourself, it is the sleeping time of a person [who does not sleep at all at night], and this person disturbed Imām Sāhib two times in this way.

Imām Sāhib says to him: “Brother, if the excreta is moist, it is sweet. And if it is dry, it is bitter.” He asks: “How do you know? Did you taste it?” Imām Sāhib says: “You do not need to taste everything to know its taste. Your intellect can also teach you such things. When excreta is moist, you find flies sitting on it. But you do not find flies sitting on it when it becomes dry. This is how I gauged the difference.”

The person then held Imām Abū Hanīfah’s feet and sought his forgiveness. He added: “I neither needed to ask you this question nor did I forget [when I said that I forgot what I wanted to ask]. The fact of the matter is that I have been defeated.” Imām Sāhib asked: “How have you been defeated?” He replied: “I have a friend with whom I was arguing a point. I was saying to him that Sufyān Thaurī is presently the most

forbearing and tolerant person in the world. But my friend said no, Imām Abū Ḥanīfah is the most forbearing and tolerant person in the world. I came to test you. After testing you, I accept defeat at the hands of my friend. I ask you to forgive me for having disturbed you in this way.”

We are left astounded when we read such stories. They were such great personalities and yet Allāh ﷻ blessed them with such forbearance!? Despite hearing such insolent and rude statements, they did not get angry in the least. This, in essence, is what Rasūlullāh ﷺ taught.

Treatment for anger

My brothers! We become angry too often. We beat and scold our children over trivial matters. We hurl verbal abuses at our wives. We chase them out of the house. We are too harsh on our students. They commit a trivial mistake and we act harshly towards them. Ḥadrat Thānwī *rahimahullāh* emphasised this repeatedly: Those who wish to tread the path of *sulūk* (*tasawwuf*, Sufism), those who frequent the *khānqāh*, and those who remain in the company of the pious must endeavour to remove anger from their temperament. The treatment for the removal of anger is provided in the Qur’ān and Ḥadīth. We are shown how to react when we become angry.

Allāh ﷻ and Rasūlullāh ﷺ provided us with a remedy for this ailment. Allāh ﷻ says in a verse of the Qur’ān:

فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“Seek refuge in Allāh from the accursed Satan.”

So an easy prescription for us is to seek refuge in Allāh ﷻ from Satan. If a person seeks refuge in Allāh ﷻ, and reads:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

It will be the greatest weapon against Satan laying his trap for the person. Anger is from the mischief of Satan. So if a person reads:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

His anger cools down. Since this is a mischief from Satan and a type of heat rises up from within man and goes up to his brains through the delusion of Satan, one treatment which we are provided with is to read:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

The other treatment is provided to us by Rasūlullāh ﷺ in the Hadīth. Rasūlullāh ﷺ said that if a person is standing [while anger overtakes him], he must sit down. If he is sitting, he must lie down. We notice that when a person becomes angry while he is lying down, he sits up. If he was sitting, he stands up. This then progresses to his folding his sleeves [demonstrating his readiness to fight]. Thus, a person rises and comes up when

he is angry. Rasūlullāh's ﷺ treatment for this is for the person to do the opposite. If a person is standing when he gets angry, he must sit down. This is a psychological treatment. Alternatively, the person must perform *wudū'*, drink water, walk away to perform *wudū'* and perform it, or lie down if he is sitting. This is the second type of treatment.

The Arabs have the following way of treatment: If a person gets angry and two people are fighting against each other, a third person comes to them and says:

صَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Send salutations (*durūd*) to the Prophet ﷺ.”

The person will read the *durūd* and his anger will subside. I have seen this specifically among the Arabs. So *durūd* is also effective in cooling anger.

The person must think to himself thus: I am becoming angry at this person and hurling abuses at him. The anger of Allāh ﷻ is very much greater than me. I have become angry and am trying to squeeze his neck because of it, I am holding him down, I am hitting him. If Allāh ﷻ were to become angry at me, what will my condition be?

The person must immediately think of Allāh's power and His wrath. This is also a treatment taught to us by Rasūlullāh ﷺ. It is related in a

Hadīth that Hadrat Abū Bakr ؓ was becoming angry at one of his workers and he was getting quite worked up. He uttered a few sharp words. Rasūlullāh ؐ was approaching from the rear, and Hadrat Abū Bakr ؓ was not aware of his arrival. Rasūlullāh ؐ noticed his rage, and said:

اللّٰهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ

“Allāh ؐ has more power over you than you have over him.”

This is a very eloquent statement:

اللّٰهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ

O Abū Bakr! Allāh ؐ has more power over you than what you have over this slave.

Rasūlullāh ؐ reminded him of Allāh’s greatness. Hadrat Abū Bakr ؓ turned around to see the speaker and saw Rasūlullāh ؐ. His anger cooled immediately, and he let go of the slave at once.

Rasūlullāh ؐ said to him: O Abū Bakr! Remember this: Allāh ؐ has more power over you than what you have over him.

When a person becomes angry at another, or starts rolling up his sleeves [with a view to striking another], he must think to himself: Allāh ؐ has much more power over me. What will I do if Allāh ؐ were to seize me in this way?

On another occasion, Hadrat Abū Bakr ؓ was speaking in harsh tones to one of his slaves. When Rasūlullāh ؐ heard them, he made a unique statement. He said:

لعاني وصديقي كلاً ورب الكعبة

“A person who curses while enjoying the lofty position of *siddiqīyyat* (a person who has established a special bond with Allāh ؐ by virtue of his honesty and integrity)?! By Allāh, these two qualities cannot be found collectively in the same person.”

Hadrat Abū Bakr’s ؓ heart must have trembled on hearing these words of Rasūlullāh ؐ. Look at how Rasūlullāh ؐ corrected and trained him. From this we learn how vigilant Rasūlullāh ؐ was over every action of the Sahābah ؓ. This ought to be the condition of the ‘*ulamā*’ and pious elders. When they see anything improper from those who are in their charge, they must bring it to their attention and warn them against it.

I personally witnessed how particular our pious elders were on even the most trivial matters, and how they used to draw attention to them. I wrote a letter to Hadrat Maulānā Masīhullāh Sāhib rahimahullāh on one occasion. I was in a hurry when writing this letter, and one of the sentences which I wrote was this: “By the grace of Allāh.” In his reply, Hadrat drew a line after the word “Allāh”, and wrote “Allāh Ta’ālā” in the margin. Hadrat was actually teaching me that when we

write the name of “Allāh”, we must add “Ta‘ālā” to it. We must not write “Allāh” alone. We must always be mindful of Allāh’s ﷻ greatness.

I realized one important thing from this, viz. we are always in need of the words of advice and guidance of our pious elders. We hasten and rush in carrying out our tasks. Hadrat used to receive 50-60 letters daily. I was astonished at his attention to such a “small and insignificant” matter. He considered it a mistake because it shows disrespect to the greatness of Allāh ﷻ. It is therefore necessary to remain in the constant company of ‘ulamā’, and to correspond with them.

Just recently I was on a journey with Hadrat Maulānā [Hājī] Fārūq Sāhib [rahimhullāh] of Sukkhur. I was going to sit in the car, and Hadrat was going to sit in the front. There was no else sitting in the car. I went into the car first and Hadrat went in immediately with me. The moment he entered the car, he said *as-salāmu ‘alaykum*.

On another occasion also, Hadrat got into the car first and said: “*as-salāmu ‘alaykum*”. There was no one in the car at the time when he got into it. He then said to me: “Maulwī Sāhib! When we enter our house or our room, we have to say *as-salāmu ‘alaykum* because there is the possibility of sālihīn *min al-jinn* (pious and righteous jinn) being present in the house. We make *salām* to them with the intention of their being such

creations who have a bond with Allāh ﷻ. Even if there is no one in the house, we are taught to say *as-salāmu 'alaykum*. A car in which we enter also falls under the ruling of a room. So we must say *as-salāmu 'alaykum* when we enter it.”

These are the things which we are able to learn. We are in need of the words of advice of our pious elders throughout our lives. Remember this well: a person must never consider himself to be perfect; he must always consider himself to be in need of guidance. Our *nafs* cannot be rectified and reformed without remaining in the company of our pious elders, and submitting ourselves to their service. We must remain in the company of those whom the pious elders trained in every aspect of life. Friends, we cannot practise on the Sunnah without this.

Hadrat ‘Umar ؓ saw a gutter for water in Musjid-e-Nabawī. He asked: “Whose gutter is this in Musjid-e-Nabawī? Who placed it here in Musjid-e-Nabawī?” Hadrat ‘Umar ؓ was stern in his temperament. He said: “Remove it at once.” It was removed. Hadrat ‘Abbās ؓ heard that Hadrat ‘Umar ؓ ordered its removal. And it belonged to Hadrat ‘Abbās ؓ. He went to Hadrat ‘Umar ؓ and asked: “O ‘Umar! Why did you order the removal of the gutter?” He replied: “This is a masjid, it is not your house.” Hadrat ‘Abbās ؓ asked: “Do you know who had placed it here? It was placed here through the permission of Rasūlullāh ﷺ. It was he who permitted me to place it here.” Hadrat ‘Umar ؓ came to attention immediately and realized his

mistake. He thought to himself: "If it was placed by the permission of Rasūlullāh ﷺ, how could I hasten and order its removal?" He had to correct and rectify himself, so he said: "O 'Abbās, come with me." They went near the wall and he said to him: "Climb on my back and place the gutter as it was." Ḥaḍrat 'Abbās ؓ said: "O Amīr al-Mu'minīn! There is no need to do all this. I will ask someone else to place it." Ḥaḍrat 'Umar ؓ said: "No, I committed a major mistake. I removed it in my anger without asking who had placed it here. And you are saying that Rasūlullāh ﷺ permitted it to be placed here. Now who am I to remove something which was placed by Rasūlullāh ﷺ?" This is the real meaning of love for the sake of Allāh ﷻ and dislike for the sake of Allāh ﷻ.

Every deed of a believer is for Allāh ﷻ

It is mentioned in the books that if a person possesses four qualities, he has perfected his īmān:

من أعطى الله ومنع الله وأحب الله وأبغض الله قد استكمل الإيمان، أو كما قال عليه الصلوة والتسليم.

The person who gives for the sake of Allāh, refuses for the sake of Allāh, loves for the sake of Allāh, and dislikes for the sake of Allāh has sought to perfect his īmān.

There is one thing we must always keep in mind: A person is not intrinsically vile and wicked; his

deeds are evil. We should therefore not dislike or abhor a person himself. In fact, we cannot even bear malice towards the unbelievers (*kuffār*) – we can abhor and dislike their unbelief (*kufr*). Our pious elders give us the following example: The leader of the martyrs, Hadrat Hamzah ؓ, was martyred in the battle of Uhud. He was martyred by the spear which was thrown by Wahshī, who became a Muslim later on. After Hadrat Hamzah ؓ was martyred, Hindah, the wife of Abū Sufyān, who harboured malice towards Hadrat Hamzah ؓ since before, came to his corpse, removed his liver and chewed it. She cut off his ears and nose [i.e. she mutilated his body]. Rasūlullāh ؐ was greatly hurt by this. But when these two people embraced Islam later on, we both refer to them as *radīyallāhu ‘anhu* and *radīyallāhu ‘anhā*.

Our pious elders say: Rasūlullāh’s ؓ uncle was treated in this brutal and cruel manner. But when these two came to embrace Islam at his hands, Rasūlullāh ؓ said: “All is forgotten. However, when I see you, it refreshes memories of my uncle. So do not come directly in front of me.” Rasūlullāh ؓ forgave both Wahshī and Hindah. Our pious elders prove from this that love and hatred must be solely for the sake of Allāh ؐ.

When is anger desirable?

If we become angry at someone, it must be solely because of a shortcoming in fulfilling the right of Allāh ؐ. At times it becomes necessary for us to become angry at someone, at our children, our

students, etc. Allāh ﷻ placed this quality of anger in man so that he could use it at the time of jihād. If someone disobeys Allāh ﷻ or creates obstacles in the cause of Allāh ﷻ, our imān is spurred on and we think: “This person is causing harm to Allāh’s ﷻ servants, or his creating obstacles in the cause of Allāh ﷻ.” If the quality of anger was not found in us, we will not be able to defend Islam. Anger is therefore desirable in some instances and places. But it has to be used in the right places. We must become angry for the pleasure of Allāh ﷻ, and there must be a balance and moderation in it.

The story of Hadrat ‘Alī ﷺ

This story of Hadrat ‘Alī ﷺ is a famous story. You must have heard it several times from the ‘ulamā’. Hadrat ‘Alī was sitting on the chest of a Jew and was on the verge of killing him when the Jew spat on his face. The moment he spat on him, Hadrat ‘Alī ﷺ stood up and released the Jew. People asked him the reason for doing this, because he already gained control over him and was on the verge of slaughtering him. He replied: “When I initially wrestled him and was on the verge of killing him, it was solely for the sake of Allāh ﷻ. But when he spat on me, I immediately realized that if I were to kill him now, my desire to exact revenge might be intermingled in this intention of mine. [I therefore released him].” Allāh ﷻ is the greatest.

Forbearance of our pious elders

The students of Dār al-'Ulūm Deoband led a major protest in 1959. I was present there at the time. When the teachers intervened after about a week, the protest came to an end. Hadrāt Maulānā Qārī Tayyib Sāhib *rahimahullāh* was the principal at the time. He entered the Dār al-'Ulūm, assembled the students in the Dār al-Hadīth and addressed the students. Allāh ﷻ had blessed him with unique forbearance, and bestowed him with matchless qualities.

Hadrāt addressed the students saying: “Brothers! Whatever you did was done out of your immaturity and ignorance. It is solely the grace of Dār al-'Ulūm that you gathered here again despite all the mischief which you committed and the statements which you made against me. And here you are seeking pardon from me. One cannot hope for such remorse from university students. It can only come from the students of Deoband.”

He then made another statement: “When your protest was in full swing and you were delivering speeches over the loudspeaker against us, I used to leave my house and come to the Dār al-'Ulūm. I would examine my heart to check if the desire for revenge was in me or not. All praise is due to Allāh, although I was saddened by your behaviour, I was never overcome by the desire for revenge.”

Allāh ﷻ had blessed him with unique and astonishing forbearance. He actually developed this quality by remaining in the company of Hadrat Thānwī rahimahullāh. As long as we do not remain in the company of our pious elders and rectify ourselves, these qualities cannot develop in us. It will be an excellent achievement for a person to gain control over his anger, use it at the right places, and to abstain from it when he realizes that it is being used in the wrong place.

Every act must be for Allāh ﷻ

Friends! The heart of a Muslim ought to be absolutely clear and pure. His bond with anyone is solely for Allāh ﷻ. His displeasure is solely for the sake of Allāh ﷻ. When he gives, he does it solely for the sake of Allāh ﷻ. When he withholds, it is solely for the sake of Allāh ﷻ. Every deed and every act of a person are dependent on the pleasure of Allāh ﷻ. If he sees an act will earn the pleasure of Allāh ﷻ, he does it. If he sees it will earn His displeasure, he abstains from it. May Allāh ﷻ enable us to live our lives in this way.

Brothers! Coming here to the *khānqāhs*, remaining in the service of the pious elders, and rectifying ourselves are all done with the intention of purifying our hearts. May Allāh ﷻ inspire us to practise. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

THE TEACHINGS OF THE QUR'ĀN AND OUR INATTENTION



الحمد لله الذي نحمده ونستعينه، ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلله فلا هادي له، ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا ومولانا محمدا عبده ورسوله أرسله الله تبارك وتعالى إلى كافة الناس بشيرا ونذيرا وداعيا إلى الله وسراجا منيرا، أما بعد!

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم
﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾
صدق الله العظيم

Respected 'ulamā', elders and brothers. I am a student residing in a small village in India. I spent the major portion of my life in *madāris*. I had the opportunity of intermingling with my teachers. Allāh ﷻ then gave me the ability to serve the students for some time. I make *du'ā'* to Allāh ﷻ to enable me to fulfil the remaining days of my life in the service of His *dīn*, and to accept whatever services I rendered thus far. Āmīn.

Allāh ﷻ was extremely affectionate towards this *ummah* by sending a glorious book like the Qur'ān via Muḥammad Rasūlullāh ﷺ. It is a most magnificent book regarding which there is no possibility of any doubt, and before which no falsehood can come.

The eloquence of the Qur'ān

Allāh ﷻ says:

﴿إِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ
حَمِيدٍ﴾

Look at the power and majesty of the words of the Qur'ān. Allāh ﷻ says that this book is “‘*aziz*” (mighty, powerful). No falsehood can approach it from the front or the rear. It is a revelation from the *Hakīm* (all-wise) and *Hamīd* (the one worthy of all praise). The word “*Hakīm*” means wisdom, insight, intelligence. The word “*Hamīd*” refers to the Being who possesses praiseworthy and exemplary qualities, and the Being whose knowledge is incomparable. A Being possessing these qualities sent down a Book for the benefit of mankind.

Allāh ﷻ praises His book in this verse. Despite possessing such a magnificent book, it is extremely painful and sad to see this *ummah* wandering in deviation. If we ponder and reflect over the conditions which this *ummah* is experiencing throughout the world, we are greatly

pained and saddened by the fact that despite having such a magnificent book in our homes, we are not finding the path of success.

Every person desires the success of his own people. If Allāh ﷻ blessed a person with intelligence and knowledge, he decides to form an organization or a society. He thinks of ways of improving the lot of the Muslims. Each person thinks of ways for the success of his people. The nations of the world have progressed tremendously, while we are left behind. Muslims are in the millions but they have no value. We have to acknowledge this fact: If 5 000 Muslims are killed today in any part of the world, no one bothers about it. But if two people from any other nation are killed, all the radio stations, television networks, media, newspapers, and journalists of the world will speak out against this injustice.

Does the life of a Muslim have no value? Is this justice? What value do we possess? We are like:

غناء كغناء السيل

The foam and muck which accumulates on the surface of flood-water has no importance. When flood-water flows, the mud and dirt comes onto its surface. This is the condition of Muslims today.

Disregard for the Qur'ān

The only reason for this is that we have wrapped the magnificent Book which Allāh ﷻ gave to us in silken covers and placed it on a shelf. We read it occasionally as a source of blessing, or when someone falls ill. If the time of death draws near for our parents or grandparents, we will call a hāfiz Sāhib and ask him to read Sūrah Yā Sīn for us. The Qur'ān was not revealed with the sole purpose of reading it so that the soul may depart easily. Friends, this is a book of guidance.

The purpose of revealing the Qur'ān

My beloved brothers! Rasūlullāh ﷺ came into this world and this Book was given to him to remove those who were wandering aimlessly in the darkness and bring them to the light of Allāh ﷻ.

﴿لُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

So that you may remove people from the pits of darkness to the light.

There is not just one darkness but several in this world. Allāh ﷻ uses the plural zulūmāt when referring to darkness, but the singular nūr when referring to light. Light is just one. The truth which has come from Allāh ﷻ is only one. This Book was revealed so that we may remove the wandering multitudes of people from the pits of darkness and convey them towards light. Rasūlullāh ﷺ said:

يرفع به أقواما ويضع به آخرين، أو كما قال عليه الصلوة والسلام

“Allāh ﷻ shall elevate some nations through this Book, and abase other nations through it.”

Allāh ﷻ will elevate the nation which reads the Book of Allāh, understands it, and practises on it. And he will abase and humiliate those who merely wrap this Book and place it on a shelf. These are the words of the Hadīth, they are not my own words. They are the words of Rasūlullāh ﷺ.

You and I – we all – have to place ourselves before the verses of the Qur’ān. We will have to look at ourselves before the verses of the Qur’ān and check what qualities and attributes are found in us.

Humility in ṣalāh

I read the first verse of Sūrah al-Mu’minūn at the beginning. If you were to open the 18th *pārā/juz* of the Qur’ān, you will see these words of Allāh ﷻ in bold or large print:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

“The believers who are humble in their ṣalāh have most certainly succeeded.”

Īmān is the prerequisite for salvation, it is the first requirement. Any act of worship devoid of īmān is not accepted by Allāh ﷻ. No matter how

much you give in charity, how much you prostrate, no matter how much you worship, and no matter how much services you render to the creation – if you have no *īmān*, it has no value whatsoever in the sight of Allāh ﷻ. So the first condition is for a person to be a believer (*mu'min*). The second condition is for this believer to be humble and submissive in his *ṣalāh*. We now have to gauge the extent of humility and submission in our *ṣalāh*.

My brothers! We will have to see for ourselves, and each person will have to check his own self. We are not responsible for others nor can we understand what is in someone else's heart. None of us can pass a decision and say that a certain person did not perform his *ṣalāh* with humility and submission. What right do we have to pass such a decision? But every person can examine himself and ask himself the question: How much of humility and submission is there in my *ṣalāh*? At times, the condition of our *ṣalāh* is such that we will perform the entire *ṣalāh* behind the *īmām*, we will complete it with him, and after making the *salām* we will not recall what *sūrah* was read in the *ṣalāh*. At times the *īmām* will complete the [four *rak'at*] *ṣalāh* after three *rak'ats*, and just one or two people will realize this error of the *īmām*. People will ask each other whether this error was really committed. They do not know anything. Why is this? No sooner we raise our hands to commence the *ṣalāh*, our minds go through their own programmes. We do not possess the prerequisite for success.

When is something ineffective?

My brothers! When a prescription is written by a doctor, the prerequisites for a cure is that all the ingredients which were prescribed by him must be found in the medication. Only then will the sick person be cured. If a person were to bring expired and out-dated medicines, they will not help even if they are taken for a full month. This is why people look at the expiry date when purchasing medicines.

Many years ago there was a drastic increase in the number of mosquitoes in India. The government contacted other countries and obtained D.D.T. powder from them. This powder was conveyed to all the towns and small villages of India. This powder was very pure, and I remember the first time when it was used. Not a single mosquito survived in our village. All the lizards and other insects also died. People were ecstatic. They considered this powder to be most effective in providing comfort to them because it killed all the mosquitoes.

But then it gradually became adulterated. People started adding lime and various other [cheaper] substances to it. Consequently, it became extremely ineffective. People would dust the entire house with this powder. The house will turn white because of it, but it did nothing to the mosquitoes or to the other insects. When we used to ask people the reason for this, they would reply: "Brother! These mosquitoes have become D.D.T.-

proof.” But when further inquiries and investigations were made, it was learnt that this powder had been adulterated. We learn from this that when something is adulterated, it is not as effective as it ought to be.

The secret behind acceptance of salāh

Our salāhs are not pure. Once they became adulterated by our thoughts and worldly engagements, they cannot remain effective. A salāh will only be fully effective if it is performed before Allāh ﷻ with absolute humility and submission – as was the case with the salāh of the Sahābah ﷺ. When they used to commence their salāh, they would turn the full attention towards Allāh ﷻ and have total conviction that He will give them whatever they ask of Him after the completion of their salāh. They had absolute certainty in this.

It is stated in some Ahādīth that whenever Rasūlullāh ﷺ was faced with an important matter, he would hasten towards salāh (بادر إلى الصلوة). It was his noble habit to go to the musjid and commence salāh whenever he faced any hardship. On the occasion of the battle of Badr, Rasūlullāh ﷺ arranged the Sahābah ﷺ into rows while he proceeded to his tent. He commenced salāh and after performing two *rak'ats*, he raised his hands before Allāh ﷻ and displayed total submission to Him. He said: “O Allāh! I have brought this small group of followers and left them on the field. If

they are destroyed, there will be no one on earth to worship You.”

The Sahābah ﷺ learnt this lesson from the Prophets ﷺ - whenever they had any need, they would perform two *rak'ats* of salāh and ask of Allāh ﷻ. But humility and submission has disappeared from our hearts today.

Our zakāh

The second prerequisite for success which Allāh ﷻ listed in this verse is:

﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾

“They are those who give the zakāh.”

How many Muslims are there today who pay their zakāh correctly? Here in England you find people conducting researches on everything. Every few days you find the results of these researches published in the *London Times* and other newspapers. They conduct researches on schools, on who is watching what on television, etc. etc. Just the other day a person in Leicester informed me that a research was conducted on which religious group's children watch the most television. They concluded that Muslim children watch the most television. This country has children who are Hindus, Sikhs, Christians and Jews. But Muslim children watch television the most. This is a deplorable situation.

We have to conduct a research to investigate how much of our zakāh is being paid, how is it calculated, and how is it spent? We may be calculating and taking out our zakāh, but the manner in which it is being spent is also of concern. My friends, Allāh ﷻ knows best. Many people give their zakāh to poor people so that the latter may do some work for them, and be at their beck and call. If they do not do any work for them, they say to them: “We will see you next year, you must come in Ramadān [I have nothing to give you at present].” This is what happens in our villages. I am not talking about this country. The moneys come from here [England], South Africa, Reunion, etc. to a person [in one of the villages of India]. He sees a few people who are eligible for zakāh. He gives this money [which came to him from others] to these people with the purpose of obtaining their services and favours. This is our method of zakāh. Thus, the prerequisite for success is missing. If this is going to be our situation, how can we be destined for success?

Abstaining from futile matters

Allāh ﷻ lists another prerequisite for success:

﴿وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ﴾

“Who do not pay heed to futile talk.” In other words, the Muslims who turn away from futile activities will be successful.

At present, a major section of the *ummah* is engaged in futile activities. People sit and while away their time speaking about useless things. They sit in front of their televisions and waste away several hours in something which is absolutely futile.

Rasūlullāh ﷺ said in this regard:

من حسن إسلام المرء تركه ما لا يعنيه

“The excellence of a person’s Islam lies in his abstaining from things which do not concern him.”

Things which do not concern us include things which do not benefit us in this world nor in the Hereafter. They are of no use to us in this world and in the Hereafter. I see many youngsters in the villages who do not go to work, do not work the farms, and do not help in the shops. They are busy with their cricket match. No matter in which part of the world a cricket match is being played, we will see fifty youngsters at a time sitting around a radio. They spend the entire day listening to the cricket commentary over the radio.

There was an elderly person in our village who was very intelligent. He had a spiritual link (*ta'alluq*) with Hadrat Thānwī rahimahullāh. While sitting outside, he was watching these youngsters coming there for the past three days. He did not know the reason for their gathering there. On the

third day he called a few of them and asked them: "What were you doing here for the past three days?" They replied: "Don't you know that a match is being played between India and Pakistan?!" He asked them: "So what happened?" They replied: "The Pakistani team won the match." He asked them: "I see. And what did you get?" They all remained silent.

Here is an elderly man of a village who is able to understand that when someone sits in one place for three days from morning to evening [without doing anything], then it is most certainly a futile activity, it is of no use. Nations which remain engrossed in futile activities can never progress - this is a principle which applies to nations. My dear friends! Nations which possess vibrant intellects do not waste their time in futile activities. The youth of nations which have a task before them do not have such opportunities to while away their time.

An astonishing reply of an Ammani youngster

We had the occasion of joining a *jamā'at* to Jordan. It was the day of 'īd and I noticed a long line of youngsters outside a cinema. I was passing by and going to purchase something, so I stood near them for a while. I said to them: "You are wasting your money at the cinema while Israel is sitting on your chests." This was in 1968. I said to them: "Bombs are falling, your tents are being scorched, and here you are standing in a line to enter the cinema?!" One of them replied saying:

اليوم يوم العيد، وأمرنا رسول الله صلى الله عليه وسلم أن نفرح بيوم العيد

“Today is the day of ‘id, and Rasūlullāh ﷺ ordered us to rejoice on the day of ‘id.”

This is the life of Muslims! I realized at that time that this nation is on the verge of destruction. I saw those tents in which the poor Palestinians were living. They were leaving their towns and villages and living in these tents. The tents were torn, their clothes were torn, there was no proper arrangement for their food; and here are these youth standing in a line to enter a cinema.

A story of an Israeli officer

There is a masjid in Amman by the name of “Musjid-e-Mahattah”. When I was in this masjid, a Palestinian related this story to me. He said that it was compulsory for Israeli youth to enlist in the Israeli army. There was a wealthy person who had just one son. The father went to the officer in-charge and said to him: “I have just one son. Pardon him and give him a certificate exempting him from joining the army.” The father also offered him a large amount of money if he did this for him. The officer replied: “Very well, come tomorrow with your son and the money as well. I would like to meet your son.” He went with the money the next day and placed it on the officer’s desk. He then introduced his son to him saying: “This is my son. Grant him an exemption from joining the army.” The officer drew his revolver and shot him there and then. He said: “If a

section of Israelis obtain exemption for their sons by offering money, how will we be protected from these Arabs?" This is how the nations of the world prepare their youth.

Today the enemies have completely surrounded us from all sides like a group of hungry people who fall around a plate of food. On the other hand, Muslim youngsters are involved in drinking, cricket and other pleasures. They can neither wield a stick nor shoot with a gun. Whereas the Qur'ān placed the foundation for success on "those who pay no heed to futile activities".

These prerequisites are not found in us. We do not have humility and submission in our salāh, we do not pay our zakāh, and there is none among us who turns away from futile activities. A major section of the *ummah* is engrossed in futile activities. We have also brought items of futility into our homes.

A sorrowful state

Hadrat Naqī Maḥmūd Sāhib *rahimahullāh*, who passed away recently, entered a house, and there was a beautiful vase of flowers placed on a large table in the sitting room. Naqī Sāhib asked: "Is this a water vase?" The people of the house replied: "Hadrat, we do not fill water or anything else in it." He asked: "Then what is there in it?" They replied: "It is merely placed here as a display." Hadrat said: "This is also *isrāf*

(extravagance). On one hand, our Muslims complain of not having sufficient money to send their children to school, and their daughters cannot get married. The poor people in our villages do not even own two sets of clothing. At times they do not have money for the burial of their deceased. The ox of a poor farmer dies and he does not have the money to purchase another ox to continue his farming. This is the condition of your relatives in the villages. Yet we place unnecessary items on display in our homes, and follow the fashion. This cannot be proof of success. We are engrossed in futile activities. It is difficult for such a nation to achieve success.”

Hadrat Maulānā ‘Alī Miyā [Nadwī’s] expression of disapproval

My dear brothers! We have to examine in which direction we are heading. We have to check how we are spending every penny of ours. We waste thousands of rupees on canopies for weddings and other functions. Some of these monies are wasted away in matters considered to be our *Dīn*. Once there was a *Sīrah Jalsah* in Surat [India]. A huge canopy was constructed for this purpose. Numerous coloured lights and various other items of display were suspended and displayed on this canopy. Hadrat Maulānā ‘Alī Miyā Sāhib [Nadwī] *rahimahullāh* came onto the stage. The moment he came onto the stage he said: “Bhāi! What is all this extravagance about? This *jalsah* is held to expound and explain the life of Nabī ﷺ, and yet the followers of this Nabī ﷺ are wasting

and destroying their money in this way!? How can this be even referred to as a *Sirah Jalsah*?”

Our people have not yet understood where to spend their money and where not to.

Marble floors in the masjid, and tiles in the *maktab*

If I were to make a collection and build a masjid in my village, people of the neighbouring village will say: “There is such a beautiful masjid in Maulwī *Sāhib*’s village. We will have to build a more beautiful masjid in our village.”

I went to a small village on one occasion and asked the people: “How much did it cost you to build your masjid?” They replied: “Two million seven hundred thousand rupees.” I said: “Brothers, you have built a masjid, very well. A masjid is the centre of Muslims and we have to build a masjid. But if you built a simple masjid for one million, you could have used the remaining 1.7 million for some other purpose which would have been of benefit to our Muslim youngsters who are wandering aimlessly.”

I also visited the *maktab* of the same village. I saw tiles lying in one corner while the children were suffering because of the intense heat. No one was bothered about putting this right, yet we will certainly obtain marble for the masjid [walls and floors].” These are the useless things in which we become engrossed.

Brothers! We have to adopt intelligence and common sense. What is our *Dīn*? We have not even developed a correct understanding of our *Dīn*.

﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾

True Muslims are those who safeguard themselves from futile activities. What is the need to waste our money in this way? What is the need to waste our time and abilities in this way? Allah ﷻ blessed the Muslim youth and the Muslims in general with great capabilities. But millions and billions are being wasted on gambling, wedding decorations, and various other activities. It is most astonishing - has your money become so cheap!?

The character of Muslims is retrogressing

Nations of the world are disseminating items of play and amusement in the world so that the character of Muslims may become immoral. This is something to understand. These television and radio programmes are all conspiracies to lure the nations of the world into immorality. When a nation is lured into immorality, it can never progress.

You must have read this morning's *Jang* newspaper. Look at its editorial and see with what pain the editor wrote the first paragraph. He says that our entire education system has changed. Wealth has now become the mark of

respect, and we are no longer concerned whether this wealth is earned in a lawful or an unlawful way. The sole objective is to become wealthy even if we become morally bankrupt in the process. When nations become morally bankrupt, there can be no hope of their youth rising. When I read the article this morning, I thought of a line of poetry written by Amīr ash-Shu‘arā’ (the leader of the poets). A great Egyptian poet by the name of Shauqī is referred to as the “leader of the poets” by the Arabs. He said the following wise words many years ago:

إنما الأمم بالأخلاق — فإذا ذهبت أخلاقهم ذهبوا

Nations of the world rise through character. Nations of the world rise through lofty character. When their character [and morals] are destroyed, the nations are themselves destroyed. This is a principle which is applied to nations.

The lofty character of the Sahābah ﷺ

The Sahābah ﷺ - a group trained by Rasūlullāh ﷺ - possessed impeccable character. They could not be bought off by anyone. Rasūlullāh ﷺ instituted a social boycott against Hadrat Ka‘b ibn Mālik ﷺ. It is a famous story related in *Bukhārī*. He did not take part in the expedition to Tabūk, so Rasūlullāh ﷺ ordered the Sahābah ﷺ not to speak to him. No one spoke to him – even his relatives abstained from speaking to him. Rasūlullāh ﷺ eventually sent a message to his wife ordering her

not to speak to him. Hadrat Ka'b ﷺ was very much disturbed by all this.

While he was going through all this, he received a letter from a Christian king with this message: "I have learnt that your leader has committed a great wrong against you. Come to us and we will accord you the respect you deserve." Just imagine the test and tribulation he must have went through. Hadrat Ka'b ﷺ burst out crying, and said: "This king wants me to abandon my imān." He burnt the letter, threw it into the fire, and began crying.

Brothers! If someone in our society were to boycott us and we were to receive a letter of this nature, we will leave immediately for that place. Today the condition of Muslims is such that they are prepared to sell their own people for their destruction. Rasūlullāh ﷺ nurtured the character of the Ṣahābah ﷺ to the extent that they said:

يا رسول الله! بايعنا مشقة ومكرمة

"O Rasūlullāh! We pledge allegiance to you under all situations – at times of difficulty and during times of ease.

لو أمرتنا أن نخوض في هذا البحر لخضنا

If you order us to go into these oceans with our horses, we will do it. We will not bother about getting drowned or anything else befalling us. We

have already pledged our allegiance of total obedience to you.

When a nation possesses such character, it creates a revolution in the world.

When can the caliphate be established?

I was delivering a talk a few days ago in Leicester to some scholars. When I finished my talk, a youngster came to me. He probably belonged to Hizb at-Tahrīr. He asked me: “What is your opinion about the caliphate?” He was speaking in English and another person was translating his words to me. I replied: “Brother, it is most essential to establish a caliphate. There is no Muslim in the world who does not believe in the need for a caliph under which all Muslims live. It is most essential. This *ummah* cannot succeed without an *amīr*. But those who are standing up for the establishment of the caliphate will first have to promulgate the Sharī‘ah and the caliphate on their selves. Our own ṣalāh is not in order. We do not know anything about the Sunnah of Rasūlullāh ﷺ. Yet you and I say we must establish the caliphate. The Sahābah ﷺ were first trained for thirteen years in Makkah, severe battles were fought, and Rasūlullāh ﷺ trained them so thoroughly that they were not prepared to move away from him at any price.”

A delegation of ‘*ulamā*’ went to Hadrat Thānwī rahimahullāh. Hadrat Muftī Kifāyatullāh Sāhib rahimahullāh was also present. He said: “Hadrat,

we have come to you as a delegation because we desire the establishment of an Imārat-e-Shar'īyyah (rule of the Sharī'ah) in India, and you be the *amīr* of the Muslims.” What an excellent idea! Hadrat Thānwī *rahimahullāh* replied: “Brother, it is an excellent idea but I have one question to you all. If I were to become the *amīr* after acceding to your request, and tomorrow I announce that all the Muslims of India must bring half their wealth and leave it here with me, will the people listen to me?” They all remained silent because they could not give him this guarantee that the Muslims are so obedient as to be prepared to come and give him half their wealth.

On the other hand, if Rasūlullāh ﷺ sat on the pulpit (*mimbar*) and made an announcement to the Sahābah ؓ, they would go immediately to their houses, bring whatever they possessed, and place it before him. Rasūlullāh ﷺ asked Abū Bakr ؓ: “What did you leave at home?” He replied:

تركت الله ورسوله

“I left Allāh and His Messenger ﷺ at home.”

The example displayed by the Sahābah ؓ

My dear brothers! Rasūlullāh ﷺ trained an entire group which accomplished all this. We cannot even train individuals, yet we boast and brag. So I said to the youngster: “Brother! We certainly need a caliphate, but we will have to produce

individuals who possess strong character, who are prepared to sacrifice for the cause of Allāh ﷻ whenever the occasion demands it, who are prepared to spend all their wealth if there is a need for it, and are prepared to sacrifice their children if there is a need for them.

The Sahābah ﷺ did not bother about their children for the cause of Islam. Hadrat Abū Bakr ﷺ was eating one day. His son said to him: “Father! You had come under my sword in a certain battle [and I could have killed you], but I thought to myself that this is my father. So I lowered my sword and walked away without doing anything to you.” Hadrat Abū Bakr ﷺ had a morsel of food in his hand and was about to place it in his mouth. He put it aside the moment he heard this statement from his son, and said: “By Allāh, if you had come in front of me on that day I would have chopped off your head because you had come as an enemy of Muḥammad ﷺ.”

It is such people who can establish the caliphate. They are people who tremble and become restless when any act of Islam is abandoned. History has preserved their statements. Hadrat Abū Bakr ﷺ used to tremble at the slightest defect in anyone’s allegiance to Islam. He would not sleep for nights on end. He used to say:

أينقص الدين وأنا حي؟!

“Can any deficiency be allowed to creep into *Dīn* while I am alive?!”

We are Muslims and the Qur'ān is in our hands. Yet we permit deficiencies in our religion?! If we make a firm determination, the whole of Europe will embrace Islam. I can say this with absolute conviction.

Moral degeneration

The character of Muslims has really deteriorated. I come regularly here to Britain. This is my seventh trip and I have been to practically every locality. I have heard of brother and sister engaging in conjugal relations, father and daughter engaging in conjugal relations, and Muslim girls moving about unashamedly with non-Muslim boys. Just three days ago a person was crying before me. He is a *ḥāfiẓ* of the Qur'ān and used to study with me in Dhābel. He said to me: “Maulānā, my son took a girl with him and went away to London. I have a fifteen year old daughter who tells me that she has just one year left – when she turns sixteen, she will no longer pay any heed to me.”

﴿وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ﴾

“And those who safeguard their private parts.”

Another prerequisite for success is the protection of one's private parts. You can continue reading the Qur'ān – it is a clear and open book of Allāh ﷻ. The nation which safeguards its private parts can be successful. Look at how the Muslim youth

are whiling away their lives as and how they desire.

My brothers! We are wittingly shown pictures, images and advertisements in which women are naked. These people [the west] have reduced women to a commodity so that they may destroy the nations of the world. The nation which is controlling the entire world is a small nation. But their religious doctrine includes this view:

نحن شعب الله المختار

We are the chosen people of Allāh. And Allāh chose us to enslave all the other nations of the world. We will destroy their morals and leave them so that they always lag behind us forever and ever.

Muslims have to show some concern for the morals of their children. Nations are built through character and morals. If our youngsters are left roaming about with alcohol bottles in their hands, if other nations flirt with our young daughters, and they do not safeguard their private parts, they can never be successful. There is no dissent with regard to the teachings of the Qur'ān. You can continue reading it and studying its interpretations [and they will all teach you these same fundamentals].

Become wealthy, no matter how

﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾

“And those who are observant of their trusts and pledges.”

Another prerequisite for success is the protection of one's trusts and observance of one's pledges. A Muslim must give some money – e.g. 50 000 rupees – to someone and see what happens. When he goes to the person to collect his money, see what reply he gets.

I happened to travel to a certain place. I met an old man and said to him: “It has been several years since you went to your hometown. You should plan a trip and come.” He became very angry when I said this. I asked him: “Brother, what happened?” He replied: “I allowed a person to live in my house which I had in my village. When I went to India after three years, he did not even permit me to place a portable bed in the house. He made me sleep outside.” This is the state of our trusts. Whereas the Qur'ān says that the sign of success is for us to return the trusts which are entrusted to us. A Hadīth states:

أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا

“Handover the trusts to their lawful recipients.”

Fulfil the promises which you make to people. At present, no one bothers about any pledge, no one

is concerned about fulfilling any promise, no one pays any importance to trusts, and no one is worried about fulfilling any responsibility. A person will devour whatever falls into his lot, and he will usurp wealth from wherever he likes. We have just one aim and objective, viz. we must become wealthy, we must possess exotic cars, and our children must enjoy a comfortable life even if their religious life is destroyed, even if we have to give an account for all this in the Hereafter. My friends! Remember, we will all be questioned on the day of Resurrection:

﴿تُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾

“You will most certainly be questioned on that Day about the bounties [which Allāh ﷻ bestowed to you].”

Rasūlullāh ﷺ said:

أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“Listen carefully! Every one of you is a shepherd, and every one of you will be questioned about his flock.”

If we earned money today and, in our greed for money, we did not bother about safeguarding our children, we did not pay any attention to their religious training, and they lose their imān tomorrow, they become immoral tomorrow, they are destroyed tomorrow; then we will all be

questioned on the day of Resurrection. We will have to provide answers before Allāh ﷻ. We must show concern for this before death comes to us.

Our character and religiosity

My friends! Spend your wealth for your children's education and training. Vibrant nations place the greatest stress on education and character-building. Rasūlullāh ﷺ expressed two separate objectives of his prophet-hood. He said in one Hadīth:

إنما بعثت معلما

“I have been sent as a teacher.”

He said in another Hadīth:

إنما بعثت لأتمم مكارم الأخلاق

“I have been sent for the perfection of noble character.”

Thus, he was sent for the perfection of noble character among the people. To create good character among them. Now look at our education and look at our character. Yet we expect to achieve success in this world!? Brothers! This is difficult. There is a wonderful line of poetry in the Persian language:

“Do we desire for Allāh ﷻ to give us of this world while we rarely think of Him!?”

We hasten in performing our ṣalāh, engage in Allāh's remembrance for a very short while, and yet we think to ourselves that we are the pious servants of Allāh ﷻ. A person wears a white turban – very good. I keep a beard and I think I have become very holy. Brothers, *Dīn* is not so simple. It is wrong for us to think like this. Remove such thoughts from your minds. *Dīn* is very wide-ranging and extensive. How are we serving the people of the world? How lofty should our character be? We are living in these countries [of Europe]. We must live with lofty character. We must present the character of Rasūlullāh ﷺ practically to them. If we do this, these nations will certainly be attracted to us.

A new Muslim woman's complaint

There are so many people today who are disgusted with their religion. A few days ago, the *Jang* newspaper published an interview which it had with a young woman. I read therein that a Greek girl said in the interview: "I embraced Islam recently. I used to attend church with my parents for the past 16-17 years. After observing everything that takes place there, I thought to myself that this religion is not right. It does not have any concrete evidence. I started studying Islam and after much study, my heart testified to the authenticity of Islam." She recently came to London for higher studies. She says: "When I look at the Muslims, I am greatly saddened because I do not see in their lives what I read in the books."

This is something for us to think about. People are embracing Islam but after seeing our actions, they are leaving it. We are big criminals, may Allāh ﷻ forgive us. We should not disgrace our *Dīn*. If we are not able to convince someone to embrace Islam, we should at least not be obstacles – through our actions - to someone who has embraced Islam. Our habit of speaking lies, our habit of cheating, and our habit of underhand transactions with the government have all given Islam a bad name. There are many educated people who do not consider it wrong to cheat the government.

Is the property of the British government lawful?

On one hand, our ‘*ulamā*’ say to us: “Brothers! Do not devour the wealth of the government through unlawful means.” On hearing this, some people respond very casually and say: “When these English people were in our country [India], they stole a lot of our wealth and brought it here. Why, then, should we not devour their wealth!?”

Allāhu Akbar! What reply will we give to Allāh ﷻ? We are astounded at hearing such statements from Muslims. May Allāh ﷻ enable us to understand the Qur’ān. My brothers! Allāh ﷻ explained the prerequisites for success in these verses. Now pick up the Qur’ān yourself, look at its translation, and ask some ‘*ulamā*’, and you will realize that we are on the wrong path. We have not understood our *Dīn* correctly. We have

confined it to a few practices. We perform a few salāhs and a few ‘umrahs, and we consider ourselves to be very religious. Imām Ghazzālī *rahimahullāh* wrote that this is also a form of following the desires of one’s self.

The situation in Germany

The Maulānā was just now speaking to me about Germany and the Muslims there. Our hearts were crying out for them. Eighty percent of the Muslims there are living in poverty. There is a need to send Qur’āns, there is a need to send clothes to them. We have to establish *madāris* there, we have to send people there to strive for the *Dīn* so that the *Dīn* of 80% Muslims is strengthened. In the meantime, we are performing ‘umrah after ‘umrah. Performing ‘umrah is an excellent form of worship. Someone will say that Maulwī Sāhib is stopping us from performing ‘umrah. But what I am saying is do not perform ‘umrah and send your money there instead. You can ask any ‘*ālim* about the difference in reward between the two.

[There is a Persian saying]: If you go to a poor person and give your money to him, and help him to build his life, it is a *hajj-e-akbar*.

Where should we search for Allāh ﷻ? [A Hadīth-e-Qudsī states]:

أنا عند منكسرة القلوب

“You will find Me by those who are broken-hearted.”

We can find Allāh ﷻ by those whose hearts are broken. We cannot find Allāh ﷻ in palatial homes and Mercedes cars. Allāh ﷻ can be found by those with broken hearts. May Allāh ﷻ bestow us with understanding of the *Dīn*.

Our negligence

My friends! Allāh ﷻ gave us this great Book. Read the Qur’ān and understand it. The present condition of the *ummah* is that it neither wants to set aside five minutes to understand the Qur’ān, nor does it try to listen to the Hadīth. Our poor [Tablīghī] Jamā’at brothers are making an effort in the *masājīd* and they request us to sit for a short while for the *ta’līm*, to listen to Hadīth for a short while. They read the Ahādīth of *fadā’il* (virtues) to us. But we do not have the time to listen to Hadīth for five minutes. We do not allow the blessed words of Rasūlullāh ﷺ to fall in our ears. How, then, can we succeed?

The Sahābah ؓ did not have wealth and riches to fight the Persians, the Romans, and the Roman Empire. They did not have an army. When Allāh ﷻ bestowed them with strong *īmān*, they were able to vanquish the whole world by virtue of that *īmān*. Historians are astounded as to how this happened. This was a nation which did not have food to eat. It was considered to be uncivilized. It was engrossed in internal wars. A poet would

stand up and speak in praise of his tribe. A poet of another tribe would dislike this. He will stand up and speak in praise of his tribe. And in this way, swords will be drawn. Sometimes, a camel would wander into the grazing land of another person, and swords will be drawn because of this. Wars will continue for forty years at a time over such trivial matters.

Rasūlullāh ﷺ converted this martial nation into a solid building which was fortified with lead. Rasūlullāh ﷺ strove to such an extent and caused such a major change in their minds that the class distinctions which were prevalent in Arab society were completely wiped out. In Arab society, it was impossible for a slave to mount a horse and ride by a Qurayshī leader. But Rasūlullāh ﷺ created a complete change in their mind set. One of the greatest Arab leaders – who was considered to be a senior leader even before Islam – was Hadrat ‘Umar ibn al-Khattāb ؓ. When he was in an assembly and Hadrat Bilāl ؓ entered the assembly, Hadrat ‘Umar ؓ would say:

جاء سيدنا

“Our master has arrived.”

These are just two words, but a person is astounded at the transformation which Rasūlullāh ﷺ created in that society. Previously, one did not want to even set eyes on the slave. But now when he enters an assembly, a great

leader of the Quraysh – of whom people were terrified and regarding whom Rasūlullāh ﷺ said:

لو كان بعدي نبيا لكان عمر

“If there was to be a Prophet after me, he would have been ‘Umar.”

When he sees him entering, he says:

جاء سيدنا

“Our master has arrived.”

Look at what a great change Rasūlullāh ﷺ caused in the mind-set of this nation!

Mental paralysis

My brothers! As long as we do not mould the minds of our children in these educational institutes, we cannot progress. It is essential for us to spend our money in this regard. We must sit down and think of all the most essential needs before us.

Hadrat Mufakkir-e-Islam ‘Alī Miyā [Nadwī] rahimahullāh had come to Gujarat and saw many magnificent *masājīd* under construction. Hadrat rahimahullāh made a statement in the Jāmi‘ Musjid of Surat: “Some communities suffer from mental paralysis.” I remember this statement of his. He continues: “Me and you are not safe in this country as a nation. There is a large section

of the country which is conspiring to uproot the Muslims of this country. On the other hand, we are busy constructing large buildings. We do not know what the fundamental issues are, and what we should be doing.” Thinkers who are watching the rise and fall of the world are asking the Muslims: “Brothers, what are you doing? Look at the conditions around you! Look at what is being done to you. Look at how nations are destroying and annihilating the Muslims. The Serbs cast aside 5 000 corpses in an hour, and the media did not utter a single word. Are the Muslims here not hearing about what is happening to the Muslims? And we are still engrossed in our luxuries and comforts!? We have to shed tears of blood.

A lecture is a medication

My friends! I am repeating a statement of Hadrat ‘Alī Miyā Sāhib *rahimahullāh*. Hadrat Maulānā *rahimahullāh* said: “People think that some nice lines of poetry must be quoted in a lecture. I do not know poetry nor do I have a good voice. I am from a rural area, I am a villager.” Maulānā *rahimahullāh* said: “A lecture is bitter, it is a medication. We have to speak frankly to the people whether they like it or not. Whether it is to their liking or not. My friends! A lecture is not one where a person looks at the temperament of the people, and so he decides to relate a certain incident or certain poems which people like, and so they say: ‘*Mā shā Allāh!*’ Maulānā delivered a powerful speech.’ Instead, we advise a lecturer to

look at the illnesses which are found in people, to place his finger on their pulse. He must inform them of their wrong ways, the need to return to Islam, and the need to return to the ways of the Sahābah ﷺ. We do not study the lives of the Sahābah ﷺ and our youth do not know anything about any Sahābī ﷺ.”

I was sitting in one place with some school children sitting near me. I asked them: “What are you studying?” One replied: “I am in the 11th grade.” Another said: “I am in the 12th grade.” Another said: “I am in the 9th grade.” I asked them: “What work does your father do?” One of them replied: “He works in a certain collector’s office.” I said to them: “*Mā shā Allāh!* I am very pleased that you are in the 11th grade, you are in the 12th grade, etc. You all have very good names as well, and your fathers are also in good positions of work.” I said: “The nation which forgets the history of its forefathers cannot enjoy any great status in this world.”

These children of ours do not know who ‘Umar Fārūq ﷺ is. Our pious elders relate to us that their mothers used to read the stories of the Sahābah ﷺ to them at bed time. The sacrifices of the Sahābah ﷺ used to be read to them. The stories of the jihād of the Sahābah ﷺ used to be read to them. Stories from *Futūh ash-Shām* used to be read to them.

There is a great scholar of Syria by the name of Shaykh ‘Abd ar-Rahmān Ra’fat Pāshā. He

initiated an excellent series of books for Arab youngsters. It is titled *Suwar min Hayāt as-Sahābah* (Anecdotes from the lives of the *Sahābah* ﷺ). Stories from the lives of the *Sahābah* ﷺ are related in a few pages. The author's Arabic is of a high standard, and each story is written in a very effective style. Anyone who reads it is bound to shed tears. Books of this nature should be written in the English language and distributed among all the Muslims. This is something which you have to do in this country [England]. Your children do not know Urdu, they do not know how to read Gujarati, they do not want to learn Urdu. They like to speak English. You should therefore prepare English books written in an influential and sweet style. Obtain the services of people and pay them to write the stories of the *Sahābah* ﷺ and distribute them among the people.

I had the opportunity of going to a place called New Germany [in South Africa]. A South African student took me to visit a school for little children. Although it was a school for little children, it was larger than this masjid. The school had a library, and children's magazines from throughout the world were placed in this library. Portraits of great people of the world were displayed on the walls. I thought to myself and said: "Look at the vast sums of money which this nation is spending on its children's education and their indoctrination!" We do not give our children in our *makātib* any extra reading material which they could read in their spare

time. Whereas when these people give leave to their children, they receive reading material with beautiful prints and many pictures. They are instructed to read these when they go home. This is done to create a love for reading in them. On the other hand, we do not know how to create a yearning and desire for books and reading in our children. We see how these people do things but we do not learn from them.

O Allāh! Bless us with a trembling heart

We are living in these countries since a long time. We should have at least learnt how these people work on their children. May Allāh ﷻ bless us with understanding.

My friends! We have to open our eyes and minds. We have spoken a lot and we also heard many talks and speeches. It is now the time to act. The *ummah* is falling down. This is a fact and it is very painful. If we do not turn our attention to building our children, and do not concentrate on their character and morals, we will remain in loss. Nothing can be achieved when the youth of a nation are destroyed. We ought to have ensured our children obtain the highest levels of education here, have the spirit of Islam in them, and be able to go to work in other countries. But the opposite is happening: they are zero in high levels of education, but heroes in their spoilt character.

The other day we were travelling when we saw a Muslim girl who appeared to be a Gujarati girl

from her dressing. She was walking on the road hand-in-hand with a black youngster. I saw this the day before yesterday. I said: "This is the condition of our Muslims." This is very sad. No matter whose daughter she is, our hearts ought to tremble. We ought to lose our sleep just by thinking about which direction our people are moving towards. Despite this, we are sitting motionless and useless. The fact is that there is no trembling in our heart. This is what a poet was referring to when he said:

"May Allāh cause you to become acquainted with a storm, because there is no trembling in the waves of your ocean."

May Allāh ﷻ make us restless [with concern for the *ummah*] and create a trembling in our hearts. There is no burning emotion in us and feelings for our people have disappeared. Each person is worried about amassing for this world. May Allāh ﷻ forgive us and inspire us into action. Āmīn.

A poet says:

"It is through deeds that our world is made, and so is Paradise and Hell. This human being who is created from soil is neither an angel nor a devil."

وآخر دعوانا أن الحمد لله رب العالمين

THE IMPORTANCE OF FASTING IN THE LIFE OF MAN



أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم، قال تعالى:
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ﴾

وقال رسول الله صلى الله عليه وسلم:
من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه، ومن قام رمضان إيماناً
واحتساباً غفر له ما تقدم من ذنبه.

صدق الله وصدق رسوله النبي الكريم، أما بعد!

Islam is a balanced religion

Respected elders! It is a great favour and bounty of Allāh ﷻ for having blessed us with a month like Ramaḍān. Allāh ﷻ says in His Qur'ān that this month of Ramaḍān which has been given to you and the fasting which has been made compulsory on you is not a new burden which has been placed on this *ummah*. Allāh ﷻ says:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ

“Fasting is prescribed to you as it was prescribed to those who were before you.”

Our pious elders explain that Allāh ﷻ created a creation known as angels. Allāh ﷻ endowed them with a natural disposition to be absolutely obedient to Him, and to be engaged in His worship. They never disobey Allāh ﷻ.

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ

“They do not disobey Allāh in anything which He commands them.”

Mere thoughts of Allāh’s ﷻ disobedience does not cross their minds. They are ashamed of His disobedience. It is not in their disposition to disobey Him.

Allāh ﷻ created another creation which is always anxious and restless. Their hearts never experience a quest for good.

Then there is another creation – humans – whom Allāh ﷻ created. Allāh ﷻ blessed man with astounding and unique abilities. Man possesses a carnal appetite and angelic qualities as well. The qualities which are in angels – the ability to turn to Allāh ﷻ, the ability to accept Allāh’s ﷻ orders, the ability to recognize Allāh’s ﷻ might, etc. – Allāh ﷻ created these in man as well.

Allāh ﷻ also placed animalistic qualities in man: he always likes good food and drink, he likes a

good place to live in, he must have a good shelter, etc. [Since man possesses both types of qualities], there was a need to create a balance in him so that he is able to establish a balance between the two. Many people abandon all worldly engagements, go into the jungles, cast the world aside, and become monks and hermits. This is not required in Islam. Rasūlullāh ﷺ said:

لا رهبانية في الإسلام

“There is not monasticism in Islam.”

When man is overtaken by animalistic and satanic qualities, it creates corruption and confusion in the world. All the corruption in the world, all the fights which take place, and all other evils which occur are the direct consequence of animalistic qualities overpowering the mind of man. This was the condition of man before the commissioning of Rasūlullāh ﷺ as a Prophet: the angelic qualities in man had become weak, and the animalistic and satanic qualities had gained the upper hand. Consequently, they were attracted to things which were improper, and intensely attached to evils. The reason for this is that when animalistic traits take precedence, defects and flaws also appear good to them.

Fasting and man

When satanic and animalistic qualities gain the upper hand, various conditions and situations

come into existence which cause man to commit sins without his considering them to be sins. In fact, he is proud about committing them. Hadrat Maulānā Iʿzāz ʿAlī Sāhib rahimahullāh writes in the introduction to his book, *Nafhatul ʿArab*, that the Arab psychology had become extremely corrupt. The poets had reached such a level of deviation, that their poems used to be hung on the door of the Kaʿbah. When the mind-set of nations deteriorates to such an extent, Allāh ﷻ sends Prophets ﷺ to the world. They are sent with the task of removing man from animalistic and carnal traits, conveying him towards angelic qualities, and to establish a balance in him.

Fasting is also prescribed for this purpose. The reason for making these fasts compulsory on us is to enable us to control our animalistic qualities, and to reign them in. Man must wittingly abstain from the things which are beloved to him and the things which he desires. For example, who does not like cold water on a hot day? Who does not like good food? But when man abstains from this cold water on a hot day after accepting it to be the order of Allāh ﷻ, thinking to himself that he is fasting, he is not permitted to drink any liquid, if someone were to give you the best of foods and tells you to go and eat it in a particular room where no one will see you, you will not touch the food. The reason for not touching it is that you realize Allāh ﷻ prohibited you from eating it at present. If you start abstaining from the things which you love and desire, there are many other things which are

abhorred and disliked by Allāh ﷻ. It will become very easy for you to give them up and abstain from them.

The benefit of fasting

Rasūlullāh ﷺ said something which I read before you:

من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه

“The person who fasts in Ramaḍān with faith and expectation of reward shall have his past sins forgiven.”

The first part of this Ḥadīth mentions a person fasting in Ramaḍān with īmān (faith). What is īmān in this context? It means that the person must fast while having conviction that this is an order of Allāh ﷻ. The linguistic definition of īmān is:

الإيمان هو التصديق والتسليم

“Īmān entails affirmation and submission.”

The Islamic definition of īmān is:

تصديق بالقلب وإقرار باللسان

“Affirmation with the heart and acknowledgement with the tongue.”

In other words, a person must develop a firm conviction for something in his heart. This is īmān. The person must be absolutely firm to the extent that no matter in which direction the world moves, his heart is not prepared to submit to it. This was the nature of the īmān of the Sahābah ﷺ. They used to believe in every single thing with the same conviction.

The pious elders state that if a person believes in the oneness of Allāh ﷻ, accepts His oneness, and says: “Muḥammad ﷺ instructed us to believe in Allāh as one, and so, I am not accepting this. Rather, I believe in Allāh ﷻ through my intellect and my philosophy.” Our pious elders state that there is no consideration for this person’s īmān. His īmān is not accepted by Allāh ﷻ. As long as he does not believe and accept that he embraced īmān by believing in and accepting Muḥammad Rasūlullāh ﷺ, it will not be valid. He has to possess this quality:

كل ما جاء به النبي صلى الله عليه وسلم

Belief in everything which the Prophet ﷺ came with.

Incorrect explanations of Islamic injunctions

At present there are many unfortunate Muslims who, after reading the books of the Englishmen, have developed strange ideas. Some of them say: “Brother, this fasting was prescribed in those early days when people did not have anything to

eat and drink, there was a shortage of food and drink, Arabs had very little food and drink, they were going through many difficulties in obtaining food and drink. This fasting became widespread among them so that they may get into the practice of being able to survive without some food. But now Allāh ﷻ has provided us with a lot of food, and opened the way for us. There is plenty of food in every house. What is the need to remain hungry now? There is no need to fast in Ramadān.”

We also have Muslims making the following statements about ṣalāh: “There was no discipline among the Arabs. There was no system in their lives. They were a free nation. No one was prepared to listen to another. They were liberal minded and free thinkers. Ṣalāh was promulgated to discipline and restrain them. They were summoned to the masjid five times a day, and they were made to stand behind a single imām in a row. But now people are educated, what is the need for them to perform ṣalāh? Now they must go to their offices [to work], lower their heads [in prayer] for a short while and their ṣalāh will be fulfilled.”

We now have Muslims like this. We seek refuge in Allāh ﷻ from such statements and beliefs. There is a group in Pakistan calling itself the *Dhikriyah Firqah* (the *dhikr* group). They quote this verse:

إِنَّ الصَّلَاةَ لِذِكْرٍ

“Salāh is prescribed for My remembrance.”

They say: Engage in *dhikr* and you would have fulfilled the alternative to salāh. There are such people on earth who provide such [incorrect] interpretations for Islam. My brothers, this is not Islam. Islam is what was brought by Muḥammad Rasūlullāh ﷺ.

Correct your intention

Presently many articles in English periodicals are being written on the material and physical benefits of fasting. Books dedicated to this subject are written in the Arabic and Urdu languages. Some articles say that when a person fasts, his blood pressure is brought under control, such and such ailment is cured, the heat of the stomach is decreased, etc, etc. In short, many benefits are enumerated. If a person fasts with the intention of setting right his health, normalizing his stomach, or thinks to himself that he has been eating and drinking a lot for too long and if he fasts for one month, his digestive system will be set right, etc. then such a person will not receive any reward.

إنما الأعمال بالنيات

Deeds are judged by intentions...

So the intention of this person was to set right his stomach, and not to gain the pleasure of Allāh ﷻ. It is for this reason Rasūlullāh says:

من صام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه

“The person who fasts in Ramaḍān with īmān and expectation of reward shall have his past sins forgiven.”

In other words, together with īmān, Allāh ﷻ has ordered me to believe in His orders – irrespective of whether I understand them or not, whether my health improves or deteriorates. I must fast while believing in fasting to be an order of Allāh ﷻ. Only then will I obtain the true reward, only then will I be a genuine Muslim.

The effect of the environment on man’s deeds

Look at how beautifully Rasūlullāh ﷺ placed these issues before us in small sentences and statements. My friends! Fast but while having īmān in Allāh ﷻ. Fast, but have hope for reward in Allāh ﷻ. Be convinced of receiving rewards from Allāh ﷻ for your fasts. Rasūlullāh ﷺ states in a Hadīth that Allāh ﷻ says: “Fasting is for Me and I become the reward for the fasting person.” Allāh ﷻ will personally see to rewarding the person. We must have conviction in this when we keep our fasts. Sometimes, a person fasts in order to save himself from the criticism and disapproval of his fellow people. He thinks to himself: “The entire village is fasting. If I do not fast and someone sees me not fasting, he will say: ‘You are a healthy and strong person, yet you are not fasting!? Are you not ashamed?’ I rather fast as well.”

An anecdote

I was travelling by train on one occasion. There was a person who was returning from Riyadh. I asked him: "Where are you coming from?" He replied: "From Saudi Arabia. I work in Riyadh." I asked: "How did you find your stay there?" He replied: "When it is the month of Ramaḍān, I also have to fast." This person was a non-Muslim but because he was in a society and environment of this nature, he was forced into fasting. He continues: "If I do not fast and the Saudi police see me, they will beat me because they do not know who is a Hindu and who is a Muslim. It became difficult for me to drink water in my office. I therefore started fasting and I enjoy it." I said to him: "Why don't you go one step further? Study the reason why these fasts are kept, bearing in mind the wonderful society and environment in which you are living."

So I was saying, the society, environment and social order also have an impact on a person. Even if a person is in such an environment, he must make the sole intention of it being an order of Allāh ﷻ and an obligation from Him.

One of the objectives of fasting: Controlling one's desires

Allāh's ﷻ wisdom demands man to bring his animalistic desires under control. Our pious elders therefore say that we should fast in such a way that an effect of this is created within us. The

books of Hadrat Shaykh al-Hadith Sāhib rahimahullāh which we read here repeatedly state: Do not fill the stomach to the extent of missing the actual object of fasting. If a person eats so much to the extent of making him lethargic the entire day, how will his animalistic desires be subdued?

At times a person eats so much in Ramadān that if he were to weigh himself after Ramadān and compare it to his weight before Ramadān, he will find it more after Ramadān than what it was before Ramadān. This is especially so in our Gujarat. A Hadith states with regard to the month of Ramadān:

يزداد فيه رزق المؤمن

“The sustenance of a believer is increased in this month.”

Our Gujarati's think that this Hadith applies only to us. Since the sustenance of a believer is increased in Ramadān, our poor wives have to slog the entire day from morning to evening preparing various types of foods for us.

My brothers, these are things which cancel the purpose of fasting. Our pious elders did not fast in this way. May Allāh ﷻ reward our pious elders and 'ulamā' for having explained everything to us.

So the purpose of fasting is to control our internal animalistic desires. Throughout human history,

whenever these internal desires gained the upper-hand, they caused corruption in the world, and this resulted in wars.

We like good food, good clothes, good cars, etc. What is the reason for a person accepting a bribe? Why does he speak lies? Something is worth fourteen rupees, and he claims that it cost him twenty rupees. The reason for doing all this is to acquire more and more wealth, to lead a more comfortable life, and for one's children to live a comfortable life.

The limit of greed

A near relative of mine was in hospital. A doctor said to a sick patient: "You have suffered from a major heart attack. You will have to obtain a 5 000 [rupee] injection." In actual fact, he had a gas problem, and was not a heart patient. This poor person went around taking loans, obtained the 5 000 [rupee] injection and presented it to the doctor. The doctor kept this injection aside, and administered a five rupee injection to this person. This poor villager did not know which injection the doctor administered to him – the one which he brought, or some other injection. And this is how our poor villagers are; they can neither read nor understand anything.

The doctor then sent the [5 000 rupee] injection to a chemist with this message: "You keep this injection, give me a certain amount of money for it, and keep the balance for yourself."

Coincidentally, the chemist to which he sent this injection was a relative of the sick man, and he thought to himself: This injection was purchased by my relative. He asked the doctor about it and he admitted his treachery.

Now look! Such educated and capable people are resorting to activities of this nature. They are doing all this because the animalistic instincts have overpowered their dispositions. If these instincts do not have the upper-hand, and there is a balance in the person's disposition, he will not resort to such treachery.

An incident

Hadrat 'Umar ؓ was on a journey on one occasion. Now look at how Rasūlullāh ﷺ changed the mind-set of people. From this one example we can learn how Rasūlullāh ﷺ trained them and removed greed and covetousness from their minds. Hadrat 'Umar ؓ was travelling and the provisions of his journey were all finished. On the way he met a shepherd and said to him: "Listen, brother. The provisions for my journey are finished. You are a shepherd. I would appreciate it if you could milk one of your goats and give me some milk to drink." The shepherd replied: "These goats do not belong to me. I am merely a shepherd. These goats belong to someone else, and there is no way I can provide you with milk from these goats." Hadrat 'Umar ؓ wanted to test him and said: "Brother, I will show you a simple solution which will be of benefit to both of us. Sell

me one goat and I will give you the money for it. You will receive the money, while I will take the goat and proceed on my way. I will be able to drink its milk whenever I want. When your master comes and counts the goats, tell him that a wolf came and ate one goat. And this happens quite often.”

On hearing this, the shepherd looked at Hadrat ‘Umar رضي الله عنه and said:

يا هذا! فأين الله؟

“If this is the case, where is Allāh? He is certainly watching us.”

When I read this in the Arabic language, my hairs stand on ends and I get goose bumps.

يا هذا! فأين الله؟

In other words, this shepherd is saying to him: My master may not be watching me, and if I were to tell him that story [of one goat being eaten by a wolf], he will believe me. But how am I going to convince the Master who is watching from above?

When angelic qualities supersede a person, we see such great examples of imān. Even if a person is in the desert and there is no one to see him, and no one to question him, his inner self tells him that he cannot do such a thing.

One of the objectives of fasting: Acquiring *taqwā*

The reason for the deterioration and evils which have crept into us and into our society is that these angelic qualities have become overpowered. If these angelic qualities can be redeveloped in us whereby we think that Allāh ﷻ is watching us, we are conscious of Allāh ﷻ, we think that Allāh ﷻ is standing before us – then my dear friends – we would have achieved our goal. This is why Allāh ﷻ says in the Qur’ān:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“Fasting is prescribed to you as it was prescribed to those who were before you so that you may develop piety (*taqwā*).”

Fasting is prescribed so that the fear of Allāh ﷻ may enter our hearts.

The method of developing *taqwā*

Doctor ‘Abd al-Hayy Sāhib *rahimahullāh* was a senior ‘ālim and a great *walī* of Allāh ﷻ. He used to convey very valuable words of advice to people which were understood by ordinary educated people as well. Maulānā Taqī ‘Uthmānī Sāhib writes: Doctor ‘Abd al-Hayy Sāhib explained to me saying: “If a person is not able to develop the feeling that Allāh ﷻ is watching him because he cannot see Allāh ﷻ, then an easy method is that when he is about to commit any sin, he should at

least think like this: 'If my father was present before me, would I be doing this act?' A person should just imagine this."

The other thing which he said was: When you go to sleep, sit on your bed for a short while and think to yourself: I have died now. People are giving me a bath. They are now enshrouding me. They are lowering me in my grave. I am going to present myself before Allāh ﷻ in a short while.

The person must imagine this, and if he does it everyday and is particular about thinking about it for a short while, the quality of *taqwā* will develop in his heart, he will think of the Hereafter, and his heart will become strong. When a person becomes conscious of the Hereafter and develops the ability to imagine standing before Allāh ﷻ, he will remain on the straight path. All the corruption in the world is a result of disregard for the Hereafter. Disregard for the Hereafter causes a Muslim to aim a weapon at a fellow Muslim. It causes a Muslim to steal from another Muslim.

The limit of greed and covetousness

This is the condition of the majority of Muslims. I went to a masjid in America, removed my *sherwānī* (a long coat worn over a *kurtah*), and hung it near the *wuḍū' khānah*. A friend came to me and asked me softly: "Maulānā, is there any money in it?" I was proceeding to relieve myself, and I replied in the negative. Later I asked him: "Muḥammad Shafiq, why did you ask me such a

question?” He replied: “When anyone hangs a coat here, nothing inside it remains [it is all stolen].”

Now this is what I would like to tell you: If in any poor region of India, the child of a poor man steals, we will say they are poor people, they do not have any money. It is therefore not far-fetched for them to resort to stealing. But here [in the west], there is an excess of wealth, why is this happening here?

Once I was sitting in the Toronto masjid. A person who was a new Muslim came to me. He had embraced Islam just three days before. The unfortunate person came to perform ṣalāh. He removed his coat and kept it one side. His motor car licence, some important papers and other valuables were in his coat pocket. All these items were stolen. Now just ponder – a British child or a Hindu child does not come into the masjid. It is only Muslims who come into the masjid. This is something to ponder over. Greed and covetousness has completely overtaken us. Akbar Ilāhabādī says in a poem:

“Do not examine mere appearances. Interact with people and you will learn the reality. You will learn what is going on and what is not.”

We look at figures and say the Muslim population is so many million and so many million. Brother, at least interact with them and see how low the

level of īmān has gone, and how much the animalistic forces are increasing.

Good conditions on the outside, but internally corrupt

These are wealthy nations where people get good food to eat every day. Look at how much of bread is thrown away in the refuse bins. They have no poor people there. Whereas in our villages, you get someone or the other coming to beg. In Britain, South Africa, Europe and Canada I have seen people worrying about left over food and what to do with it?! If there is any religious-minded person, they will give it to him so that it will help him for a few days. Alternatively, they divide the left over food into smaller portions and send it to the neighbours. And I have seen many people emptying plates which are full of food into the refuse bins. There is a certain worm which is white in colour. I saw it in Canada. While sitting in my room, I saw someone taking a plate of food and giving it to this worm.

Now in a country where there is so much food, we still see our Muslim children stealing!? This is the animalistic quality which, when it gains the upper hand, destroys the society. At present, special efforts are being made to destroy societies and their morals. The television has been placed to destroy societies, and evils are disseminated through it. Evils have spread to the extent that youngsters are walking around with revolvers in their hands. They grow their hair long, have a

beer bottle in their hands, and walk about everywhere in this way. Many may think that they are carrying Coca Cola bottles, but they actually contain something else. They also fight and shoot at each other. Are they friends? These are animalistic qualities which have gained the upper hand over us.

The determination of the Jews

We have adopted all the means of committing sins. There are televisions in our societies and homes. Those Jews who are strict in their religion in America have not permitted televisions in their homes till today. You will be surprised if I tell you, they do not permit their children to play with Christian children. As for playing with our Muslim children, they totally prohibit them from doing so. They will not allow their children to attend Muslim schools, they will not allow them to attend Christian schools. They abstain totally from eating animals which are slaughtered by us or Christians. They have their own slaughtered animals, they have their own butchers who slaughter the animals for them. This is how firm they are over their own affairs. Yet, they are at the forefront in destroying the morals of the world.

My brothers! Allāh ﷻ has shown us a way to control our selves and to subdue our animalistic and satanic powers. The way is through fasting. A person must have īmān in Allāh ﷻ, believe that the order of fasting is from Him, and there is

benefit in it for us. Allāh ﷻ ordered us, and if we carry out this order, we will be rewarded. If a person fasts in Ramaḍān with the hope of being rewarded, all his sins are forgiven. In like manner, the person who performs the *tarāwīh salāh*, as per the Hadīth:

من قام رمضان...

“The person who stands before Allāh ﷻ in Ramaḍān with īmān and expectation of reward.”

When a person becomes weak and the issue of “expectation of reward” becomes lax, he will go around asking in which musjid the *tarāwīh salāh* is completed in 20-25 minutes. People tell him that there is such and such musjid in which the Hāfiz Sāhib completes the *tarāwīh* very quickly, this person will go there on bicycle. This, in essence, is a weakness in īmān, it is a weakness in “expectation of reward”.

This is because Rasūlullāh ﷺ said:

من قام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه

“The person who stands [in prayer] in Ramaḍān with īmān and expectation of reward shall have his past sins forgiven.”

Rasūlullāh ﷺ presented great facts in small sentences to us and departed from this world. It is our duty to ponder over them.

My brothers, there is a great need to refresh our īmān. There is a need to create a bond with Allāh ﷻ. We ought to have such a bond with Allāh ﷻ that no power in this world can sway us. Whatever Rasūlullāh ﷺ said is accepted and the truth. It is an order from Allāh ﷻ. Muslims must hold on to it whether they understand it or not. May Allāh ﷻ enable us to spend Ramaḍān in this way.

My brothers, this is a very valuable month, and every minute of it is valuable. We must make *du'ā'* Allāh ﷻ makes every minute of it valuable and profitable for us. When we complete the month, Allāh ﷻ must bring a change and revolution in our lives. The animalistic powers and traits which have gained the upper hand over us must be subdued and we must be able to visualize the Hereafter in our hearts.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

“The Hereafter is better and more enduring.”

On the other hand, these things of the world are neither better nor everlasting. They will come to an end in a few days. No matter how much money a person earns and accumulates, he has no guarantee over his life. These days, people are dying within minutes. Just four days ago we were travelling by road, when we heard an announcement of a certain person passing away. I asked: “Who is this person?” They replied: “He was such and such person.” I asked: “Was he

sick?” They replied: “He was a tailor. He was busy sewing a trouser when he passed away.”

My respected brothers! Allāh ﷻ has been extremely kind to us for having bestowed a sanctified month like Ramaḍān to us. The month of Ramaḍān is a very valuable month and a month of many blessings for the Muslims. Allāh’s ﷻ mercy descends like a continuous pouring rain. This is a month of patience, and it is a month of acquiring *taqwā* (piety and Allāh-consciousness). All the pious and righteous personalities who passed from the very beginning of our history till today used to make preparations for this month long before its arrival. They used to spend every moment of this month by according full importance to it.

The need for the *khānqāh*

By the grace of Allāh ﷻ, the system of the *khānqāh* has also been established in our Gujarat. People make special journeys so that they may remain engaged in the worship of Allāh ﷻ with focus and concentration. And this is the purpose of the *khānqāh*. When a person is at his house or in his business, he does not experience the focus which some people experience by remaining in the musjid. However, the first thing which is essential is for the person to have a correct intention before commencing. We have to question ourselves why we have come here? Before commencing any task, a person must check himself to see the purpose of his coming

here. All deeds revolve around the intention. There is a famous Hadīth and it is generally the first Hadīth to be quoted, wherein Rasūlullāh ﷺ says:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“Actions are gauged by intentions.”

My brothers, if we come here with this intention: Allāh ﷻ gave us an opportunity, we have to value it, we will engage in His remembrance, we will recite the Qur’ān, we will engage in worship, we will turn our attention to Allāh ﷻ - then this is excellent. But if, even after coming to the *khānqāhs*, we maintain our attachment with worldly things, and we do not spend our time correctly, then this is a great loss.

This is the reason why our pious elders repeatedly say to us that whoever goes to the *khānqāhs*, he must spend his entire time in *dhikr*, recitation of the Qur’ān, and *ṣalāh*. And if he gets tired, he must sleep. Hadrat Shaykh al-Hadīth Sāhib [Maulānā Muḥammad Zakarīyyā] *rahimahullāh* used to repeatedly say this in the month of Ramaḍān: “If anyone does not have the strength to read the Qur’ān, to engage in *dhikr*, and if there is no strength in his body, he must sleep. He must not engage in any conversation with others. The harms of such conversations is that the person wastes his own time and the time of others as well.”

Our pious elders sternly disliked futile conversations in this month. I am therefore saying this to you, my brothers. May Allāh ﷻ bless the coming of all of you who have come here, may He accept it, and may He make it a means for your salvation. But my friends, our time must be spent correctly. An entire programme is made stating that those who are in *i'tikāf* should be awakened at a certain time. They are awoken at about 5: 00 a.m. so that they may relieve themselves, perform *wudū'*, etc. and upon completing all this, they may perform their *ṣalāh*.

Allāh ﷻ descends at the time of *tahajjud* and He focuses His attention on His servants. When a person wakes up for *seḥrī*, the first thing he should do is perform a few *rak'ats* of *naḥl ṣalāh*. He must engage in *du'ā'*, ask Allāh ﷻ for *taufīq* (inspiration to do good), he must ask for himself and for the *ummah* as well. He must then join in the food which the *madrasah* arranged for the *seḥrī*. He must not remain engaged in *ṣalāh* while the people are partaking of *seḥrī*. We have to bear in mind that a programme has been set here. The moment a call is made, we must respond to it and join in the activity. If we have a few *rak'ats* remaining, we may perform them after *seḥrī*. The time for *tahajjud ṣalāh* extends until *subḥ ṣādiq* (true dawn).

We should not continue in our own tasks to the extent that we are repeatedly called and summoned to join in the activities. There is an appointed time for everything. The moment a

person is summoned, he must respond. He may eat as much as Allāh ﷻ inspires him to eat. He must make *du'ā'* to Allāh ﷻ to weaken the animalistic qualities which are within him. The animalistic qualities which overpower us are the very ones which cause our destruction. The month of Ramaḍān has been instituted to subdue our animalistic qualities. This [fasting] is the way to subdue animalistic and satanic qualities. The month of Ramaḍān must be spent with absolute devotion, and we must engross ourselves in ṣalāh and *du'ā'* with full commitment.

The *adhān* is called out here at the time of *subḥ sādīq* and sufficient time is given thereafter for a person to perform his Sunnah ṣalāh. The congregation commences thereafter, and you must join it. Do not leave out the congregation. And in Ramaḍān, do not allow yourself to ever miss the *takbīr-e-ūlā* (the first *takbīr* which marks the commencement of ṣalāh). Many people do not pay attention to this. They do not leave out the congregation entirely, but certainly miss a few *rak'ats*. This happens occasionally in the *zuhr*, *'aṣr* and *'ishā ṣalāhs*. This is not appropriate. We must pay particular attention to performing ṣalāh with *takbīr-e-ūlā*.

You then get time to rest. If you had remained awake at night, you may rest until 9: 00 a.m. You will be awakened at 9: 00 a.m. and you must make your necessary preparations in half an hour. The *kitāb* will be read until 11: 00 a.m. Do not stay away from this. Listen to the reading

with attention. Remain in the programme for as long as it takes. It will be for about one hour and forty five minutes. Listen to it attentively.

Thereafter, you must engage in your individual actions. You may read the Qur'ān or take a rest until the *zuhr salāh*. There will be *khatm-e-khwājgān* after the *zuhr salāh*. Those of you who were here before know what it is all about. There are some new brothers present. There will be a *du'ā'* after the *khatm-e-khwājgān* and this will be followed by a *majlis* of *dhikr*. Those of you who have been permitted by your *mashā'ikh* and taught how to engage in *dhikr* by them will engage in *dhikr*. The others may read the *tasbīh* or the Qur'ān. After the *majlis* of *dhikr*, you may engage in your individual actions. Some may want to read the Qur'ān, others may want to read a book, others may want to relax. Each one can do as he pleases.

When the time of '*asr salāh* arrives, perform it and this will be followed by a *ta'līm* (education) from a *kitāb*. It is necessary for all to take part. This continues till about ten minutes before *maghrib*. Listening to the books of the pious elders has a profound effect on man's heart. It is said that listening to the books of Allāh's pious servants being read is similar to sitting in their *majlis*.

When a person recites the Qur'ān, he must do so in an excellent manner. He must not read it at a very quick pace. He must read it with absolute

decorum and think to himself that this is the Book of Allāh ﷻ and His speech, Allāh's ﷻ attention is directed towards him, and He is listening to whatever he is reading. He must imagine that Allāh ﷻ is directly before him, and he is reading the speech of Allāh ﷻ, and the Book of Allāh ﷻ. This has a profound effect on the heart. As for those of you who are 'ulamā', you must ponder over the meanings of the Qur'ān. The Qur'ān has a very strong connection with this month. That is why our pious elders used to give a lot of importance to its recitation in this month.

The *ta'līm* will stop ten minutes before *maghrib* and you must all occupy yourselves in *du'ā'*. When the siren goes, we will partake of *iftārī* here while sitting in the rows. This will be followed by the *maghrib ṣalāh*, after which you must perform *awwābīn ṣalāh*. You may complete your eating after this, complete your other needs, and prepare for the '*ishā ṣalāh*. The *adhān* for '*ishā* will be called at 7: 45 p.m. and the congregation will commence at 8: 15 p.m. After the *tarāwīḥ ṣalāh* we shall have the *ṣalāt wa salām* and the recitation of Sūrah Yā Sīn. Each person must certainly read Sūrah Yā Sīn. This will be followed by the *ṣalāt wa salām* and *du'ā'*. We will then either read from a book or a talk will be delivered. These are all the programmes, please follow them strictly.

Be mindful of the masjid. We must be conscious of the fact that we are in the house of Allāh ﷻ. Even if we have to speak about an essential

matter or about a *Dīnī* issue, we must be aware that we are in Allāh's house, we are sitting in the house of Allāh ﷻ.

The other point we must be mindful of is that each of us has his own bedding – he must keep it neatly. It must not happen that when the *adhān* is called out, we hasten for ṣalāh while our bed sheet is lying in one place and our pillow somewhere else. This is not correct. Hadrat Thānwī *rahimahullāh* used to strictly emphasize placing every item neatly. He used to say: “A Muslim is never disorganized. He is never undisciplined.”

The moment you get up, roll up your bedding so that you neither inconvenience any person performing ṣalāh nor any onlooker. Some people have very sensitive temperaments and are greatly disturbed on seeing things lying around. You must have heard the story of Hadrat Mirzā Jān Jānā *rahimahullāh*: he would get a headache just by seeing a tumbler not placed correctly. He was a very great 'ālim of the Naqshbandī *silsilah*, and Allāh ﷻ had placed such a sensitive disposition in him. Even at present, there are such people in this world who are affected by such disarray, by bedding lying about, etc.

It is not right to do this. Everything in the masjid must be neatly placed. Even when you are reading the Qur'ān, you must be considerate of those around you. If a person is performing ṣalāh next to you, you must not read in a loud voice. It

is also necessary to be considerate of those performing *ṣalāh*. If a person is performing *ṣalāh* next to us, we must read in a soft tone. No one must be disturbed because of us.

We must not pick up an item belonging to someone without the latter's permission. Very often a person picks up something with the intention of returning it shortly. In the meantime, the owner needs to use it but cannot find it. I was in Sahāranpūr on one occasion. *Hadrat Rāipūrī rahimahullāh* was staying in the guest house, and *Hadrat 'Alī Miyā Nadwī rahimahullāh* was also present. A large group of people from Pakistan was also there. A person woke up at night, picked up a water-can belonging to someone else, and went out to relieve himself. The owner came and began searching for his water-can. He did not know where it had disappeared to, and began asking several people if they had seen it. The person returned with the water-can after quite some time, and said: "*Sāhib*, forgive me, I had taken it." *Maulānā* was sitting there. He summoned the person and brought it to his attention saying: "*Bhāi*, when you were taking the item, you should have said at the time: 'This is your water-can, I want to use it for a while.' There is nothing wrong in making such a request. We all need to use something or another at some time or the other. You may borrow a person's pen, a person's book. Some people come here with their own books. Now, for example, I feel like reading this book which belongs to you. Since it belongs to you, I ought to seek your permission. I ought to

say to you: ‘If you are not reading this book at present, I would like to borrow it and read it.’ In so doing, the person will not have to search for it. It is a terrible thing to cause pain and discomfort to a Muslim. Hadrat Thānwī *rahimahullāh* used to be greatly displeased by this. It is most inappropriate to take an item belonging to someone else, and then leave it here and there. It is essential for those who come to the *khānqāh* to give due consideration to these points. We should neither inconvenience anyone nor allow ourselves to be inconvenienced. Everything must be placed neatly, and every act must be done in the proper manner. This is the system here.”

Most of our time must be spent in the masjid. We must occupy ourselves in recitation of the Qur’ān, *dhikr*, reading a book, or reading about a particular *mas’alah* which we are not sure about. We must listen attentively to the rules and regulations of *i’tikāf*. We must know what the rules and regulations of *i’tikāf* are. This masjid has a black line demarcating the *sahan* (courtyard) of the masjid. A person who is in *i’tikāf* should not step beyond this line or else his *i’tikāf* will be invalidated if he steps beyond it without a valid reason. This black line marks the boundary of the masjid. The person who made intention for ten days *i’tikāf* must be mindful of the black line. *Inshā Allāh*, many other rules and regulation will be read from the book. Listen to them attentively.

My brothers! These were essential points which I related to you as words of counsel. May Allāh ﷻ accept our stay here. Make *du'ā'* for yourselves and for the *ummah* as well. At present, the *ummah* is in a very distressful condition. The *ummah* is being surrounded from all sides, and many schemes which we are not even aware of are being plotted against the *ummah*. The enemies are plotting ways of vexing the *ummah*, and initiating various schemes against it.

This is an ideal opportunity. We left our homes, businesses, wives and children, and came into this masjid, into this court of Allāh ﷻ. So we must get up at night and make *du'ā'* for this *ummah*, and ask Allāh ﷻ to set right the condition of this *ummah*. My brothers! A collective *du'ā'* will be made in the afternoons and the nights. Make special *du'ā'* for this *ummah*. Also make *du'ā'* for your well-being in the Hereafter. Ask Allāh ﷻ for *īmān*, to keep us on *īmān* right till our death, and to keep our progeny on *īmān*. Conditions around us are very dangerous. You may not be fully aware of this; many schemes are being plotted so that the children of the Muslim *ummah* begin ascribing partners to Allāh ﷻ. May Allāh ﷻ protect all of us.

My brothers! It is most excellent that from among thousands and millions of Muslims, Allāh ﷻ inspired and enabled you to come here into the masjid. May Allāh ﷻ enable all of to value this time. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

“Adhere to doing what you have a choice over. Do not concern yourself over matters in which you have no choice. Continue in the worship of Allāh ﷻ even if you do not experience any joy. Neither give up a half effort in your endeavour to carry out a full effort.”

Khwājah ‘Azīz al-Hasan Majdhūb
rahimahullāh.

HADRAT YŪSUF ﷺ AND THE QUR'ĀN



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين محمد وعلى آله
وأصحابه وأتباعه وعلماء دينه أجمعين. أما بعد،

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

﴿رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ﴾

Allāh's grace

Dear elders and brothers! We just heard some portions of Sūrah Yūsuf in the *tarāwīḥ salāh*. The verse which I read to you now was also read in the *tarāwīḥ salāh*. The thought came to my mind to present a few points in this regard. This is a unique situation. A great situation like this cannot be presented in human history. On one side you have a youngster who has no equal in his beauty and handsomeness. On the other side you have a woman who wields authority, who is wealthy, and possesses beauty. She is the wife of the 'Azīz of Egypt who was herself an icon of beauty and attractiveness. She had limitless amounts of money and she could wield her authority. And it was she who was inviting Yūsuf ﷺ to herself. This was a situation from which it

is extremely difficult for any person to save himself. Unless Allāh ﷻ has filled the heart of a person with genuine īmān and conviction, and he has received the sweetness of īmān.

The sweetness of īmān

Mullā ‘Alī Qārī *rahimahullāh* writes:

حلاوة الإيمان إذا دخلت قلبا لا تخرج أبدا

“When the sweetness of īmān enters a heart, it never leaves it.”

Take the example of the Prophets ‘*alayhimus salām*. When Allāh ﷻ bestows them with the sweetness of īmān, the manifestation of its sweetness, of their firm conviction, and the strength of their īmān leaves us completely astounded. No historian can present an example to us of a woman who wields authority and possesses immense beauty inviting a man, and the man turns to Allāh ﷻ and makes this *du‘ā*:

رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

“O Allāh! I prefer the prison to what she is calling me towards.”

What a great thing he said!

The woman had threatened him saying: “If you do not accede to my wishes, I will cast you into

prison.” She was the wife of the ‘Azīz of Egypt, and had resorted to many plots.

The author of *Fī Zilāl al-Qur’ān* comments on this incident saying: The Qur’ān portrays a clear picture of the high society of those days, and how she plotted and schemed. When the news spread among the women about her trying to seduce her slave, she gathered many young women in order to wipe out her own shame. She provided them with fruits, knives, etc. and asked them to remain seated while she calls Yūsuf ﷺ. When she said to Yūsuf ﷺ: أخرج (come out before them), he did not know what trial he was being put through. The moment he came in through the door and the women set eyes on his beauty, they were left astounded. And instead of cutting the fruit, they cut their hands – قَطَّعْنَ أَيْدِيَهُنَّ .

Try to understand this. On one side there is so much of beauty and handsomeness, that the choicest women of Egypt fall head over heels for him. And on the other side, Hadrat Yūsuf ﷺ is saying:

رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ

“O Allāh! I prefer the prison to what she is calling me towards.”

This is the sweetness of īmān which, after entering the heart of a person, does not leave it even at the time of a severe test like the one

Yūsuf ﷺ had to face. This is the lesson we learn from here. When you read this verse, make this *du'ā'* in your heart: “O Allāh! Bless me with this sweetness of *īmān* as well, so that I too can come out of such trying situations. Enable me to sacrifice my whims in the greatest of tests solely for Your pleasure, solely for Your love, solely for the acquisition of Your Paradise, and solely for the sake of obeying Your commands.”

The weakness of the people of *īmān*

The biggest weakness of Muslims today is that they can be bought and sold for a few pennies. Hadrat Maulānā ‘Alī Miyā Sāhib *rahimahullāh* had visited us. We were with him in Mumbai, and Hadrat said: “The condition of Muslims today is such that if one of them was offered a seat in parliament, he will change his entire standpoint. We had very bitter experiences in this regard.” Hadrat Maulānā was active in the politics of the entire country, so he said: “We had unbelievable and unimaginable bitter experiences in this regard. A person will change his standpoint for the most trivial positions.” This happens because of a weakness of *īmān*. If Muslims’ *īmān* was strong, it would have been impossible for wealth to draw them towards it. A major reason for all the difficulties which we are bearing, and the reason why many “Muslim” representatives are disgracing Islam and Muslims is the weakness of *īmān* and absence of “sweetness of *īmān*”. When sweetness of *īmān* is present, the situation will be as described in *Sūrah Yūsuf*.

The Qur'ān is a book of guidance

My friends! The Qur'ān relates stories, and Allāh ﷻ who revealed the Qur'ān did not make it a story-book. He sent down this great speech of His to Muḥammad ﷺ. This is a book of guidance. It is a book which shows us the way to lead our lives. The stories which are related in it are for the sake of admonition and taking a lesson. Allāh ﷻ says:

لأولي الأبصار

Those whom Allāh ﷻ blessed with insight – they listen to these stories and find a direction for their lives.

Hadrat Yūsuf's ﷺ Prophetic position

Hadrat Yūsuf ﷺ possessed a unique and exceptional Prophetic status. Many of our elders devoted entire books to the *tafsīr* of Sūrah Yūsuf. Maulānā Āzād also devoted a *tafsīr* to the story of Yūsuf ﷺ. Many others have written in this regard. This is something for us to read. Now look at his Prophetic position! He went happily into prison and did not abandon his Prophetic responsibility there. Whenever he got the opportunity, he would invite his fellow inmates towards Allāh ﷻ. Even today, when there is imān in the heart of a Muslim, he adopts the same stand. Whether he is free or whether he is in prison, whether he is experience happiness or grief, he would most certainly fulfil the task of inviting towards Allāh ﷻ. Rasūlullāh ﷺ had a

special restlessness in his heart. This is why Maulānā ‘Alī Miyā [Nadwī] *rahimahullāh* would always quote this one poem of ‘Allāmah Iqbāl to the students:

“May Allāh place you in the midst of a storm because there is no palpitation in the waves of your ocean.”

The restlessness which ought to be in our hearts is not there. Hadrat Yūsuf عليه السلام gladly accepted imprisonment. He cast aside all wealth, all the beauty which was offered to him, and all the comforts which he enjoyed; and went into prison. And even when he went there, he invited his fellow inmates towards Allāh ﷻ. And look at the excellent manner in which he invited them. A person who is engaged in the work of inviting towards Allāh ﷻ can draw great lessons from this incident. Look at the affectionate manner in which he is inviting them:

يَا صَاحِبِي السِّجْنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

“O my fellow prisoners! Are several gods at variance better or Allāh, the one, the all-powerful?” (Sūrah Yūsuf, verse 39)

O my fellow prisoners!

يَا صَاحِبِي السِّجْنِ

Ponder over the above words. O my fellow prisoners! O my friends! Just ponder a bit.

When they related their dreams to him, he assured them he will certainly interpret their dreams. He did this so that they may be reassured. He followed this by advising them.

Sūrah Yūsuf, a treasure-house of wisdom

We find many points of wisdom and knowledge in this sūrah. If you ponder, you will learn the method of *da'wah* as you read along. There was an expert doctor of psychology in America who always wrote in his books: "Every person in this world has an interest and attachment about something which is his own, he has no interest in other things." Don't make the mistake of writing to someone and presenting your needs to him in the first line. Rather, you must first write about the things which interest him. Ask him about himself, his children, etc. and then present your needs in the bottom by saying: "Oh yes, I just remembered, I have a need for such and such thing."

If you read the story of Hadrat Yūsuf عليه السلام, you will realize he had understood this psychology. He was a Prophet of Allāh ﷻ. On seeing the condition of his fellow inmates, he realized that the interpretation of their dreams was what they really wanted. So he assured them of his ability to interpret them, and asked them to remain at ease. When I read these verses, I think to myself: Allāh ﷻ placed the Qur'ān before us and gave us the Ahādīth of Rasūlullāh ﷺ. Allāh ﷻ has made us independent of all these expert psychologists.

My friends, it is not I who is saying this. There is an Egyptian doctor by the name of Dr. Sirāj ad-Dīn Sāhib who lives on the floor below where I live in Toronto. He is an expert in the field of education and delivers two lectures a week at the university. I was speaking to him one day. I had borrowed a book from the library which was on the subject of education. It mentions the views of the Romans, the ways of thinking of the Germans, etc. Since I am a person who is attached to the *madrasah*, I look for subject matter containing the different changes which are taking place in the world in the field of education. Nevertheless, I borrowed this book and after reading it, I decided to speak to Dr. Sirāj ad-Dīn Sāhib about it. I made an appointment with him, he came at a certain time, and I said to him: "The author mentions certain things which I do not understand. What is he trying to say?"

After listening to whatever I had to say, he said to me: "Take all these things, wrap them up and keep them aside. I am an expert in the field of education. I have read hundreds of books written by authors like him. I have come to the conclusion that we cannot find any better guidance than the Qur'ān." He said: "All the views expressed in these books are nonsensical. They are written in very sweet words. But humanity derives no benefit from them. I am prepared to say this: 'Bring the greatest expert in the field of education before me, and I will prove to him with proofs, and prove it from every verse of the

Qur'ān.” He was an Egyptian and was quite proficient in Arabic.

My friends! We do not value the Qur'ān. This is why I am saying these things to you. There are students sitting here as well. I want you to pay attention to making a comparison in education. Read the books of the great authors in this field. And then read the Qur'ān.

There is no time at present, or else I would have shown you what the statements of the expert psychologists are, and then look at Rasūlullāh's ﷺ principles of training and education. Compare the statements of these experts to the statements of Rasūlullāh ﷺ.

Nevertheless, we were speaking about the “sweetness of īmān”. Allāh ﷻ enabled Hadrat Yūsuf عليه السلام to pass all tests and tribulations through the sweetness of īmān. If the same sweetness of īmān is found in man today, then – *inshā Allāh* – he will pass every test and tribulation.

The story of Hadrat Khabbāb عليه السلام

You must have heard the story of Hadrat Khabbāb عليه السلام several times. His story is related in *Hikāyāt as-Sahābah*. He was a Companion of Rasūlullāh ﷺ. The unbelievers of Makkah captured him and imprisoned him. They tortured him severely. He would be stabbed with spears, his food was decreased, he was made to walk over

fire, etc. After putting him through all these tortures, they asked him: “Khabbāb! It must have crossed your mind that it would have been better if Muḥammad was here in your place.”

He replied with absolute confidence: “I take an oath by Allāh I would not like a single thorn to prick his foot.” This is the meaning of “sweetness of īmān”. No matter how severe the test, irrespective of the spears, the taunts, the chains and shackles – he still says: “No! By Allāh, I would not want Muḥammad to be in my place and a single thorn must prick him.” When such sweetness of īmān enters the heart, a person fears no test and no tribulation. This is the story of a Sahābī ﷺ.

Compare us to them

Hadrat Imām Aḥmad ibn Hambal *rahimahullāh* was imprisoned over the issue of *khalq al-Qur’ān*¹. The Mu’tazilah initiated a clamour in this regard. The judge at the time was extremely evil and asked Ma’mūn to gather all the ‘ulamā’ of the country. They must be instructed thus: “You cannot conduct any classes and you cannot issue any *fatāwā* unless you accept our belief on the issue of *khalq al-Qur’ān*.”

¹ Belief that the Qur’ān was a creation of Allāh ﷻ. This belief was held by the Mu’tazilah. It is in direct conflict with the belief of the Ahl as-Sunnah wa al-Jamā’ah who believe the Qur’ān is the speech of Allāh ﷻ.

Many senior ‘ulamā’ began rationalizing this belief and looking for loopholes to consider it valid. This is because every single person does not have the courage to oppose the government. However, there were a few ‘ulamā’ who did not approve of these rationalizations. They said: “If we slip and falter today, the entire *ummah* will slip and falter.” Hadrat Imām Ahmad ibn Hambal *rahimahullāh* was one of them. Shackles were bound around his feet and he was escorted out of Baghdad to the caliph’s camp. When he was questioned in this regard, he replied that he can never agree to this belief. He said:

إيتوني شيئاً من كتاب الله وسنة رسول الله فأقول به

“Produce something from the Book of Allāh and the Sunnah of Rasūlullāh ﷺ as a proof so that I could agree to it.”

If you cannot produce anything, authority is in your hands, you can do whatever you like to me. The caliph said: “Ahmad! Think about your fate. The lasher is standing at your side [waiting for my instruction].” He said: “I am prepared for anything. There is nothing which can cause me pain.” The lasher began lashing him. When the first lash landed with full force, he said: “*Bismillāh*.” When the second one landed, he said:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is no strength and might except with Allāh ﷻ.”

When the third lash landed, he said:

القرآن كتاب الله غير مخلوق

“The Qur’ān is the Book of Allāh, it is not created.”

When the fourth lash landed, he said:

لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا

“Nothing can afflict us except what Allāh ﷻ has decreed for us.”

He continued reading in this manner and eventually received 29 lashes. This is no small matter. While he was receiving these lashes, his trouser belt got loose and his trouser was beginning to fall down. He looked towards the sky and made *du‘ā’* to Allāh ﷻ. By virtue of his *du‘ā’*, it did not open completely. Instead, it remained upright like a straw-mat when it is made to stand upright.

There was a scholar by the name of Mayhūn Isbiq who was watching this entire scene. A week later he went to the prison and asked Imām Aḥmad ibn Ḥambal *rahimahullāh*: “While you were being lashed, you looked up to the sky and moved your lips. What were you reading, and what happened?” He replied: “My trouser belt had

become loose so I turned to Allāh ﷻ saying: ‘O Allāh! I ask You through all Your names by which You have covered the Throne (‘Arsh). I am asking You saying: If I am on the truth, do not expose my private area.’” His *du‘ā’* was immediately accepted and his private area remained covered.

When a person possesses sweetness of *īmān* and he is put through trials and tribulations, Allāh ﷻ changes His decisions on every statement of the person. The people eventually accepted defeat and whatever Imām Aḥmad ibn Ḥambal *rahimahullāh* was saying was accepted throughout the world.

Then there came the time when Imām Aḥmad ibn Ḥambal *rahimahullāh* passed away. Twenty thousand unbelievers embraced Islam merely by looking at his *janāzah*. The history books say that when his *janāzah* was carried,

أسلم يوم وفاته عشرون ألفاً

“Twenty thousand people embraced Islam on the day he passed away.”

People embraced Islam by looking at his *janāzah*, and today people are disinclined towards Islam when they look at the manner in which we live. What a big difference!

The sample has become spoilt

My friends, our actions are extremely evil to the extent of preventing people from embracing Islam. I was in London recently. Last month, the *Jang* newspaper had an interview with a Greek woman. Her photograph was printed together with the interview. The interviewer asked her: “Did you embrace Islam after someone explained it to you?” She replied: “No. I studied Islam and other religions as well. After undertaking extensive studies, I concluded that Islam was the true religion. I embraced Islam without anyone influencing me. I have come here [to England] to study at a university. However, the thing which disturbs me the most is that whatever I read about Islam in the books, I do not find it in the Muslims. They have such a great treasure but look at how they are leading their lives.”

Coincidentally, I had to deliver a talk in a masjid on the same day I read that interview. I said to the audience: “We have to drown ourselves with shame when we see people attracted towards Islam after studying the Qur’ān and reading about the life of Rasūlullāh ﷺ, but our evil actions are coming as obstacles and barriers to them.”

My friends, may Allāh ﷻ forgive us. We have become extremely worthless. Instead of being attracted to Islam, people are fleeing from it when they look at us. Today, the word “Muslim” is synonymous to “a liar”, “a thief”, “one who sells alcoholic drinks”.

A police officer had come to me. He was appointed to a duty in Māndwī [in Gujarat]. He learnt about our *madrasah* in Tadkeshwar so he came to have a look. I was teaching a class at the time. When I finished, I sent someone to bring him to my office. He entered and I asked him the reason for his visit. He smiled and said: “Maulwī Sāhib, there is nothing to worry about. I am a Muslim and I have been assigned on duty to these villages. I heard there is a *madrasah* here so I came to see it.”

I replied, “Very well.” I seated him and offered him tea. After some time he says to me: “Maulānā, I have one question. I was on duty in Surat for six months. The majority of the illegal alcohol houses in Surat are run by Muslims. When I apprehend them, they say to me: ‘Don’t you have any shame? You are a Muslim officer and you are apprehending Muslims!? Can’t you apprehend someone else?!’ What should I do in such a case?”

I said: “You must certainly apprehend them, and give them double the punishment of what the government has imposed. And say this to them: ‘Firstly, you acted against the laws of the government. Secondly, you are a disgrace to your religion.’”

Friends, we have presented a terrible picture to the extent that Muslims are labelled brutes, terrorists, gangsters, and liars.

Our existence is an obstacle for Islam

Dr. Sirāj ad-Dīn Miṣrī's wife is an American woman who embraced Islam, and she remains in *hijāb/purdah*. I notice that even when she takes her children outside to play with them, she does not expose her face. On the other hand, all the Muslim girls who live in the same building walk around with their hair open. I thought to myself, here you see an American woman walking around in *hijāb/purdah*, while our girls who have come here [to Toronto] from Surat are walking around with their hair open!?

We are actually causing people to despise Islam. Last year, this unfortunate person [Dr. Sirāj ad-Dīn] went to Pakistan with his wife and children. It cost him 8,000 dollars to just purchase the air tickets. They were treated horribly in Pakistan. Where the taxi fare was 50 rupees, they were charged 300 rupees. When he returned, he became absolutely disgusted and even shaved off his beard. He said: "I went to Pakistan thinking we will see an Islamic way of life. I took my wife who had been a non-Muslim, whom we brought into Islam, and this is how they treated us!!?"

I have a friend by the name of Muḥammad Rafiq Ṣāhib. He met me in the masjid and asked: "Did you meet Dr. Sirāj ad-Dīn Ṣāhib? He has returned from Pakistan." I replied in the negative. He said: "He is saying such things about Pakistan, and he also shaved off his beard." I replied: "*Inshā Allāh*, I will certainly go to meet

him.” Coincidentally, he was sitting in the masjid office one day. I said: “*As-salāmu ‘alaykum*” and went in. And he began pouring his heart out. He said: “Is this Islam? Is this how Muslims behave? Just looking at them caused discomfort to me! I wasted my money going there!”

After listening to whatever he had to say, I said to him: “If, Allāh forbid, the entire world becomes *kāfir*, it is not permitted for us to leave the religion of Muḥammad ﷺ.” He was an educated and intelligent person, and understood what I was saying. I said to him: “Doctor Ṣāhib, I fully agree with whatever impression you have returned with. We have become extremely evil. People are leaving Islam because of us. But why are you moving from your position? This is not right, you are going beyond the limits.” I spoke affectionately to him, he eventually held my hand and said: “I will not say such things again.” *Al-ḥamdu lillāh*, he never said such things again.

But what I want to say to you is this: our pious elders bore difficulties and hardships for the sake of Allāh ﷻ and left such an impression in their lives that when their *janāzah* was carried, people began embracing Islam merely by looking at their *janāzah*. On the other hand, we are living; but people spit at us when they see us!

What we ought to do

My brothers, we now have to compare. We have to see how we destroyed this life. This follower of

Muhammad ﷺ ought to have been such that no matter which country he goes to, people must embrace Islam merely by looking at him. My brothers, what can I say? I feel like crying when I go to foreign countries [and see how Muslims are behaving]. Maulānā ‘Alī Miyā Sāhib *rahimahullāh* says: Allāh ﷻ sent Indians and Pakistanis in such large numbers to England, Canada and other countries to live there [and portray Islam]. But our condition is most unfortunate.

I went to one city in America, and the local brothers related an incident of a Pakistani brother. A few members of the *Tablighī Jamā‘at* went for the purpose of *da‘wah* to him. He said to them in a very disparaging tone: “Are you going to harass us over here [in America] as well!? Are you now going to bring to me the Islam which I left behind in Pakistan?!”

My friends, this is known as apostasy. It is inevitable for the educated people and the ‘*ulamā’* to experience restlessness in their efforts to remove people from this apostasy. It is essential to have such people who give preference to *Dīn* and cast aside this world, who do not hanker after this world. Just the other day a person was going overseas, so I said to him: “Listen! I have observed the situation in that country. It needs ‘*ulamā’* who shut their eyes from the attractions of this world, and go there with the intention of serving Islam. With the intention of bearing hardships without hankering after the materialists.”

All our pious elders who propagated *Dīn* in this world did so after striving, bearing difficulties, after acquiring the sweetness of *īmān*, after leading a life of poverty, and who wore just a pair of sandals and an ordinary *lungī*. But when they would settle down at a place, their connection with Allāh ﷻ would be extremely strong. Maulānā ‘Alī Miyā Sāhib *rahimahullāh* writes in his books: The Englishmen themselves testify that 90,000 Hindus embraced Islam at the hands of Khwājah Mu‘īnuddīn Chishtī *rahimahullāh*. Did he have a large army? Did he possess a large library? Did he have a television station at his disposal? He did not have any of these things. He had a burning desire of *īmān* in his heart. May Allāh ﷻ create such a burning desire of *īmān* in our hearts. Our connection with Allāh ﷻ must become extremely strong. We must be able to wake up at night and beseech Allāh ﷻ. We must be able to say: “O Allāh! Your creation is going astray, it is taking the wrong path. O Allāh, turn the hearts of Your creation to the right path.”

Our elders used to get up at night and cry to Allāh ﷻ for the *ummah*. They used to make *du‘ā’* for the guidance of all the nations of this world. Consequently, when they said anything, it had an impact on the hearts. My brothers, may Allāh ﷻ give us such inspiration. May Allāh ﷻ bestow us with sweetness of *īmān*. May He bless us with a true understanding of the Qur’ān. We must not read the Qur’ān on the surface. Our hearts ought to tremble when we read the Qur’ān. We ought to ponder over how the servants of Allāh ﷻ adopted

such firm positions. We will not be able to achieve this unless īmān is firmly entrenched in our hearts.

My friends! We slip and fall at the slightest trial and tribulation. May Allāh ﷻ protect us and bless us with strong īmān. We are in need of the strong īmān which can revolutionize the world. Speeches and empty statements will not benefit as long as our īmān is not strong enough to create an impression on the nations of the world. We have to ask Allāh ﷻ for inspiration and make *du'ā'* to bless us with such strong īmān and strength. Together with this, we must possess such knowledge whereby we could speak with confidence to people.

May Allāh ﷻ enable us to understand what sweetness of īmān is. The conditions are terrible, and there is no solution to them apart from strength of īmān. If we really want to make a contribution in this world, we will have to learn how to develop strong īmān and disinclination to this world from our pious elders. We must be able to develop the quality which was found in all the Prophets ﷺ:

لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

“I do not ask you for anything in return for the message to which I am inviting you.”

If we are prepared to work in the entire world for the *Dīn* of Allāh ﷻ without expecting anything in

return, we might be able to achieve something.
May Allāh ﷻ inspire us. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

AN EXCEPTIONAL PERSON

A talk delivered on the occasion of the sad demise of Hadratjī Maulānā In'ām al-Hasan
Sāhib rahimahullāh



الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل الله فلا هادي له، ونشهد أن لا إله إلا الله ونشهد أن سيدنا ومولانا محمدا عبده ورسوله، أرسله بالحق بشيرا ونذيرا إلى كافة الناس وسراجا منيرا. أما بعد،

فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ.
صدق الله العظيم.

Dear elders and friends! The Muslim *ummah* is going through a stage of severe tribulation. This is a *'ām al-huzn* for the Muslims. A *'ām al-huzn* is translated as a year of grief. Many senior '*ulamā*' who have been lighthouses for the Muslims and pillars for the *Dīn* are departing one after the other and returning to Allāh ﷻ. May Allāh ﷻ show mercy on this *ummah*. In the last five months, many senior '*ulamā*' of India passed away. And

the most sorrowful news which we heard the day before yesterday was about the passing away of the *amīr* of the *markaz* of *Da'wah wa Tabligh*, the great *muḥaddith*, and caller towards Allāh ﷻ, *Hadrat Maulānā In'ām al-Hasan Ṣāhib rahimahullāh*. May Allāh ﷻ elevate *Hadrat's* rank. *Āmīn*.

Qur'ānic guidance on occasions of sorrow

My friends! The Qur'ānic verses contain many lessons for the *ummah*. Similar incidents occurred during the life of Rasūlullāh ﷺ. These incidents provide guidance and consolation for the forthcoming generations right until the day of Resurrection.

During the battle of Uhud, the unbelievers began gaining the upper-hand, many *Ṣahābah* ﷺ were martyred, and the Muslims were encompassed by the unbelievers from both sides. This led to confusion and disorder, and in the midst of all this, someone shouted in a loud voice:

ألا إن محمدا قد قُتل

“Listen! Muḥammad has been killed!”

It was not known whether this announcement was made by someone from the unbelievers' army or whether it was made by Satan. The moment this announcement was heard, many *Ṣahābah* ﷺ lost hope. We all know of the deep attachment which the *Ṣahābah* ﷺ had for Rasūlullāh ﷺ. They

could not tolerate a single thorn pricking Rasūlullāh ﷺ. And so, we cannot even imagine what must have crossed their minds when they heard that Rasūlullāh ﷺ has passed away. Many Sahābah ﷺ became completely disorientated, left their swords aside, and stood motionless. Others said: “If he is no longer in this world, why should we fight? What would be the benefit of fighting?”

When Allāh ﷻ caused the situation to normalize, they learnt that this was a rumour, and Rasūlullāh ﷺ was alive and well. When the Sahābah ﷺ heard this, they felt reinvigorated with new life. But the verses which I recited at the beginning were revealed. The verses teaches us that Rasūlullāh ﷺ is certainly Allāh’s Messenger. But if he is killed or passes away, are you going to turn away from Islam? These verses were revealed:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ

“Muhammad is but a Messenger. Messengers before him passed. If he dies or is killed, are you going to turn back on your heels!?”

The essence of *Dīn* is taught to the *ummah*: the foundation of this *Dīn* is not on the presence and existence of personalities in the sense that if they are present we will carry out the work of *Dīn*, and if they die we will leave it aside. This is the lesson which this verse of the Qur’ān is teaching us.

Muslims need to repeat this verse on such occasions.

Hadrat Maulānā In‘ām al-Hasan Sāhib rahimahullāh was a senior erudite ‘ālim of the entire world and a senior *muḥaddith* (Hadīth scholar). Allāh ﷻ created a unique situation in India. The lands of Sahāranpūr and Muzaffarnagar are known as the lands of two water sources (the area between the Ganga and Jamna rivers). If we open the fourteen century history of the Islamic world, we will come across senior personalities like Ibn Taymīyyah, Ibn Daqīq al-‘Īd and Maulānā Rūmī. Allāh ﷻ enabled personalities of this calibre to be borne in these lands of “two water sources” in the last century.

The background to Dār al-‘Ulūm Deoband

A senior elder of Nizāmuddīn had come to visit us, and said this in one of his talks: Allāh ﷻ showered special favours on this *ummah* for its improvement and for the well-being of the *Dīn*. Depending on the times and the needs, He sent forth personalities who looked into the needs of the time. When the British took control of India, the Muslims had lost all hope because thousands of ‘*ulamā*’ were martyred, crucified, and suspended from trees. Thousands of copies of the Qur’ān were burnt and numerous *masājid* were deserted. Pick up the history books and see what the Muslims had to go through during the 1857 mutiny.

Allāh ﷻ brought forth some personalities such as Maulānā Nānautwī *rahimahullāh*, Hadrat Maulānā Gangohī *rahimahullāh* and Hadrat Maulānā Hājī Imdādullāh Muhājir Makkī *rahimahullāh*. They cried before Allāh ﷻ and made *du‘ā’* to him saying: “O Allāh! Instil something in our hearts.” Allāh ﷻ inspired their hearts and put an idea in their minds. Dār al-‘Ulūm Deoband came into existence. Consequently, all the *dār al-‘ulūms* of not only India but the entire world are branches of Dār al-‘Ulūm Deoband.

This was followed by a period of colonisation. The colonialists began wielding immense power over the Islamic world. Allāh ﷻ placed in the hearts of our senior elders to wage jihad against the colonialists. Hadrat Shaykh al-Hind *rahimahullāh* and his companions took up this task. They were imprisoned, Hadrat Maulānā Madanī *rahimahullāh* was also imprisoned. In so doing, they sent this message to the Muslims of India that the greatest task was to combat the colonial forces, and to break their power so that the Islamic world is freed.

The commencement of *Da‘wat wa Tablīgh*

A time then came when Allāh ﷻ placed in the heart of Hadrat Maulānā Ilyās Sāhib *rahimahullāh* the need to initiate a general *da‘wah* so that whatever this *ummah* is standing on at present will all return to the original source of *Dīn* and the correct path of *Dīn*. Hadrat

Maulānā Ilyās Sāhib *rahimahullāh* used to spend the nights crying to Allāh ﷻ. Hadrat Maulānā ‘Alī Miyā *rahimahullāh* writes in the *Malfūzāt* (statements) of Maulānā Ilyās *rahimahullāh* that he used to be extremely restless and appeared to be in a constant state of trembling – as though he was sitting on hot coals. Allāh ﷻ bestowed him with a special type of trembling which pervaded him night and day. He had an impediment in his speech and so he could not speak clearly. Despite this, Allāh ﷻ accepted phenomenal work from him.

When he passed away, the people were at a loss as to what is going to happen [and who is going to take up his work]. Hadrat Maulānā Yūsuf Sāhib *rahimahullāh* was a youngster at the time. The thought did not even cross his mind that Allāh ﷻ will accept such work from him. Yet, Allāh ﷻ accepted extraordinary work from him. The work of *Da’wat wa Tablīgh* spread to all parts and all corners of the world. This is the system of Allāh ﷻ, and He brings forth such personalities.

Kāndhlah, the cradle of ‘ulamā’

Hadrat Maulānā In‘ām al-Hasan Sāhib *rahimahullāh* was a resident of Kāndhlah. It is a place in which great ‘ulamā’, *mashā’ikh* and senior *mufasssīrīn* were born. Maulānā Idrīs Sāhib Kāndhelwī *rahimahullāh*, Maulānā Ishtiyāq Sāhib Kāndhelwī *rahimahullāh*, Maulānā Muḥammad Mālik Sāhib Kāndhelwī *rahimahullāh*, Hadrat Maulānā Yahyā Sāhib Kāndhelwī *rahimahullāh*,

Hadrat Maulānā Zakarīyyā Sāhib Kāndhelwī *rahimahullāh* and numerous other ‘ulamā’ were born in Kāndhlah. On seeing the numerous books written by these ‘ulamā’, the Arab ‘ulamā’ say: “A single person has written so many books for which an entire academy over here [in Arabia] would be needed!?”

I was sitting in the Haram Sharīf on one occasion. Shaykh Tāhā teaches there. He said to me: “The ‘ulamā’ of India are unique. Here we will need an entire academy to accomplish the work which one person in India does.”

If any of you saw Hadrat Maulānā Zakarīyyā Sāhib’s *rahimahullāh* room you will know what I am talking about. It was so small that if any of us had to sit in it in summer, we would not be able to remain in it for more than fifteen minutes. Yet Allāh ﷻ enabled him to write such voluminous commentaries of Hadīth.

Maulānā In‘ām al-Hasan Sāhib *rahimahullāh* was a resident of the same Kāndhlah, he was the light of the same family, and he inherited the same legacy.

Hadratjī Maulānā Yūsuf Sāhib *rahimahullāh*

When we used to go to Nizāmuddīn during the era of Hadrat Maulānā Yūsuf Sāhib *rahimahullāh*, we noticed he would sit absolutely silent. I never heard any of his talks during those days. He would not utter a single lecture. We used to sit in

his assembly, and he used to be devoted to one sole task, viz. teaching *Bukhārī Sharīf*. Hadrat Maulānā Yūsuf Sāhib rahimahullāh wrote several Hadīth commentaries. One of them is *Amānī al-Aḥbār* which is a commentary of *Tahāwī Sharīf*. He used to devote a lot of time and effort on this book.

When he passed away, Allāh ﷻ at once placed this responsibility on the shoulders of Maulānā In‘ām al-Hasan Sāhib rahimahullāh. My brothers! This work of *Dīn* continues through the efforts and attention of such personalities, and through the grace and generosity of Allāh ﷻ. Allāh ﷻ brings forth such personalities. Allāh ﷻ instilled ideas and thoughts which were appropriate to the time into the hearts of the great ‘ulamā’ who were born in this land.

As per the need of the time, Allāh ﷻ instilled in the heart of Hadrat Maulānā Ilyās Sāhib rahimahullāh to initiate the work of general *da‘wah* and to strengthen the beliefs of the masses. At present, our īmān is weak, we do not even know the basic fundamentals of *Dīn*. The *ummah* has deteriorated to the extent of not even knowing the basic *farā’id* (compulsory acts). We are prepared to abandon the *Dīn* of Allāh ﷻ over small and petty reasons, and for a paltry worldly benefit. All this happens when man’s īmān is weak. Hadrat Maulānā Ilyās rahimahullāh therefore held on firmly to the belief that the most effort is needed to strengthen the īmān of the people. The person’s belief in the power of Allāh ﷻ

must be firm and strong. His conviction on having to present himself before Allāh ﷻ on the day of Resurrection must be so strong that no matter in which avenue of life and which livelihood he chooses, he does not waver.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

“The one who fears standing before his Lord and restrains his self from desires, Paradise shall be his abode.”

Fearing having to stand before Allāh ﷻ is a level which is reached after firmness in īmān. These personalities spent their entire lives in this.

The need for steadfastness

Rasūlullāh ﷺ had despatched an army when he was on his death-bed. This army was still outside Madīnah by the time Rasūlullāh ﷺ passed away and Hadrat Abū Bakr Siddīq ؓ became the caliph. Many Sahābah ؓ were of the opinion that this army should not proceed because of the situation in Madīnah and the possibility of the opposition and apostates attacking the city. But Hadrat Abū Bakr Siddīq ؓ said: “No. Since Rasūlullāh ﷺ already intended doing something and prepared an army to proceed to a particular place, I do not have the courage to call it back.”

Hadrat ‘Umar ؓ was the most vociferous in his opposition and was not happy about despatching the army. He expressed his opposition several

times. However, Allāh ﷻ had blessed Hadrat Abū Bakr Siddīq ؓ with a special steadfastness and resoluteness, based on which he repeatedly said: “No. I cannot stop something which was initiated by Rasūlullāh ﷺ.”

My friends, this then became the temperament of the *ummah*. We must show importance to the works which were initiated and started by our elders and pious personalities for the sake of *Dīn*. Personalities will come and go, and their departure will be painful. It is not a small tragedy. Everyone is affected by it. In fact, when Rasūlullāh's ﷺ son, Ibrāhīm ؓ, was on his death-bed and he was gasping for breath, tears began flowing from Rasūlullāh's ﷺ eyes. On seeing this, Hadrat 'Abd ar-Rahmān ibn 'Auf ؓ asked:

وَأَنْتَ يَا رَسُولَ اللَّهِ!

“Even you, O Rasūlullāh! Are tears flowing from your eyes as well!?”

Rasūlullāh ﷺ replied: “This is a mercy which Allāh ﷻ placed in the heart of man.”

Thus, we are certainly aware of the injury which our hearts are feeling and pain which we are seeing. We are therefore in need of such '*ulamā*' and the presence of such callers towards Allāh ﷻ and such resolute people who cast aside all the attractions of this world and devote themselves solely for the *Dīn* of Allāh ﷻ.

What should we do?

When such excellent people depart from this world, it is a sign of the approach of the Resurrection. It is stated in a Hadīth – the essence of which is – that knowledge will be raised at the approach of the Resurrection. The Sahābah ﷺ asked: “How will knowledge be raised?” Rasūlullāh ﷺ replied:

يرفع العلماء

“By the ‘*ulamā*’ being raised.”

When the ‘*ulamā*’ are gradually raised [and they depart from this world], knowledge will be raised with them.

Although it is a cause of concern for us, we have been taught that no matter how difficult the conditions and situations may be, we have to continue the work of *Dīn* and remain steadfast on it. The work which these personalities left behind has to be borne by us, and we have to take it further. If we had not been doing this until yesterday, we will have to start doing it from today. It was probably not our responsibility until yesterday because we assumed that such and such ‘*ulamā*’ are doing it. These ‘*ulamā*’ continued doing this work right until they departed from this world and became the beloveds of Allāh ﷻ. They sacrificed their entire lives for the sake of this *Dīn*. It now becomes my and your duty to do as much as we can.

The demand of love

When we have true love for a person, then we are required to hold on to the work whose foundation he laid and for which he sacrificed his life, and we make efforts in it. My friends! If, after the departure of these great personalities, we sit down and cry without turning our attention to doing any work, then this is not genuine allegiance to them. Genuine allegiance to them demands us to do the very same work which they considered good and which they had been doing. If they laid an excellent system of teaching and education, we will have to follow suite.

My friends! The conditions are very bad. We are seeing how the condition of the *ummah* is deteriorating day by day. We are watching our future generation. Look at our Muslim boys. In other words, in the very homes where the Qur'ān is recited, we see their sons walking around with alcoholic drinks in their hands, and various other impermissible things. These are items which no Muslim can ever hold in his hand.

Our hearts go out to our women. The manner in which they are treated is extremely painful. In the last two months I received several phone calls from women. One of them said to me: "I feel like committing suicide." Allāh ﷻ showed us what their rights are. But because we are ignorant of Islam and there is no *Dīn* in our homes, we are unable to fulfil their rights. If we have a true

understanding of *Dīn*, we will never experience these problems.

How did Rasūlullāh ﷺ treat his wives? If we know and understand this, we will never hear these complaints. We trample the rights of our neighbours, our relatives, our parents, etc. We are trampling all these rights because there is no *Dīn* in us. How will *Dīn* come into us? It will come to us by remaining in the company of *Dīnī* people, by reviving *Dīnī* institutions, and by starting *Dīnī* movements. If we do not have a strong *Dīnī* movement, how can *Dīn* come into us?

The need to understand the temperament of the Sharī'ah

When I was in New Jersey, a person said to me: "We left Islam behind in our home countries, and now you people are bringing Islam back to us!?" It is extremely dangerous for a Muslim to make a statement like this. He is actually saying: We left Islam behind in our home countries, come here [to the west], and we are now going to live according to the ways and norms which are prevalent here. This is known as *irtidād*. *Irtidād* means to turn away from one's religion. My friends! This is something to be concerned about. When we are faced with such situations, we have to take lessons from the lives of our pious elders and intensify our efforts for the *Dīn*.

When a senior *Sahābī* رضي الله عنه passed away or when Rasūlullāh ﷺ himself departed from this world,

the rest of the Sahābah ﷺ did not sit back, and did not confine themselves to sitting quietly and reading the Qur'ān. Instead, they continued with the work through which Rasūlullāh ﷺ had brought them all together on a single platform. This is the temperament of the Sharī'ah and this is what we have to hold on to.

My brothers! May Allāh ﷻ elevate the rank of Hadratjī. He sacrificed his entire life. Very rarely would he leave Nizāmuddīn, unless it was for a journey. And even when he went on a journey, it was for one single purpose and nothing else. It was for the sake of habituating the people onto *Dīn* and for creating a restlessness in them to raise and elevate the *Dīn* everywhere.

Conflict between words and actions

I was reading a report this morning. Hadrat Maulānā Taqī 'Uthmānī Sāhib had visited our area and wrote a memoir about it. He provided this report from the newspapers of London, France and Los Angeles. The report states that Islam is spreading very swiftly in these places. Despite all the propaganda against Islam and the labelling of Muslims as fundamentalists, people are still showing an interest in Islam. They consider Muslim society as a religious society and have realized that their salvation lies in Islam. Maulānā [Taqī 'Uthmānī Sāhib] quoted an entire paragraph from the *London Times* which I read this morning.

I gauged from this article that the type of life which you and I are leading here is an obstacle to many people embracing Islam. They are watching us and then looking at what the books say about Islam. They are reading about the excellent character of Islam, the lofty character of the Sahābah ﷺ and the manner in which they transacted and interacted with people. And then they look at how we speak lies and how terrible our behaviour is. They look at all this and become distanced from Islam. May Allāh ﷻ forgive us.

My friends! May Allāh ﷻ bestow us with the understanding to be able to open our minds and realize what our responsibilities are. These pious personalities came into this world and each of them - one after the other – sacrificed his life for *Dīn*. Hadrat Maulānā Yūsuf Sāhib *rahimahullāh* sacrificed his entire life. Every talk of his was overflowing with *īmān*. A person who heard just one of his talks would realize the insignificance of this world and its fleeting nature will be before his eyes.

A moment of reflection

My brothers! This world is for a few days, and the system of arriving and departing will continue. Many Prophets ﷺ came into this world and departed. Many reformers and *auliyā'* of Allāh ﷻ arrived and returned to Allāh ﷻ. The question now remains: What should you and I be doing? Whatever time of our lives remains must be spent as much as possible for the sake of *Dīn*. This will

be a true display of our allegiance to these pious personalities, and this is the genuine way of showing our affinity with them. We will have to take up this responsibility, realize that we have to devote our time to it, and resolve to die in this country for the sake of Islam. These Muslims who are living in Toronto must make a firm covenant to live for the sake of Rasūlullāh's ﷺ *Dīn* and to die for his *Dīn*; and to strive for it. If they do this, they will see the entire scenario changing. However, we will have to mould our lives or change our lives, and make sacrifices as was done by these pious personalities. We will also have to sleep on straw mats as they did, we will also have to teach students as they did, and we will also have to spread the message of the Hadīth as they did. The reformation of the latter section of this *ummah* can be realized if the efforts and endeavours of the former section are revived. This is also one way of working. May Allāh ﷻ inspire us.

وآخر دعوانا أن الحمد لله رب العالمين.

FAITH AND CONVICTION



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد وعلى آله وأصحابه وأتباعه إلى يوم الدين.

Weakness in *īmān*

My elders and friends! As observed by our pious elders, those who are inhabiting the world at present have many challenges which they have to face. There are economic challenges, political challenges, educational challenges and social challenges. But if we were to ponder and study deeply, we will conclude that the greatest challenge is of faith and conviction (*īmān wa yaqīn*). The greatest challenge at present is the challenge of weakness in *īmān*. The condition of the Muslim *ummah* is deplorable. Although Muslims are living in Muslim countries, are born in Muslim homes, have Muslim names, learn to read the Qur'an in the *maktab*, and occasionally go to the masjid as well; the moment any of this becomes an obstacle to a person's personal benefits, his heart does not want to practise on Islamic teachings.

There is a country next to us which we call Pakistan. You all know its history; it came into existence in the name of Islam. We all said we will

establish a government along the lines of the government which existed in the time of Rasūlullāh ﷺ and the Khulafā' Rāshidīn. This is the call and slogan which was made. What is the meaning of Pakistan? It means *Lā ilāha illallāh*. Over fifty years have passed since it came into existence. Yet, whenever a call is made to institute the Islamic Sharī'ah, the very same people who have Muslim names and were born in Muslim families will vociferously oppose this. I was listening to the BBC the other day. They were saying: "These *mullās* ['ulamā'] want women to be covered with sheets and to remain confined within four walls. How can this be allowed in today's times?!" Do you know who was asking this question? It was a Muslim. We learn from this that we do not possess the faith and conviction which we ought to have in the Qur'ān.

You heard the theme of Sūrah al-Kahf wherein it is stated that if people are convinced about the fleeting nature of this world, the shallowness of all its attractions, and the genuineness of the life of the Hereafter, they can acquire success both in this world and in the Hereafter. The greatest contribution of the Prophets ﷺ was to prove the fleetingness of this world to the people, and firmly establish the permanence and profitableness of the Hereafter in their hearts. Consequently, when this belief was firmly embedded in the Saḥābah's ﷺ hearts, they were prepared to sacrifice everything of this world. The love of this world causes a person to sell his own country.

Today we are not prepared to sacrifice a little money, we are selling our country for our own gain. I was invited to a meal in London and a few Pakistani officers were also present. They had been working in a bank which closed down. One of them related to me: "I was working in the bank. Many distinguished people from our country [Pakistan] who were held in high regard and considered to be leaders of the country were depositing hundreds of thousands of dollars in the bank." Look, a person is placing the entire population of his country into hardship for his personal gain and for the purposes of acquiring of this world. The country can go down – in fact, it can be sold – but he is not bothered in the least. This is because love for the world is firmly embedded in his heart. And so, he cannot distinguish whether he is doing something beneficial or something harmful.

A request in parliament

The facts which are contained in the Qur'ān are eternal facts. I read a report in the *Jang* newspaper.

There are two parliaments (1) The House of Lords, (2) The House of Commons. A few members compiled a report a few months ago and presented it to parliament. They made the following request to the parliament: "We request parliament to promulgate a law which imposes on the woman to remain in their homes for at least 3-4 days." They explain the reason for this

request: “Our women, our wives remain at work from morning to evening, and so, our children are not nurtured and trained in the proper manner. The next generation of our country is heading towards anarchism; it has no goal.”

Together with Christian and Jewish children, Muslim children are also joining them towards destruction. So they said that if women remained in their homes for at least four days of the week, they will be able to nurture their children. While I was reading this article, the following verse of the Qur’ān came to mind:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

“Remain in your homes and do not make a display of yourselves like the display of the previous days of ignorance.”

We did not know the actual meaning of this verse during our normal recitation of the Qur’ān, and what effect it [women’s leaving their homes] will have on society at large.

My friends! There is a need to undertake a deep study of the Qur’ān. It really pains me to say that even the ‘*ulamā*’ fraternity and students studying in the *madāris* do not have absolute conviction in the Qur’ān and Hadīth. We also do things for our personal benefit. Whereas only those who have absolute conviction in the Qur’ān and Hadīth can succeed. They cast aside material benefits and

occupy themselves in serving *Dīn* solely for the pleasure of Allāh ﷻ.

What qualities should a *dā'ī* possess?

A *dā'ī* (one who calls towards Allāh ﷻ) should have no worldly greed whatsoever. When our '*ulamā*' and students qualify, they must go to different countries to serve *Dīn*. They must not go to foreign countries with the same intention as the masses, viz. to acquire as much of the world as possible. If the '*ulamā*' do this, people will lose confidence in them. We hear many stories and incidents which really put us to shame. Love for the world has crept very deeply into us, and so, we will do things which are most certainly not behoving of our status. We resort to misinformation and making incorrect statements. We will say to a person that he has been affected by magic whereas he has an ordinary and simple illness. Because we want to obtain some money from him, we convince him into believing he has been affected by magic. I have heard of some '*ulamā*' in South Africa who personally perform *jādū* (witchcraft) on a person, and then treat him.

They will say to the person: "You have a strong jinn. I have a *ta'wīdh* for you; if you use it, it will help you." They will say such things solely to obtain money from the person. This type of thinking and love for the world which has settled in our hearts is preventing us from spreading the truth.

Hadrat 'Alī Miyā Sāhib [Maulānā Abul Hasan 'Alī Nadwī *rahimahullāh*] wrote, and he is absolutely right when he said: "Europe and America are drowning from head to toe in materialism. They have no objective whatsoever apart from material gain." The situation has reached drastic levels. A father passed away and a message was sent to his son saying: "Your father passed away here in the hospital. Come and see to his burial and other arrangements." He replied: "It is very difficult for me to obtain leave from my employment, and I am very busy. You may make all the arrangements and send me the bill."

Materialism has reached such a limit among these nations that they are not prepared to bury their parents. Muslims are also emulating them. In their emulation of the Christians of Europe, they leave their parents in Old Houses [old age homes] which the government has set aside for the weak and old. Brothers! Are you going to leave your parents in old age homes whereas Rasūlullāh ﷺ said, merely looking at your parents with affection because they brought you up with affection is an act of reward. Are you still going to leave them in such old age homes!? Just think why this is all happening.

Everyone knows this ruling: If a woman is divorced by her husband, the most she is eligible to receive is her expenses during the 'iddah (waiting period after divorce). If her dowry is outstanding, she is entitled to it. But no where will you find she becomes owner of half the man's

estate. You will not find this in any book. Muslims are aware of this. But there [in Britain, America, etc.] it is a law that if a man divorces his wife, she is entitled to half his estate. If the man has 100 000 pounds, she receives 50 000. She makes an application in court and receives the amount.

There were instances when she was reminded thus: “You are a Muslim, you follow the religion of Muḥammad ﷺ, you have read the *kalimah* of Rasūlullāh ﷺ, you are saying: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ verbally, this law is for them [non-Muslims], it is for other nations.”

It is even more painful when ‘*ulamā*’ are committing such sins – they are students whom we taught for ten years, who studied *Bukhārī*, *Muslim* under us, and yet they are making such applications in court for their children!

I said to one of them: “Maulwī Sāhib! Fear Allāh ﷻ, what are you doing?” This is the worship of materialism which has cast people on the brink of destruction. No principles are adhered to, and no Sharī’ah is followed. A person is only worried about how much he will profit. As long he makes a profit, it does not bother him even if his entire nation is falling into the pits. The thought does not even cross his mind that this profit is temporary.

My brothers! We, and especially our students who are studying in the *madāris* have to pay

particular attention to understanding the Qur'ān and Hadīth, embed them in our hearts, and have full conviction that whatever Rasūlullāh ﷺ said is absolutely correct, and even if we were to receive 50 000 pounds for acting against his orders, we will refuse to accept it because it is going to cause us harm. It is essential for whatever we learn and whatever we hear from our teachers to settle deeply in our hearts, and for our hearts to have full conviction in them.

My friends! If we want to acquire this conviction, we will have to remain in the company of those who have conviction of Allāh ﷻ in their hearts. It is not sufficient to have mere knowledge of something. At present, there are people in America who have more knowledge of the Shari'ah than us Muslims. They explain intricate matters. Maulānā Muḥammad Taqī 'Uthmānī Sāhib had visited us. He addressed an assembly of academics in a hotel, and Christians and Jews were also present. The Maulānā says: "I was astounded at the presentation of a woman who delivered a talk on Islamic economics. Our students studying in our *madāris* probably do not know what impact Islamic economics can have. She was making this statement repeatedly: "Since a large number of Muslims are now living here [in America], it is necessary for us to provide such services for them whereby they could deposit their monies in the bank." They are obviously adopting our principles for their own benefit.

What was the number of Muslims in this country (Canada) at the time when they first arrived? What is their number at present? What are their beliefs? How many Sunnīs are there? How many Shī'ah are there? What are their requirements? What is their way of life? The woman spoke on all these issues.

I had the opportunity of attending a second meeting. The Muslims had organized a meeting in a huge government building to talk about *'īd al-ad-hā*. My friends phoned me and requested me to go with them because members of parliament were going to attend, and other dignitaries were also going to attend. There is a famous newspaper in Canada, *Toronto Star*. The editor of this newspaper will also be present. And so, they requested me to join them. While we were travelling, one of my friends said: "A woman is going to deliver a talk on *'īd al-ad-hā*. She asked her secretary to phone a Muslim and ask him how the word is pronounced, do they say *ad-hā* or *'īd al-ad-hā*? She asked her secretary to establish this so she does not mispronounce it and cause the Muslims to laugh at her."

When he said this, I thought to myself: Look at how meticulous these people are. We do not possess this quality. We teach in the *madrasah* and speak any way we like. The same happens when we deliver lectures.

Nevertheless, Maulānā [Muḥammad Taqī 'Uthmānī Sāhib] said that he was astounded at

the knowledge the woman possessed [on Islamic economics]. However, all the knowledge they acquire is for the sake of this world, while our object is the Hereafter. This is the fundamental difference. They have many facts, and they publish books on a variety of topics we can never imagine. We have no knowledge of the English books which are published in America on every issue, every religion, and every movement.

A book was published about Dār al-‘Ulūm Deoband. One of my friends in Preston gave it to me and asked me to get someone who knows English to read and translate it to me, and see what the author is saying. [These are the contents of this book]: What is the *tablīghī* movement? What impact does the *tablīghī jamā‘at* have? What can we do to remove this impact which it has on the people?

They send officers to carry out their research for them who will travel throughout India. Some of them may even become Muslims. They will go out for *gusht* with the *tablīghī jamā‘at* and see what effect it has on the Muslims, and what they have to do to put an end to it. They have an entire plan before them. But we do not even know about all this. We are totally in the dark about how the world is observing and watching us.

The Ikhwān al-Muslimīn Movement

They undertook a research on the Ikhwān al-Muslimīn and laid out a plan to put an end to it.

When Shaykh Hasan al-Bannā' initiated this movement in Alexandria, hundreds of thousands of Arabs were influenced by it. This brought the British to attention, and they realized that if this movement spread through the Islamic world, they will be uprooted from the Muslim countries. This is because the Ikhwān had taught this slogan to every Muslim:

اَللّٰهُ رَبُّنَا وَمُحَمَّدٌ رَسُوْلُنَا وَالْقُرْآنُ دَسْتُورُنَا وَالْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ اَحْلٰى اُمْنِيَّتِنَا

“Allāh is our Lord. Muḥammad is our Messenger. The Qur’ān is our constitution. Waging jihad for the cause of Allāh is our greatest aspiration.”

This was taught to every youngster of the Ikhwān. The nation which stands up for jihad causes “earthquakes” in their [west] palaces. Today, every child of theirs utters the name of Usāmah bin Lādin. They probably even dream about him. They are extremely terrified and are watching our every movement. After studying our movements, they prepare individuals from within us who are materialistically motivated, and they use them for their own purposes.

Consequently, they indoctrinated one person and instigated him to shoot a minister from King Fārūq’s cabinet. He was killed, and the very next day, the newspapers announced that Shaykh Hasan al-Bannā' killed him. As a result, they got Shaykh Hasan al-Bannā's killed so that his movement will be finished off. This is just one example which I am giving to you.

Murdering those who possess atomic secrets

An Arabic periodical by the name of *al-Majallah* is published from London. An article was published in it recently and it was translated into Urdu. The article speaks about numerous scientists who were murdered in the hotels of Paris, America, Germany and many other countries. They were murdered but their deaths were made out to be accidents. They learn about a youngster who is very intelligent, who is making tremendous progress in the scientific field, he possesses atomic secrets, and if he returns to his country, he will manufacture atom bombs. [He is therefore murdered].

If such is the situation in the world and this is how it is operating, our children must remain on their guard. They must study and develop absolute conviction in the Qur'ān and Ḥadīth. If we falter in the least in this regard, we will fail.

A new Muslim woman

The Muslim *ummah* must be made to understand that success only lies in the way shown by Rasūlullāh ﷺ. If we leave his way, we will always fail. Other nations have understood this point but we have not. Despite the heavy propaganda, the youngsters and especially the women of Europe, Canada and Africa are coming towards Islam.

I was in Cambridge just one month ago. Mufti 'Uthmān Ṣāhib who studied under us is based

there. Upon entering his house I saw three British youngsters sitting there. One was originally from Thailand, the other was from some other place, and third was a girl. I asked Muftī Sāhib if these were his guests. He replied: “These two embraced Islam previously, and this girl is embracing it now.” I asked: “Is she embracing Islam because she intends marrying a Muslim boy? Has she undertaken any study of Islam? What is her reason for embracing Islam?” Muftī Sāhib said to her: “This is my teacher under whom I studied, and these are his questions.” She replied: “I am at university and have been studying Islam for several years. I have come to the conclusion that human salvation lies solely in Islam. I have come to embrace Islam with absolute conviction.” I replied: “Very well.”

I was very much ashamed because our own children who are born in Muslim homes are dying over their [British] culture, they want to be like them, they want hairstyles like theirs, and they want to live like them. While they want to come towards us because they are fed up with their environment. They are getting no peace and tranquillity whatsoever from their society. Despite acquiring all material comforts, they remain restless. There is no spirituality in them, and this is what happens in the absence of spirituality.

Diyā’ al-Qulūb enlightened the hearts

There was a senior officer in Pakistan who has already passed away. He was a personal secretary

of General Ayyūb. He wrote a voluminous book in which he relates a story:

While I was an ambassador to Pakistan in Holland, I translated the book, *Diyā' al-Qulūb*, of Hadrat Hājī [Imdādullāh] Sāhib into English. There is a centre there [in Holland] where they deliver lectures and talks solely on spirituality. Professors come there and deliver formal lectures on spirituality and *taṣawwuf*. I had an affinity with this field, knew their language, and studied their books; and so I started attending.

There was a European lecturer who had been invited to deliver lectures for six months. I went to listen to his lectures specifically. When I heard his talks, the thought crossed my mind that this person does not know a single thing about our pious elders in the field of *taṣawwuf*. I was convinced these people were merely scratching the surface. The essence of *taṣawwuf*, and the principles of rectifying the heart as explained by our elders have not been understood at all by these people. They are merely delivering lengthy lectures.

I gave the professor the translation of *Diyā' al-Qulūb* and he was highly impressed with it. He said: “Had I not feared getting retrenched from my job, I would have become a Muslim.” He abstained from embracing Islam because he feared he would no longer receive the money which he was receiving presently. However, he gave this manuscript to his typist for typing. The


woman was reading it as she was typing and she was greatly impressed and affected by what she read. She said to the professor: "I have become a Muslim. The method of acquiring tranquillity of the heart and the way of remembering Allāh as described by the author is unique. My heart has changed completely after reading it." The professor said: "Think carefully what you are doing. You may have to leave your employment. You might be expelled from Holland." She replied: "I have thought out everything and am ready to accept anything. I neither desire wealth nor this world. I desire tranquillity of the heart, and this book has shown me the way."

The woman embraced Islam, the person's wife [the Pakistani who wrote this story] taught her the Qur'ān, she took whatever money she had and went to Makkah Mu'azzamah. When the translated books of our pious elders were presented in Europe, they were astounded. These books are in our hands, they are in our *madāris*, they are in our libraries, and pious elders who are alive are in our midst. But we accord no importance whatsoever to going to them and learning from them.

Something for 'ulamā' to think about

My friends! Living our worldly life as explained by our pious elders will give us genuine peace and tranquillity in this world. We can acquire tranquillity in this world and in the Hereafter as well. However, we must be convinced of it.

Unfortunately, material worship enters our hearts. I went to Ashrafiyyah for a short while this morning, where I met Maulānā Ya'qūb Sāroḍī and Maulānā Rashīd Sāhib. We were talking about the *madāris* and they said: "Maulānā, what are we going to teach others when material worship is found to a greater extent in us [*'ulamā'*]?" Maulānā Ya'qūb said: "I ponder and reflect occasionally and think of how much material worship has crept into us! We pass certain decisions over trivial matters which we ought to be ashamed of."

My friends! It is therefore essential for us to remain with the people of the truth, and develop full conviction in the Qur'ān and Hadīth which we study in the *madrasah*. Our pious elders say that the most difficult thing which we are experiencing is the difficulty of *īmān* and conviction. Conviction was found in the Sahābah , so it was easy for them to sacrifice everything. Since conviction has not developed in us as yet, we fall into this trap [of material worship] despite studying all these books. We fall into this trap because of weakness in our conviction. If our conviction in what we are studying here [in the *madrasah*] for ten years becomes firm and we develop full conviction as possessed by our elders, it will be very easy for us, and it will most certainly make an impact on the masses.

If a person delivers a lecture at a place and an action of his which was contrary to what he said in his lecture comes into the public eye, all the

effects of his lecture are destroyed. On the other hand, if there is a person living in a village and he does not deliver any lectures, but he is steadfast on his actions and adheres strictly to the Sunnah, people obtain illumination from his life. I came across many people who never delivered a talk or lecture, but the entire village would be influenced by them. This is because their words were always true, they would always be in the first row [for ṣalāh in the masjid], and they would cry in supplication before Allāh ﷻ. But these qualities are found very little in us. The restlessness and anxiety which we ought to have over the present condition of the *ummah* is not found in us [*'ulamā'*].

Hadrat Tufayl ibn 'Amr ad-Dausī ﷺ

A *jamā'at* arrived from Burma yesterday. I was sitting and talking to them after the '*asr ṣalāh*. I said to them: There is a book written by 'Abd ar-Rahmān Pāshā in which he narrates stories of the Sahābah ﷺ. The Arabic is of an excellent level, and the author relates stories of the Sahābah ﷺ in an eloquent and forceful style which would cause you to shed tears. He relates the story of Tufayl ibn 'Amr ad-Dausī ﷺ. He had come to Makkah and was not aware of a Prophet who was commissioned here. When the polytheists realized he was the chief of the Daus tribe and an excellent poet who is proficient with the intricacies of the language, they rallied around him under the fear that if he were to be influenced by Muḥammad [Rasūlullāh ﷺ], it will

be to their detriment. They said to him: “There is a person living here who makes certain statements which have a magical and mysterious effect on the people. This has caused disunity in our families. You are the chief of your tribe; do not let him deceive you for you might lose your chieftdom and your tribe might become divided. You should therefore stay away from him.”

Tufayl ibn ‘Amr ad-Dausī ؓ relates: “They related so many [evil] things about him to the extent that whenever I used to enter the Haram, I would insert wool in my ears to prevent his [Rasūlullāh’s ؓ] words falling into my ears.” Allāh ؓ had willed guidance in his favour, and so, his eyes fell unwittingly on Rasūlullāh ؓ while he was in salāh. He thought to himself: “This is a very strange way of worship. This person is very engrossed in his worship and reading something. I ought to find out more about it because I never came across a worship of this nature.”

Thinking this to himself, he went closer. He then thought to himself: “I ought to listen, I am a poet, I can distinguish high-quality language from language of a bad-quality. Let me listen to what he is saying.” He went closer and he heard a few verses. When Rasūlullāh ؓ left the Haram, he followed him to his house and sought permission to enter. He entered the house and said: “O Rasūlullāh! I have been here for the past few days and people informed me of several things. I would like to learn about this new religion.”

Rasūlullāh ﷺ taught him the basics of Islam, and recited two sūrahs to him, viz. Sūrah al-Ikhlās and Sūrah al-Falaq. After listening to these, he was convinced this was not the speech of a human because no human could have ever composed something like this. He was a litterateur and understood the eloquence of the speech. He thought to himself he ought to become a Muslim. He embraced Islam and occupied himself in inviting his people towards Islam. But the people did not pay heed. The next time he went to Rasūlullāh ﷺ, he took Abū Hurayrah ؓ with him. Rasūlullāh ﷺ asked him: “Tufayl, what news do you have?” He replied: “O Rasūlullāh! I put in a lot of effort but a thick veil is covering my people. They are not ready to accept the truth.” Rasūlullāh ﷺ made *du‘ā*’ restlessly.

The point I want to make is that a *dā‘ī* (one who invites towards Allāh ﷻ) becomes restless when he sees his people heedless. His heart cannot remain at ease. Rasūlullāh ﷺ raised his hands in a state of restlessness. Hadrat Abū Hurayrah ؓ began trembling and feared Rasūlullāh ﷺ might curse his people. He therefore said:

اَللّٰهُمَّ قَوْمِيْ اَللّٰهُمَّ قَوْمِيْ

“O Allāh! My people. O Allāh! My people.”

On hearing this, Rasūlullāh ﷺ did not say anything [which would be detrimental to Hadrat Abū Hurayrah’s ؓ tribesmen].

**Maulānā Ilyās Sāhib's *rahimahullāh*
restlessness**

Had^rat Maulānā 'Alī Miyā Sāhib *rahimahullāh* has written on the life of Had^rat Maulānā Ilyās Sāhib *rahimahullāh*. He writes: "The restlessness which I saw in his life, I rarely saw in anyone else." His [*Tablīghī*] movement reached America – in the same America and Canada where the people used to perform Jumu'ah on a Sunday, and they did not even know when it was 'īd and when it was not. But now you see *ijtimā's* taking place there, 4-5 thousand people assemble, and it is attended by doctors, engineers and highly qualified computer specialists. You will not even recognize a particular person as a famous doctor because he attends in such a simple manner. All this is a result of the restlessness which was found in Maulānā Ilyās *rahimahullāh*. May Allāh ﷻ bless us with such restlessness. Āmīn.

My friends! We cannot acquire such restlessness without remaining in the company of those who have it. Because it is only passed on from one to the other. A poet says:

"This is the only way of meeting Him: create a path to those who have met Him."

This is a very simple but excellent couplet of Mukarram Muhtaram Hakīm Akhtar Sāhib. In other words, there is only one way of creating a bond with Allāh ﷻ - create a strong bond with those upon whom Allāh ﷻ bestowed this bounty.

Utmost effort is being made today to sever the *ummah*'s bond with Rasūlullāh ﷺ. The other is to consider the '*ulamā*' to be impediments and obstacles to material progress. People are indoctrinated into thinking that '*ulamā*' are backward, and they will never progress as long as they hold on to the '*ulamā*'.

Yemeni youth cast the Qur'ān aside

A person was coming from London yesterday so Ismā'il sent the newspaper, *al-Muslimūn*, to me. I was left astounded when I opened the middle section of the newspaper. It contained an article about the Yemen which Rasūlullāh ﷺ praised so highly. Some deviated youngsters entered a masjid, carried copies of the Qur'ān from it, and threw these copies outside. My friends! This is the state of our *ummah*. The forefathers who sacrificed their lives for Islam now have progenies who are throwing copies of the Qur'ān. Can we remain heedless under such circumstances?! If we do not undertake deep studies and do not become aware of conditions in this world, we cannot make any contribution. I therefore request you to also make academic efforts, and understand what is happening in the world. At present there are mutinies everywhere.

A plot to separate the '*ulamā*' from the masses

I received a periodical recently in which the first page had an article titled ثلاثة كتب هز الفرقة الشيعية (three

books which shook the Shi'ah creed). The article states its opposition to a theocracy because it is draconian by nature. Although this may be correct, I thought over what the article said and the reason why such emphasis is given to it. Why have they given it such a captivating title, attached a photograph to it, and published it in such an appealing manner?

I came to the conclusion that their motive is to at least cut off the masses' contact with the '*ulamā*' in Iran. They are trying their utmost to put an end to the rule of the '*ulamā*'. The masses must be convinced into thinking that the '*ulamā*' will keep them back. They can only progress if they cast the '*ulamā*' aside.

These enemies of Islam want to convey us to the platform of "progress" by getting us engrossed in play and amusement, our progenies must continue in the same vein, they [the west] continue enriching themselves while we are destroyed.

The internet is a most hazardous and dangerous plague. We seek refuge in Allāh ﷻ from it. European and American thinkers themselves say that the forthcoming generations will be destroyed within a few years. On the other hand, we Muslims adopt and welcome every new craze.

My brothers! We need to pay attention. May Allāh ﷻ inspire us to study these things – our knowledge can only increase through excessive

study. We cannot learn and fathom things without studying. We cannot confine ourselves to an island [and remain blind to the rest of the world]. If we are here in the *madrasah*, we must not assume that the same environment exists in the rest of the world as is here in the *madrasah* of Dhābel. It is not like this. The situation is very volatile.

A student's enthusiasm for knowledge

There is a student who comes to study *Nūr al-Īdāh* under me. He is from Africa, he studied in Syria and Yemen, and presently studying to become a doctor. He has to take three different buses before coming to me. I asked him one day: "How did you develop such enthusiasm? After all, you are studying in a university." He replied: "I became fed up with the condition of my fellow friends and felt it was not a life. We are living like animals. This disturbed me and I felt I should study something. I obtained a few books which I read. I then thought I ought to acquire Islamic knowledge. I followed this by a study of Arabic and I would now like to study *fiqh* (Islamic jurisprudence)."

He belonged to the Shāfi'ī *madh-hab* but because there was no one to teach him Shāfi'ī jurisprudence he requested me to teach him *Nūr al-Īdāh*. I agreed and commenced teaching him. I noticed him taking three different buses to come to me. It takes him about one and half to two hours to reach, but he is very regular and

punctual in attending at the time which I set aside for him. If it was the time for his university examinations, he would phone me before hand, excuse himself from coming for his lessons and inform me of his inability to attend for the next six days. He would do all this despite not being an official student of the *madrasah*. He was attending out of his own enthusiasm, and would have been of no concern to me if he did not attend. But this demonstrated his excellent character.

We still find such righteous people around. He was saying to me on one occasion: “There are many Muslim students who, if we were to work on them, would be able to make an excellent contribution to Islam. But the condition is someone has to teach them English. Our ‘*ulamā*’ who qualify from our *madāris* have no knowledge whatsoever of English. If I were to deliver a talk among the youth in Urdu, they do not understand anything which I say. It is essential for us to learn the language of the youth on whom lies the existence of this *ummah*. We definitely have a few youngsters who are experts in the English language. It is especially essential for those who have to work in foreign countries.

Our elders’ inclination towards English

Hadrat Shāh Sāhib *rahimahullāh* perceived the need to study English towards the end of his life. While I was reading a biography of Hadrat Nānautwī *rahimahullāh*, I came across one

section which related that when he was going on hajj to Makkah Mu‘azzamah with a group of many senior ‘ulamā’ including Hadrat Gangohī *rahimahullāh*, the captain of the ship came to know that these people are very senior ‘ulamā’ of India. He met them and asked them some questions on religious matters. Hadrat Nānautwī *rahimahullāh* continued answering his questions while another person was translating to the captain. Hadrat Nānautwī *rahimahullāh* said on that occasion: “Had I known English I would have explained Islam in detail to him.” So you see, our elders also experienced such situations.

‘Allāmah Anwar Shāh Kashmīrī *rahimahullāh* felt the same way towards the end of his life. ‘Allāmah Iqbāl *rahimahullāh* had become attached to him and related to him some of Newton’s theories. On hearing them, ‘Allāmah Anwar Shāh Kashmīrī *rahimahullāh* said: “This Newton has wrongly attributed these theories to himself; ‘Irāqī said these things long before him.” ‘Allāmah Iqbāl was not convinced and said: “These are the theories of a famous German scientist, yet you are saying ‘Irāqī wrote them!?” Hadrat produced a manuscript, placed it before ‘Allāmah Iqbāl and said to him: “Read this, it was written 400 years ago by ‘Irāqī.”

Consequently, ‘Allāmah Iqbāl held ‘Allāmah Kashmīrī *rahimahullāh* in very high regard. He used to say repeatedly in his assemblies: “If there is anyone who could re-codify *fiqh*, it can only be ‘Allāmah Anwar Shāh Kashmīrī.”

In the midst of his contact with ‘Allāmah Iqbāl, ‘Allāmah Kashmīrī felt if he had known the English language, he could have influenced them [western scholars]. So we see that such conditions did exist. What I am trying to tell you is that we have to prepare individuals who are capable of working in the environments where they are going to, and whom they are going to address. We cannot progress without this.

It is necessary for us to study books to increase our knowledge and facts. We have to study the contributions of our ‘ulamā’, under what conditions they worked, what movements were influential in their times, and what they did to counteract these movements. If we have this history before us, we will understand the current conditions and how to respond to them. By reading all this, we will gain some insight. It is therefore essential for us to study their lives. Similarly, our conviction in the Qur’ān must be firm and unwavering under all conditions. If our ‘ulamā’ work with such strong character, we can hope there will be no danger to our religion – *inshā Allāh*.

وآخر دعوانا أن الحمد لله رب العالمين

THE ESTABLISHMENT OF *DĪNĪ* *MADĀRIS*

(talk delivered in Jāmi'ah Ta'līm ad-Dīn,
Dhābel)



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد
خاتم النبيين وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

Respected 'ulamā' and my dear brothers! Allāh ﷻ has been extremely kind to us for assembling us in a *Dīnī* educational institute. Our elders established these institutes after phenomenal sacrifices and very deep reflection. Islam had to experience different conspiracies against it on this land of India. When 1000 years of Islam passed since the *hijrah*, Akbar became the Moghul king. He was totally irreligious, and those who were around him were indoctrinating him in various ways for their personal benefits.

A few Iranian conspirators said to him that every religion has a life span of 1000 years. The Jewish religion existed for 1000 years and had to give way to a new religion. Christianity also remained a force for 1000 years and its power began waning thereafter. Since this religion [Islam] is also coming to the end of its one thousand year existence, there is no need for it. There is a need

for a new religion. These are the thoughts which they instilled into him.

Akbar was an ignorant person and so he had several Hindus in his court. Some Shī'ahs also established a firm control in his court. Akbar then initiated a new religion known as Dīn-e-Akbarī in which he introduced some very strange and weird laws. There was the danger of Islam being wiped out if unbelief was allowed to wield its authority. Furthermore, Akbar began imposing severe restrictions on the 'ulamā' of the Ahl as-Sunnah.

Hadrat Mujaddid's contribution

The 'ulamā' write that Allāh ﷻ brought forward Hadrat Miyā Mujaddid Sirhindī *rahimahullāh* from Sirhind for the protection of Islam. By virtue of his strong imān and knowledge he undertook the exceptional task of changing the direction of this country. Hadrat Mujaddid Alf Thānī *rahimahullāh* wrote powerful letters in the Persian language which have been collated and published by the name, *Maktūbāt Mujaddid Alf Thānī*. A new edition of this collection was reprinted recently in a lovely format, and its Urdu translation has been printed in Pakistan. By reading this collection you will be able to understand the contribution made by Hadrat Mujaddid Alf Thānī *rahimahullāh*.

This was followed by major contributions by his sons, Khwājah Muḥammad Ma'sūm *rahimahullāh* and others. They accomplished remarkable

efforts. They corresponded with government ministers and wrote to the 'ulamā' of their time. They wrote letters to military commanders and generals. Hadrat Mujaddid rahimahullāh addressed every section of society which he felt could have some influence or the other. He presented to them the importance of Islam and the Sunnah of Rasūlullāh ﷺ with absolute confidence and force.

Consequently, when Jahāngīr came in as the new king after Akbar, his life changed, he was influenced by Hadrat Mujaddid rahimahullāh, and he tried to promulgate true Islam in this country. He was followed by Shāh Jahān who was from the same royal family, and he was followed by Aurangzeb rahimahullāh. Aurangzeb was a great scholar who completely confounded the historians. They could not understand how an absolutely ignorant king like Akbar who knew nothing and was able to establish Dīn-e-Akbarī, and then it was followed by a revolution which caused a learned scholar like Aurangzeb to come into power. It was this very Aurangzeb who initiated and supervised the composition of a unique book by the name of [*Fatāwā*] 'Ālamgīrīyah. How was such a pious and righteous king born from the same royal family!? Normally, the king who follows ought to have been worse than the previous one. And the one who follows him ought to be even more worse. But the historians did not think about the fundamental efforts which were made by those 'ulamā' who, while sitting on their straw-mats,

were fully aware of the prevailing conditions of their country. They made endeavours to change the direction of their country. On one hand, they wrote all these letters; and on the other hand, they spent their nights crying before Allāh ﷻ. They begged Allāh ﷻ to protect Islam and they cried profusely before Him. Hadrat Mujaddid Alf Thānī *rahimahullāh* sent his *murīds* to different parts of the country – some were sent to Bengal, some to Madras, and various other places. By doing this, a web was woven throughout the country. These poor simple people who were wearing ordinary clothes and had a two *paisa* hat (*topi*) on their heads were the ones who caused a revolution. It is such people who are able to cause revolutions. We have to gauge and realize our inner strength. If a person is wearing simple ordinary clothes, it does not mean he cannot do anything worthwhile.

The Iranian revolution

There was a person who you probably know as Khomeinī. He was like a *mullā* (religious scholar) and belonged to a religious group like the '*ulamā*'. When he began making revolutionary statements, he was exiled from Iran. He went to Iraq and was banished from there as well. He settled down in Paris and started his programme through cassette tapes. He delivered speeches in which he addressed the Iranian youth, the Iranian workers, and women. The cassettes were sent to Iran, copies were made, and distributed throughout Iran. He changed the thinking of the masses,

spoke out against the tyrant king [the Shah of Iran], and presented himself in opposition to the king. During those days there was a Pakistani who was serving as an ambassador in Iran. When the revolution took place, he made copies of all the Urdu books on the subject to show how the youth went into the forefront, how numerous of them were shot, and were prepared to sacrifice themselves for the teachings of their Imam Khomeinī.

The foundation of Deoband

A time came when the British gained control over this country [India] and the 1857 revolution took place. Many *madāris* were forced to close down, *khānqāhs* were destroyed, and many dangers presented themselves once again. Allāh ﷻ inspired our elders and they cried profusely before Him. Allāh ﷻ inspired them to establish Dār al-'Ulūm Deoband, and so its foundations were laid. We heard the statement of Hadrat Shaykh al-Hind *rahimahullāh* from our teachers and read it in books. He used to say: "Dār al-'Ulūm Deoband is not merely an educational institute; it is a movement. O people! Do not think it is a *madrasah* in which only some books are taught. No. We shall prepare a new generation here."

Hadrat Maulānā Muḥammad Tayyib Sāhib *rahimahullāh* writes: He [the student who qualifies from Dār al-'Ulūm Deoband] will appear to be an ordinary simple-minded Indian, but in

reality he will be a genuine believer who will never accept any foreign servitude nor tolerate any false creed or movement. This is the type of generation we will prepare.

Through Allāh's help, these elders brought about a revolution in this country. The greatest of the intelligentsia, the most powerful commander, or the most influential political leader did not have the courage to pass a resolution of total freedom [from the British]. It was the '*ulamā*' of Dār al-'Ulūm Deoband – seated on their straw mats – who passed a resolution demanding total freedom. They made such sacrifices for this which left the world astounded. They proliferated the educational system and movement so profusely, that at present, all the major *dār al-'ulūms* in Pakistan, Bangladesh, Britain, Canada, America and various other places are run by people who are affiliated to Dār al-'Ulūm Deoband. I met a person from Bangladesh who said to me: "We have 3200 students in our *madrasah* and – *al-hamdulillāh* – every single one is affiliated with the '*ulamā*' of Deoband." The major *dār al-'ulūms* of Pakistan are affiliated with the '*ulamā*' of Deoband.

An American conspiracy

At present there is a movement throughout the world against the *madāris*, and they all want to know what the *madāris* are doing, where are they receiving their funds from, what are the students taught, and what type of degrees do they receive?

These questions do not originate from India. They originate from America. America brought it to the attention of all the governments of the world saying to them: You are seated quietly and you do not even know what is happening in the *madāris* in your villages and cities; you must keep an eye on them, you must shut them down. This is especially so against the ‘*ulamā*’ of Deoband. At present, when a person goes through the London airport, he is questioned: Which group of ‘*ulamā*’ do you belong to? A person said to them that he belongs to the ‘*ulamā*’ of Deoband. His visa was cancelled and he was sent back from where he came. I know of two incidents like this. This shows the danger which they perceive from the ‘*ulamā*’ of Deoband. Our elders made unique and matchless contributions. Our pious elders possessed three special qualities.

Special qualities of Deobandī ‘*ulamā*’

(1) They possessed deep-rooted knowledge. There was no equal to their deep-seated knowledge in the Islamic world. I personally heard Hadrat Maulānā Binnaurī *rahimahullāh* saying about Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh*: “When we used to hear him speaking on a particular topic, we would think this field was his speciality. But when we asked him about another book, he would speak about it with the same authority and confidence.”

Just a few days ago I was reading a book written by Hadrat Muftī Shafī’ Sāhib *rahimahullāh* titled,

Chand 'Azīm Shakhṣīyyate (A few great personalities). This is a collection of articles which he had written over a period of time and were published in the periodical, *al-Balāgh*, or articles which he wrote in letters. Someone compiled all these in a book form. A story of Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh* is included in it. Muftī Sāhib writes: “While I was teaching in Dār al-‘Ulūm Deoband, I experienced some difficulty in a certain text of *Mullā Hasan* and I could not understand it. I decided to go to Maulānā Anwar Shāh Sāhib to solve it for me. I asked someone about Hadrat Shāh Sāhib’s whereabouts and was informed he is studying in the library lobby. I placed the book under my arm and proceeded. Hadrat Maulānā Shāh Sāhib saw me from upstairs so he shouted from their saying: ‘Muḥammad Shafi’, where are you going?’ I replied: ‘Hadrat, I was coming to you.’ He asked: ‘What is the problem?’ I replied: ‘Hadrat, I have a problem understanding something in *Mullā Hasan*.’ He said: ‘Remain where you are and read the text to me.’ I was standing downstairs and Hadrat Shāh Sāhib was upstairs. He said: ‘Read the text aloud to me.’ I read the text from downstairs, and said: ‘Hadrat, I do not understand this text.’ Hadrat Shāh Sāhib explained it to me to my full satisfaction. I was left astounded at his explanation and spent the rest of the day thinking how many years ago Hadrat Shāh Sāhib must have taught this book, and yet he could explain it to me with such confidence while I was standing downstairs, and he merely asked me to read the text to him.”

(2) The second quality which our elders possessed was *Dīnī* passion and zeal. So firstly their intellectual capability was strong, and secondly, they possessed unlimited *Dīnī* zeal. Whenever any trial or tribulation raised its head against *Dīn*, our elders could never relax; they would become restless. I heard and also read about Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh* that he was extremely ill at the time when there was a court case against the Qādiyānīs in Pakistan. He was suffering from severe bleeding piles and had become very weak. But when the date of the hearing approached, Shāh Sāhib said he will certainly attend. The lecturers of Dār al-'Ulūm Deoband went to him and said: "Hadrat, you are extremely ill, you are not fit enough to travel. You instruct us and we will go on your behalf." Shāh Sāhib replied with tears in his eyes: "Brothers, I appreciate your sentiments, but what reply will I give to Rasūlullāh ﷺ on the day of Resurrection if he were to ask me: 'Anwar Shāh! A person claimed prophet-hood after me, and you remained in Deoband!?'” On hearing this, all the lecturers began crying. This was their level of zeal for *Dīn*.

Look at Hadrat Shaykh al-Hind *rahimahullāh*, Hadrat Anwar Shāh Kashmīrī *rahimahullāh*, Hadrat Thānwī *rahimahullāh*, Hadrat Maulānā Ilyās *rahimahullāh*, Hadrat Gangohī *rahimahullāh*. Read all their biographies and you will never find any lethargy in them when it came to *Dīnī* matters. Any trial and tribulation against the *Dīn* would render them restless and they were

prepared to bear worldly hardships and difficulties to combat it.

When Hadrat Madanī *rahimahullāh* was released from prison, a Nawāb Sāhib summoned him. He sent one of his messengers to him and offered him 50,000 rupees a year. Hadrat asked: “What responsibilities will my job entail?” He replied: “You do not have to do anything. All I ask you is to abstain from delivering speeches against the British. Apart from that, you may continue teaching and do everything else. I will pay you 50,000 rupees annually.” Do you think 50,000 rupees was a small amount in those days? Hadrat responded with a smile and said: “Miyā! Go and make your offer to someone else.”

Hadrat Madanī *rahimahullāh* had remained in the company of Shaykh al-Hind *rahimahullāh*. He remained in the prison of Malta and acquired the honour of having to leave his homeland for the sake of *Dīn*. This is why Allāh ﷻ blessed him with such firmness of *īmān*. The ‘*ulamā*’ of Deoband issued a *fatwā* stating it was *harām* to work for the British, especially in the British army. This caused an uproar, many senior ‘*ulamā*’ were arrested and imprisoned in the Karachi prison. Hadrat Madanī *rahimahullāh* was also arrested and imprisoned. He was brought to court and the judge asked him: “Did you issue a *fatwā* stating the impermissibility of working for the British?” Hadrat Madanī *rahimahullāh* replied with absolute confidence: “Yes. I consider it *harām* on the basis of my religion. We most certainly do not

consider it permissible for Muslims to be shot by their own Muslim brethren. If the British government considers this to be mutinous, then I am the first mutineer against the British government.”

This was an era of British rule [in India] and British occupation. They would issue a warrant of arrest anytime they wished, and they would hang anyone whenever they liked. Hadrat Madanī *rahimahullāh* used to relate: “I had carried my *kafan* with me.” When Hadrat responded to the judge’s question as related above, Maulānā Muḥammad ‘Alī Jauhar who was present in court got up from his seat, hastened towards Hadrat and kissed his feet. This was the glorious history of the ‘*ulamā*’ of Deoband.

(3) The third quality in the ‘*ulamā*’ of Deoband was limitless humility. Together with the immense knowledge which they possessed, they were extremely modest. We are left astounded when we read some of the stories of Hadrat Shaykh al-Hind *rahimahullāh*, and we begin to realize how much of pride we have. Just recently I read something about him. Hadrat Nānautwī’s *rahimahullāh* father had fallen ill. He was brought from Nānautā to Deoband and made to stay with Shaykh al-Hind *rahimahullāh*. He was being treated at his house, and Hadrat Nānautwī *rahimahullāh* was gone somewhere. His father began suffering from severe diarrhoea. He was messing the bed repeatedly and Hadrat Shaykh al-Hind *rahimahullāh* was carrying the impurity

with his own hands and throwing it outside. This was the head-teacher at Dār al-‘Ulūm Deoband serving the needs of his teacher’s father. Just think! Do we have such humility?

My friends! This is a story from Hadrat Shaykh al-Hind’s *rahimahullāh* life. What are we doing? While Hadrat Shaykh al-Hind *rahimahullāh* was busy removing the mess, Hadrat Nānautwī *rahimahullāh* returned and saw him doing this. It is mentioned in the books that he raised his hands immediately and made *du‘ā’* to Allāh ﷻ saying: “O Allāh! Never permit his hands to fail.”

Look at the type of *du‘ā’*s which they received from their elders! This is what the ‘*ulamā’* of Deoband were: Allāh ﷻ placed the qualities of absolute simplicity and total humility in them. This is why whatever they said had an effect on the people. They served this country without bothering [about any material returns] and elevated the flag of Islam. They sat on straw mats, slept on straw mats without possessing any clothes, did not bother about food, and did not have any desire for worldly riches. They spent their entire lives solely to elevate Allāh’s ﷻ word without any worldly motive whatsoever.

Let us make a promise

My friends! It is my responsibility and your responsibility. This *dār al-‘ulūm* – Jāmi‘ah Islāmīyyah Ta‘līm ad-Dīn Dhābel – has 750 students. If Allāh ﷻ instils such restlessness and

yearning in our hearts, it is impossible for any anti-Islamic movement to succeed. We will have to sacrifice our lives, we will have to spread out into the villages, we will have to go to the Muslim areas and meet them, we will have to intermingle with the youth, we will have to befriend those who are studying western education, we will have to convey the message of Islam to them – we will have to make all this our mission.

It is one thing to understand certain concepts from books, and another thing to make these concepts the objectives and mission of our life. My friends! There is a major difference between the two. We will have to make Islam our life objective and we must first practise on its teachings. Then, we must have such strong feelings for it that we are not prepared to tolerate the slightest attack against it. If such feelings and such zeal are instilled in our students, *inshā Allāh*, there will be no danger in this country.

The *Dīnī madāris* – the back-bone of the *ummah*

A huge meeting was held in 1948 in Bombay and ‘*ulamā*’ from all backgrounds were assembled. I remember the words from the speech of Hadrat Madanī *rahimahullāh*. They were printed in a large font: “The *Dīnī makātib* and *madāris* are like the back-bone for the Muslims of India.” If these *madāris* become weak, Muslims will become weak. Our elders propagated this and did their utmost to establish *Dīnī madāris* everywhere so

that Islam is not faced with danger. Allāh ﷻ had blessed them with foresight.

Hadrat Madanī's abstinence

I personally saw Hadrat Madanī *rahimahullāh* when he came to Gujarat. When he resorted to bed at night, our Gujarati people used to bring huge mattresses and silken duvets for him. Hadrat would remove all these items. Hadrat had his own thick white sheet which he would spread on the ground, a leather pillow, and he would sleep on these. I saw this with my own eyes.

When I was in Deoband, he came out on a Friday and proceeded towards the Jāmi' Musjid. We [students] were walking behind him. It was extremely hot, so one of us opened an umbrella for Hadrat. He turned around to see who opened the umbrella. He stopped walking and said: "Bhāi, why did you open this umbrella over me?" The person replied: "Hadrat, the sunlight is very intense." He asked: "I see. What about all these other people who are walking, are they not feeling hot? Get an umbrella for all of them, only then will I continue walking." There were so many of us; where could we have obtained umbrellas there and then? Someone indicated to the person to close the umbrella because Hadrat does not approve of it.

If someone were to open the door for him, he would ask: "Do you consider me so weak that I cannot even open a door?" He lived a tough life.

He was over eighty years old when he travelled from Sahāranpūr to Kerala. When the authority of the Muslims was waning in the country, he travelled from village to village. He even travelled to Nausārī [in Gujarat] on an ox wagon. There were no cars in those days. I can picture the scene when over fifty ox wagons were moving together. Hadrat Madanī *rahimahullāh* was sitting on one of them and they were entering Nausārī. Hadrat delivered a lecture at night and returned to his room at about 1:30a.m. I heard someone crying at about 3:30a.m. I went to check and saw Hadrat weeping and crying. Imagine a person at such a senior age of his life going to sleep at 1:30a.m. and crying before Allāh ﷻ at 3:30a.m.! Such were the ‘*ulamā*’ of Deoband. May Allāh ﷻ enable us to follow in their footsteps. Āmīn.

The need for an ideal teacher

Hadrat Maulānā ‘Alī Miyā Sāhib [Maulānā Abul Hasan ‘Alī Nadwī] *rahimahullāh* had visited us and we were talking about the syllabus. He said: “I went through many experiences and have come to one conclusion: nothing is achieved by completing these books and the syllabus. If the teacher is an ideal teacher, he can prepare his students with any book provided the students want to study and want to understand. If a student really wants to work, he can make himself competent with any book.”

My friends! Knowledge is never acquired by roaming and roving around. A lot of our time is

wasted in roaming about. Our time is wasted in going to Surat, going home, meeting relatives, leaving relatives [at the station], etc. This is totally wrong. Once you enter the *madrasah*, remain devoted to your studies. Do not move back if you do not understand any lesson. Make yourself competent and capable. Develop competence in Arabic which is the key to every science. The books of our elders and of the past scholars are by and large written in very simple and eloquent Arabic. You will have to develop competence in Arabic to understand these books.

Our elders were proficient scholars

Hadrat Maulānā Yūsuf [Kāndhlawī] Sāhib rahimahullāh was the *amīr* of the *Tablīghī Jamā'at*, the son of Hadrat Maulānā Ilyās Sāhib rahimahullāh, and the author of *Hayāt as-Sahābah*. He said: “Maulwī Sāhib, in my student days I had memorized the entire *Sab'ah Mu'allaqāt*.” I personally heard him saying: “I memorized the entire *Qasīdah Burdah*.” He then listed various other collections which he had memorized in their entirety. This is how they became so proficient. We gauge from this that they toiled to the limit during their student days, and then they became involved in the work of *da'wah*.

Hadrat Maulānā 'Ubaydullāh Sāhib used to be engaged in the work of *da'wah*. He was a proficient scholar who used to explain the *tafsīr* of the Qur'ān in a most admirable way. Allāh ﷻ

blessed him with great knowledge. I was seated in his room on one occasion when he said to me: "Come, let's go upstairs." We climbed a small flight of stairs and on reaching upstairs I saw an entire library. He said to me: "When I become restless with these *Tabligh* people, I go away upstairs." He also said: "When these people surround me, I slink away upstairs, open my books and study them." He was an academic and researcher by nature. When he became involved in the work of *da'wah*, those who were already engrossed in it realized it was essential for them to acquire academic proficiency, and it was not possible to fulfil the responsibilities of *da'wah* without knowledge.

Remember this for it is the responsibility of the '*ulamā*'; they must understand the demands of the time, they must know what the mind-set of the people is, what type of questions are being posed about Islam, what are they saying about *pardah/hijāb*. When a law was passed in Afghanistan prohibiting women from exposing themselves in public, the entire world's media began referring to them as fundamentalists who want to confine women behind veils and restrict them to the four walls of their homes during this age of freedom and liberation. They do not realize that the freedom which they are talking about has actually destroyed the morals of nations. It is a Jewish conspiracy to get women out of their homes and place them on the streets. Islam does not permit this at all. You will have to explain this to the people. You will have to explain it to them

in English, in French and in the languages of other countries. You will have to explain what Islam is, what its benefits are, and the harms it will cause to the country if we were to act against Islamic laws.

The comprehensiveness of divine law

Doctor Aslam Parwez is a professor of science at Delhi University. He went recently to Harvard University to deliver lectures on *al-mīzān* (the scale). We think that the verse:

وَلَا تُخْسِرُوا الْمِيزَانَ

“and do not decrease the measure.”

Only refers to not weighing and measuring less. [We also use the following verse as proof]:

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

“Observe the weight with equity.”

However, Doctor Sāhib says: I pondered over this and concluded that Allāh ﷻ created a scale for everything in this world. A woman’s system of life is also on a certain scale. If you were to operate on a woman so that she does not conceive a child, she will get cancer. This is because you have upset the scale, and Allāh ﷻ prohibits you from this:

وَلَا تُخْسِرُوا الْمِيزَانَ

“and do not decrease the measure.”

He provided many other examples wherein he demonstrates the divine system of Allāh ﷻ. For example, pesticides were sprayed and certain insects were killed. This caused the crops to be destroyed because certain insects used to eat other insects and saved the crops in this way. But you [man] did not realize their importance and you killed them.

Friends! We will have to present ourselves before the intelligentsia and inform them not to cause changes and alterations in Allāh’s ﷻ system. We will have to understand the Qur’ān from different angles. The Qur’ān is a unique book in which Allāh ﷻ expounded unique facts. New facts can be learnt from it in every era provided we study it attentively. Read the Qur’ān as though you are personally addressed. If we strive in this way, Allāh ﷻ will create proficiency in our knowledge.

You should certainly try to develop three qualities: (1) develop competence and proficiency, (2) remain simple by nature, (3) maintain a high level of character. Opt for a life of striving, and try to help and aid Islam wherever possible in whichever way possible – by delivering speeches, by writing, etc. Whenever Hadrat Maulānā ‘Alī Miyā Sāhib rahimhullāh used to deliver a talk to the students, he would quote this poem to them:

“May Allāh cause you to become acquainted with a storm, because there is no trembling in the waves of your ocean.”

May Allāh ﷻ instil in us the zeal to live for Islam and die for Islam. Brothers, make a firm intention for this.

The deception of the soul

[Our students] like to lengthen their hair. When we tell them to cut it short, they say: “Hadrat, it is Sunnah to lengthen the hair. Rasūlullāh ﷺ used to keep his hair long.” I said to them: “Rasūlullāh ﷺ also used to eat bread with vinegar. Go and inform the principal to issue an order [to the kitchen] not to prepare any curry today. He must merely give a little vinegar to all the students. Have we forgotten this Hadīth? Go and make a request [to the kitchen] not to cook anything today. The cook must distribute vinegar to the students.”

They do not remember this Hadīth, but they remember the Hadīth about keeping the hair long. This is the mischief of the soul. Go and read the biographies of our elders again and again. Look at the excellent qualities which they possessed, look at their humility, look at their enthusiasm to serve Allāh’s creation, look at the self-effacement; and make service to Allāh’s creation the object of your life.

How did Islam spread?

Islam spreads quicker by serving Allāh's creation. Rasūlullāh ﷺ had not been commissioned as a Prophet as yet, and the entire Makkan society was still engrossed in unbelief (*kufr*), yet Rasūlullāh ﷺ was feeding the poor, helping those in need, and seeing to the needs of guests.

A Hadīth of *Bukhārī* relates the story of Rasūlullāh ﷺ returning from the cave of Hirā', going to Hadrat Khadījah *radiyallāhu 'anhā* and saying:

زَمِّلُونِي زَمِّلُونِي...إِنِّي خَشِيتُ عَلَى نَفْسِي

“Enshroud me, enshroud me! I fear over my life.”

Hadrat Khadījah *radiyallāhu 'anhā* said to him:

إِنَّكَ لَتَصِلُ الرَّحْمَ وَتَحْمِلُ الْكَلَّ

“You maintain ties of kinship and you bear the fatigue of seeing to the needs of others.”

We learn that these qualities were in him before prophet-hood. He was serving Allāh's creation before he could call them towards Islam.

If you are travelling [by bus or train], and there is a Hindu woman with her child who has no seat, it will be better for you to get up and offer her your seat. This character of yours will have an effect on her. She will think to herself: “This is a Muslim,

and Muslims are very courteous people.” Another person is finding it difficult to carry his goods, and so you help him.

It is related in the biography of Rasūlullāh ﷺ that he saw a woman walking with a heavy bundle on her head, and she was finding much difficulty in walking with the heavy load. The Quraysh of Makkah were sitting and mocking at her because she could not walk properly, yet she was carrying such a heavy bundle. Rasūlullāh ﷺ was disturbed by their mockery. He went to her and said: “Let me carry this bundle for you.” Rasūlullāh ﷺ placed it on his head and conveyed it to her house.

You and I have never carried a burden for anyone, yet we make claims to serving Islam. Rasūlullāh ﷺ connected the work of *da'wah* with serving Allāh's creation. He helped the down-trodden and showed hospitality to guests. He spent all of Hadrat Khadījah's *radiyallāhu 'anhā* wealth to help the poor and needy. This is how Islam will spread. May Allāh ﷻ instil such qualities in us.

If we are walking on the road and we see an old man with a load of goods, we must go to him and say: “Come, uncle, let me carry these goods for you. I will convey them to the bus for you.” Instead of doing this, we will push him aside, rush into the bus, and be happy over having obtained a seat for ourselves. We will see an old

man standing while we are seated, but we will not offer him our seat.

My friends, I have personally seen *madrasah* students seated in a bus, the *ustādh* (teacher) of another *madrasah* is standing, but they will not offer him a seat. They will lower their heads and remain seated. If a teacher is from Dhābel Madrasah, the student will offer him a seat out of fear he will be questioned the next day. And if he is not questioned, something or the other will be said to him in class. But if the teacher is of any other *madrasah*, he will turn a blind eye. This is not right. This is not good character. It is an illness.

One should rather have enthusiasm to help and serve. If you see any poor or needy person, you must go forward and serve him. Islam spreads through serving, *Dīn* spreads by setting right our dealings. *Dīn* spreads through good character and humility. It does not spread through lectures. Imagine if I deliver a brilliant lecture from the pulpit (*mimbar*) while my actions are something else – I do not even bother about my neighbour. What effect will my lecture have? The world does not need words, it needs action. Our elders possessed action in their lives, they did not have words alone. We may have the words, but we are really lagging behind in action. May Allāh ﷻ inspire us and strengthen your capabilities.

Sins cause the heart to be dead

Sins have a terrible impact. Ibn Qayyim *rahimahullāh* writes:

إن الذنوب تميت القلوب

“Sins deaden the hearts.”

He adds: One’s life is rectified when restrictions are placed on sins.

My brothers! Take admission in the *madrasah* but do not interfere with *madrasah* affairs by questioning certain things which may be happening in the *madrasah*, speaking against the principal, complaining about the food, etc. Do not interfere in these matters. Take admission in the *madrasah* for the sake of studying, and not to interfere and comment on the administration of the *madrasah*. Suffice with whatever you receive – *inshā Allāh*, you will benefit tremendously. Appreciate the services of your teachers. These poor people strive by night and day to teach you; appreciate them. The more respect you accord to your teachers, *inshā Allāh*, the more blessings you will experience in your knowledge.

These are the few things which I had intended saying to you. I apologize to these teachers for speaking for so long. May Allāh ﷻ endow me with good character, and endow these children as well. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

THE ESSENCE OF TAQWĀ



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد
خاتم النبيين وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم،

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ.

قال رسول الله صلى الله عليه وسلم:

ألا كلكم راع وكلكم مسئول عن رعيته.

Respected brothers and elders. Allāh ﷻ revealed the Qur’ān to Rasūlullāh ﷺ and also revealed the verse which I recited before you. The verse translates thus: “O believers! Fear Allāh as He ought to be feared. And do not die except as Muslims.”

Allāh ﷻ issues two instructions to us:

1. A believer must live his life in this world with fear of Allāh ﷻ.
2. He must have the concern of departing from this world in a state of *īmān*.

My brothers. There are many things in this world which divert man from the straight path. Man becomes engrossed in worldly pursuits and thereby forgets Allāh ﷻ and Allāh's commands. Previously, Prophets were sent one after the other to every nation and people to show man the straight path. However, after the commissioning of Rasūlullāh ﷺ, the coming of Prophets and Messengers into this world ceased. Rasūlullāh ﷺ presented the Book of Allāh ﷻ [the Qur'ān] and his pure life to us. We can now look into them, make a decision, and acquire guidance.

My brothers! The person who adopts a life of *taqwā* is blessed with a life of peace and comfort in this world. Study the Qur'ān from beginning to end and you will learn this at every point: the fear of Allāh ﷻ and *taqwā* is the basis for success in the Hereafter.

The order to lower our gaze

Allāh ﷻ says:

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

“The good result [outcome] is for the *muttaqīn*.”

Who are these *muttaqīn*? They are those who mould their hearts and body parts in accordance with Allāh's ﷻ orders. In simple words which can be understood by one and all, a *muttaqī* and pious person is he who utilizes his heart and body parts which are all bestowed to him by Allāh

ﷺ in accordance with the orders of Allāh ﷻ. Such a person is a *muttaqī* person.

Allāh ﷻ orders him to abstain from looking at certain things, and he abstains. Allāh ﷻ prohibits him from looking at strange [non-*mahram*] women, and he abstains. Rasūlullāh ﷺ said that looking at a strange woman is a form of adultery; it is adultery of the eyes. If a Muslim possesses *taqwā*, his eyes cannot look at a strange woman after hearing this instruction of Rasūlullāh ﷺ.

Allāh ﷻ says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ...

“Say to the believing men to lower their gazes...”

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ...

“Say to the believing women to lower their gazes...”

This is an order of the Qur’ān, it is not the opinion of any group, party or individual. Allāh ﷻ is telling us this; it is His order.

The order to observe *purdah/hijāb*

The head coverings (*burqa*) which were worn by women in Rasūlullāh’s ﷺ time were not like those worn by women today. Present day head coverings came much later. In those days, the

head coverings and cloaks were made of very course fabric.

Many youth who are studying in universities claim that the order to wear *burqa'* is not mentioned in the Qur'ān. I went to America last year, and after the ṣalāh, I noticed a few Arab youngsters discussing the issue of *ḥijāb*. They said: "The entire body of a woman has to be covered. The books of jurisprudence state that her entire body except for the face and hands have to be covered – إلا الوجه واليدين."

From this they assume that there is no *ḥijāb*. Whereas the *mas'alah* is that if a woman exposes her face and hands in ṣalāh, there is nothing wrong with it. It is not included in her *satr* (the parts which have to be compulsorily covered). These poor western-educated youth have not understood the Qur'ān correctly.

I was overhearing their conversation while I was putting on my shoes. I went closer to them, offered *salām* and asked: "Have you not read this verse in the Qur'ān:

يُذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَافٍ بَیِّنَةٍ

"to draw over themselves some of their outer garments." (Sūrah al-Aḥzāb, 33: 59)

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

“And that they draw their head-coverings over their bosoms.” (Sūrah an-Nūr, 24: 31)

They replied: “Yes, there is such a verse in the Qur’ān.” I said: “This is exactly what is said in this verse, viz. when women go out, they must cover their faces. When a woman ventures out, *taqwā* demands her to *idnā-e-jilbāb*, which means she must lower her *chādar* (sheet, body covering) to the extent others cannot see her face so that she cannot be recognized, and a mischievous person may not stare at her face. This is the actual order.”

Thus, *taqwā* entails a person subjugating his heart, body parts and dealings to the orders of Allāh ﷻ. Picture this scenario: We are sitting in our shop, and a small boy comes to purchase something. We think he does not understand anything about the price of items, and so, we charge him a little extra. Charging him extra is against *taqwā*. A villager who does not know the exact price of items comes into our shop and we charge him extra. This is against *taqwā*. We adulterate an item, or, a customer comes to me and I say to him: “I am selling this item for ten pounds.” He replies: “It is too expensive.” I say: “I purchased it for eight pounds.” I lie to him because I actually purchased it for six pounds, but I say this to him so that I can sell it for ten pounds. This is a lie, and it is against *taqwā*. This is what Allāh ﷻ is commanding us to do:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تُمُونَنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

“O believers! Fear Allāh as He ought to be feared. And do not die except as Muslims.”

Imām A'zam's *rahimahullāh taqwā*

It is mentioned in books that Imām Sāhib [Imām Abū Hanifah *rahimahullāh*] was a very big fabric merchant. A particular fabric had a defect. He had to leave his business for some work, and he instructed his worker that if any customer wishes to purchase the defective fabric, he must show him the defect and then quote the price. If he agrees, he will purchase it as it is. Imām Sāhib *rahimahullāh* left and when he returned at night, he asked his worker about the days takings, and whether the defective fabric was sold or not. He replied: “I sold it.” Imām Sāhib *rahimahullāh* asked: “Did you show the customer the defect?” He replied: “I forgot.” Imām Sāhib *rahimahullāh* said: “You forgot?! You sold a defective fabric today?!” Imām Sāhib *rahimahullāh* gave all the days takings in charity. This is *taqwā*.

It entails a person setting right his affairs whether he is in a business place, working in an office, dealing with his family at home, or whether he is tutoring his children. He must fear Allāh ﷻ in every matter.

Dealings with one's family

Some people are very “religious”, they remain seated in the musjid, engage in the recitation of the Qur'ān, remain engrossed in salāh, etc. But

they do not fulfil the rights of their family. They will not give a single penny to their wives so that she could purchase whatever lawful thing she may have the desire to purchase. Give her fifty pounds to spend as she likes, give to whomever she wants, or give it in charity without your taking her to account for it. We do not do this. Even if we give her twenty five pounds, we will ask her after a few days what she did with it. Whereas it was her right to spend it as she likes. Since we do not give her money as we ought to, she makes objections against Islam, she says there are many restrictions in Islam, women's rights are trampled, etc.

On the other hand, Rasūlullāh ﷺ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ

“The best of you is the one who is best to his wife.”

When a person is out of the home, he is okay. He is timid before his friends, he is calm and collected in society, he is sociable when he is in the business place, he considers himself intelligent, he considers himself to be liberal. But no sooner he goes home, he places restrictions on his wife and is miserly towards her. This is against *taqwā*.

At times a person will have the radio, etc. on very loud in his house and it disturbs his neighbours. This is against *taqwā*. You may be pouring water

out of your house and causing inconvenience to passers-by, and causing someone to slip and fall. This is against *taqwā*. There are numerous branches of *taqwā*. We would do well to remember this short statement: *Taqwā* entails applying all the orders of Allāh ﷻ and Rasūlullāh ﷺ on our personal selves. Such a person is termed a *muttaqī*, and this is what the Qur'an wants from us.

Taqwā on a journey

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ.

“O believers! Fear Allāh as He ought to be feared. And do not die except as Muslims.”

But we have to know what Rasūlullāh ﷺ ordered us to do, and what did he dislike and prohibit. Imagine this scenario: I am travelling from here [by plane]. The ticket clearly states I am allowed to carry thirty kilograms of luggage. Or, a person is coming from America or any other country, and he is permitted to carry thirty kilograms or any other legal weight. We will carry thirty two kilos and claim we have only twenty five kilos. This is what Muslims are doing. And they will not even pay for the excess luggage.

I went to Bombay. I do not know about the situation here [in England], but in Bombay, the traveller will go to the check-in counter, give the clerk [bribe him with] 500 rupees, and have ten extra kilos checked-in. This is against *taqwā*.

This is impermissible according to the Sharī'ah. It is against the orders of Allāh ﷻ and against the Sharī'ah.

The Sharī'ah is unique. Allāh ﷻ has laid down limits. Anyone who goes beyond the limits or resorts to deception is abhorred by Allāh ﷻ. A true Muslim's mind is pure, his gaze is pure, his hearing is pure, his speech is pure, and he is an embodiment of purity. A true Muslim can never utter anything wrong about anyone, he can never backbite anyone, he can never slander. These are all qualities of *taqwā*.

The life of *taqwā* is dependent on knowledge. This is why I quoted Rasūlullāh's ﷺ statement [at the beginning] from *Mishkāt Sharīf*:

أَلَا كَلِّكُمْ رَاعٍ وَكَلِّكُمْ مَسْئُولٍ عَنْ رَعِيَّتِهِ

“Listen! Every one of you is a shepherd, and every one of you is responsible for his flock.”

A shepherd is a person who tends to sheep. Rasūlullāh ﷺ is saying that each one of us has certain responsibilities, and each one of us will be questioned on the day of Resurrection about those who were under our care. The husband will be questioned about his wife. The father will be questioned about his children. A community leader will be questioned about his community. He will be asked: “The community looked up to you, and it was going astray. Yet you did not do anything to guide those poor souls!?”

A youngster's immodesty

My friends! The Muslim youth are slipping away from our hands. I was speaking to a person a few days ago, and he was relating to me the story of a youngster who was about 16-17 years old. He came here [to England] from India; he was not born here. He joined bad company and adopted evil ways. The person who related the story to me said: "The boy's parents came to me and asked me to speak to their son in privacy because he has become involved in very evil ways. I took him aside, spoke to him, and explained to him his evil ways. I said to him: 'We are Muslims who are living in the land of the enemy. We cannot live like this. Would you like others to do the same with your sisters?' What reply did he give? He said: 'What is wrong with that? My sister is the master of her own body, and she can do as she pleases with it.'"

This happened just a few days ago. I became terrified at the pitiable condition in which Muslims have fallen. After living in this country, this youngster lost all his shame and makes such statements about his own sister!? What a shameful thing to say! When immodesty and shamelessness enter a nation, it loses its position and respect in the world.

Modesty and immodesty

Rasūlullāh ﷺ said:

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

“Modesty is part of *īmān*.”

Rasūlullāh ﷺ said:

إِذَا فَاتَكَ الْحَيَاءُ فَافْعَلْ مَا شِئْتَ

“When modesty leaves you, you may do as you please.”

Rasūlullāh ﷺ said that modesty is part of *īmān*. It is unthinkable for a Muslim not to have modesty. Rasūlullāh ﷺ used to be extremely considerate in this regard. When Hadrat ‘Uthmān ibn ‘Affān ؓ used to enter and Rasūlullāh’s ﷺ legs were slightly exposed, he would cover them up immediately. This, notwithstanding the fact the Hadrat ‘Uthmān ؓ was his son-in-law while he was the leader of all the Prophets ﷺ. Rasūlullāh ﷺ used to do this because Hadrat ‘Uthmān’s ؓ modesty and shame was proverbial. He was extremely bashful by nature. The mere possibility of his seeing Rasūlullāh’s ﷺ shins would cause Rasūlullāh ﷺ to cover them. Now look at how considerate Rasūlullāh ﷺ was in this regard. Compare it to a person of his *ummah* who says that his sister is master of her own body and she may do as she pleases with it!? We can gauge the extent of our retrogression from this.

We will be questioned on the day of Resurrection

ألا كلکم راع وکلکم مسئول عن رعيته

“Listen! Every one of you is a shepherd, and every one of you is responsible for his flock.”

Those who are in positions of responsibility must ponder over the present state of our mothers and sisters. What is the condition of our youngsters? This is our responsibility. It is our responsibility to teach our children from a tender age that we are from the *ummah* of Rasūlullāh ﷺ. Our culture, our ways of eating, our ways of sitting, our manner of walking, and our way of life have all been explained by Rasūlullāh ﷺ. It is not for us to emulate other nations. ‘Allāmah Iqbāl said:

“We look like Christians in appearance and we adopt the culture of the Hindus. Such are the Muslims. Even the Jews are ashamed of them.”

This *ummah* of Rasūlullāh ﷺ holds a special position in its structure and civilization. We did not come into this world to be slaves of any other nation.

My brothers! We were not sent into this world to be slaves of the West and its decadence. We have just one Prophet who has been sent to us as an example.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“You certainly have an excellent example for you in the Messenger of Allāh.”

How did Rasūlullāh ﷺ live his life? What was Hadrat Fāṭimah’s *radiyallāhu ‘anhā* life like? These examples are before us. Rasūlullāh ﷺ said:

أَصْحَابِي كَالنُّجُومِ، بِأَيِّهِمْ افْتَدَيْتُمْ اهْتَدَيْتُمْ

“My Companions are like stars. Whoever of them you follow, you will find guidance.”

My friends! Come towards *Dīn*. Make an endeavour to open the Qur’ān which Allāh ﷻ gave us, and which is presently wrapped in cloths and covers, and placed on our shelves. Try to understand the Qur’ān, and see what it says. Study the life of Rasūlullāh ﷺ. You must commence moulding the thinking of your children from a tender age. If a person thinks he will be able to train his son when he turns fourteen, he will be trying to do the impossible. When a tree grows large and well established, it is difficult to straighten it.

You cannot tutor children with *ta’wīdh*

I was sitting somewhere when a lady came to me and began crying. I did not even know who she was. I watched her crying for some time and then asked her the reason for coming here, and the reason for her crying. The poor woman replied: “I

learnt that you are from India. My son leaves home after *‘ishā* and returns in the morning. I am very worried about where he spends his nights. He is the only son I have. If I were to be strict on him, he will run away. Give me a *ta’wīdh* (amulet) for him.”

I replied: “I have no *ta’wīdh* for him. You watched your son growing up for the past sixteen years, saw how he was living his life, and you did nothing to tutor and train him. Now no *maulwī s̥āhib*’s *ta’wīdh* can help him. There is no *ta’wīdh* for him.”

My friends! It is a principle of tutoring and training to commence tutoring from childhood. Hadrat Sayyidunā Husayn ﷺ was a small child. He was still crawling on the ground. There was a heap of dates of *sadaqah* (compulsory charity). He crawled towards it and placed one date in his mouth. Rasūlullāh ﷺ saw it in his mouth. He inserted his finger in his mouth and removed it. Rasūlullāh ﷺ then informed him saying: “We are *sayyids*, we cannot eat the dates of charity.”

If it was any of us, we would have thought to ourselves that this is still a child, he is still small, what is there if he eats a date of charity? On the other hand, Rasūlullāh ﷺ wanted to teach us to tutor and train our children from a tender age. We must sit daily with our children and teach them about our *Dīn*. We must teach them that we are Muslims, this is how we are supposed to live, and this is what Rasūlullāh ﷺ taught us.

At present our situation is such that our children are asleep when we depart for work in the morning, and they are asleep when we return at night, or they are watching television. Neither do we tutor our children, nor do the mothers. The mothers are now in the businesses and factories; when will they tutor their children? The consequences of all this are before us.

My friends and brothers! Muslim culture and Muslim traditions are being cast aside in these trying times. This is my sixth visit to England. I travelled to thirty towns between London and Glasgow. I inquire about the conditions of my Muslim brethren and friends, and I read the newspapers which are published here so that I can gauge the direction in which my people are heading.

The conditions are very grieving and sorrowful. We are living in these western countries, we may have good food, good clothes, a good house, and a nice car; but if *īmān* leaves the hearts of our children, we must understand that all these possessions are possessions of destruction. If *īmān* departs from us, these things have no value at all.

My friends! What is the value of this world? It is an issue which concerns the unbelievers. Allāh ﷻ says in the Qur'ān:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ غَافِلُونَ

“They know about the superficial aspect of this worldly life, while they are heedless of the Hereafter.”

This cannot be about us. This verse is about the unbelievers. My brothers! If Allāh ﷻ bestowed us with genuine *īmān*, our hearts will tremble if our children do not perform *ṣalāh*. How can our daughters walk around without *ṣurḍah*/*ḥijāb* and yet our hearts do not feel any pain!?

The reasons behind mutual disputes

My friends! Come towards the *Dīn* of Allāh ﷻ. Hold on firmly to *Dīn* and adopt the ways of Rasūlullāh ﷺ. Acquire knowledge. When knowledge of the Qur’ān and *Ḥadīth* comes into us, humility and submission will come into us. When the true quality of knowledge enters the heart, when knowledge of the Qur’ān and *Ḥadīth* enters the heart, it creates humility in the heart. At present we see every society and organization disputing. There are disputes with arbitration councils, there are disputes within societies, and so on. A single organization may have several disputes. The reason being each person wants to be the leader, each one wants to hold positions of seniority.

On the other hand, the *Ṣaḥābah*’s ﷺ mindset was to remain obscure, and allow others to be in the limelight.

“Allāh ﷻ elevates the person who lowers himself for the sake of Allāh ﷻ.”

Shaykh Sa’dī *rahimahullāh* explained this excellently: The branch which is fully laden with mangoes or any other fruit inevitably inclines towards the ground. Such a branch cannot remain standing. It will definitely bend down.

When there is *Dīn* in a person, when there is good character in him, and when the teachings of Rasūlullāh ﷺ are in him, there can never be pride in him. He cannot consider himself great. He considers everyone else to be better than him, and considers himself to be insignificant. May Allāh ﷻ enable us to consider ourselves insignificant. Āmīn.

The *mu’adhdhin* is taught to first say *Allāhu akbar* four times, and to end the *adhān* by saying *Allāhu akbar* another two times. The greatness of Allāh ﷻ is expressed six times, and this is multiplied by five in twenty four hours. This is to show that greatness is solely for Allāh ﷻ, while we are all insignificant. This call is made five times a day from elevated places and over public address systems so that the entire humanity may realize that Allāh ﷻ alone is worthy of greatness.

Despite this, we do our utmost to become great. No sooner we do this, disputes and arguments commence. I have not come across any town wherein the Muslims of any organization do not have disputes.

My brothers! The *ummah* is experiencing very troubled times. Try to initiate unity in the *ummah*. Unity can only be realized if we endeavour to make ourselves insignificant. When every person considers himself to be insignificant and accords greatness to others, we will experience unity. The other thing we will have to do is get in the habit of conveying the teachings of Allāh ﷻ and Rasūlullāh ﷺ in our homes.

An astonishing fact

The Hindus of India remained vanquished for one thousand years. The Muslim rule in India lasted in Delhi for about 800 years. The British came thereafter and ruled for about 175 years. Hadrat Maulānā ‘Alī Miyā Sāhib [Abul Hasan ‘Alī Nadwī] *rahimahullāh* used to say: A nation remained subjugated for such a lengthy period of time, yet their women were able to safeguard their religion. Their women continued frequenting the temples, and they continued applying the red dot on their foreheads. When India gained independence, Hindu women began reviving their religion openly. We thus see their women safeguarding their religion for about 800-900 years.

Now look at how our Muslim women are moving away from Islam. It is extremely dangerous to see our women abandoning their religion and becoming so open. Our progenies are being destroyed and this will not help them in the least on the day of Resurrection. It is only *īmān* which

will avail us on that day. Wealth and riches will be of no significance.

An example of this world

Rasūlullāh ﷺ was walking with the Sahābah ﷺ when he passed by a dead kid goat with one of its ears cut off. Rasūlullāh ﷺ stopped and asked the Sahābah ﷺ:

من يشتري منكم

“Who from among you will buy this?”

The Sahābah ﷺ expressed surprise and said:

يا رسول الله، من يشتري منا

“O Rasūlullāh! Who will buy this from us!?”

It is dead, it is rotting. Even if it was alive, it has a defect – its ear is cut off. None of us will buy it. Rasūlullāh ﷺ said: “The value of the world is even less than this in the sight of Allāh ﷻ.” Such is the world behind which we are hankering. Man’s origin is a drop of sperm and his end is decomposing bones. He was born from a drop of sperm, and if his grave is excavated after he was buried in it, a stink emanates from it. When he happen to go to a hospital and there is a corpse lying around, we cannot tolerate the smell which emanates from it.

The item of honour

My friends! There is a need to return to the Book of Allāh ﷻ. We make a humble submission to our Muslims: Allāh's Book, which is known as the Qur'ān is in our homes. Rasūlullāh's ﷺ biography is before us. The 'ulamā' of *Dīn* come to us regularly. Establish contacts with them, study *Dīn*, and endeavour to understand it. If we come onto *Dīn*, Allāh ﷻ will honour us in this world and in the Hereafter. Our honour lies in our affiliation with our *Dīn*.

Sayyidunā 'Umar Fārūq ؓ used to make this statement quite often:

نحن قوم أعزنا الله بالإسلام

“We are a nation whom Allāh ﷻ honoured with Islam.”

If we abandon Islam, there will be no one to honour us. If we abandon Islam, we will be subjugated by other nations. At present we are running behind others and we are doing as they instruct us. When they say our *madāris* are bad, we say the same thing. When they say: “Do not listen to these *mullās* [Maulānās]”, we begin speaking ill of them. We do as the President of America instructs us.

We read the *kalimah*, and we all read the same *kalimah*:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

“There is none worthy of worship except Allāh. Muḥammad is the Messenger of Allāh.”

We believe in Rasūlullāh ﷺ as the Messenger of Allāh ﷻ. A Messenger is one who is obeyed acting under the instruction of Allāh ﷻ. If we have to spend our monies to protect our children’s *Dīn*, we must consider it [money] to be insignificant. It is worth spending.

May Allāh ﷻ inspire us to fulfil our responsibilities.

وآخر دعوانا أن الحمد لله رب العالمين

A COMPREHENSIVE ADVICE



الحمد لله رب العالمين، والصلوة والسلام على محمد وعلى آله وأصحابه وأتباعه
وعلماء أمته أجمعين. أما بعد!

Rasūlullāh's ﷺ comprehensiveness in speech

Sayyidunā Abū Ayyūb Anṣārī رضي الله عنه narrates: A Ṣahābī رضي الله عنه came to Rasūlullāh ﷺ and said: “O Rasūlullāh! Advise me, but give me a comprehensive advice.” Rasūlullāh ﷺ advised him, and how many minutes was this advice? Just nine seconds. But in reality, this nine-second advice encompasses our entire life. This is because Rasūlullāh ﷺ was blessed with *jawāmi' al-kalim* (comprehensiveness in speech). One can continue explaining his statements without end. His advice to this person includes all our acts of worship, dealings and morals. This was the nature of his nine-second advice.

A prescription to get rid off heedlessness

Rasūlullāh ﷺ said:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَصَلِّ صَلَاةَ مُوَدَّعٍ

“When you stand up to perform ṣalāh, let it be a ṣalāh of a person who is performing the last ṣalāh of his life.”

Let it be the ṣalāh of a person who is bidding farewell to this world. The ‘*ulamā*’ state that this statement of Rasūlullāh ﷺ encompasses all acts of worship. When a person fulfils any act of worship or is busy in any type of worship, he must make this intention: “This is my last act of worship [in this world].” When a person stands up for ṣalāh, he must make this intention: “This is my last ṣalāh in this world. My death is going to come soon after this.”

If a person imagines this and thinks that the angel of death is going to come and take his life away, imagine with what concentration he will perform this ṣalāh! If we are keeping the fasts of Ramaḍān and listening to the recitation of the Qur’ān in the *tarāwīḥ ṣalāh* and we think to ourselves that we are not going to be alive the next Ramaḍān, this is our last Ramaḍān, [imagine with what feeling we will fulfil this worship]. If a person comes to us and says: “Brother, this is your last Ramaḍān, you are going to die after this”, imagine how occupied we will become with *dhikr*, what different types of worship we will engage in, and we will not even have the nerve to speak to anyone. Because this is our last Ramaḍān, and we do not want to waste time.

In the same way, if a person goes for hajj and thinks to himself that this is his last hajj, he will not be able to come again. Imagine the concentration with which he will perform it.

From this we can gauge the comprehensiveness of Rasūlullāh's ﷺ advice:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَصَلِّ صَلَاةَ مُؤَدَّعٍ

“When you stand up to perform salāh, let it be a salāh of a person who is performing the last salāh of his life.”

If Allāh ﷻ bestows us with the ability to do this, our acts of worship will be filled with life and vigour.

A treatment for our dealings

The second piece of advice which Rasūlullāh ﷺ gave him was this:

وَلَا تَكَلِّمْ بِكَلَامٍ تَعْذِرُ مِنْهُ غَدًا

“Do not say something which you will regret tomorrow.”

Do not say something for which you will be sorry or will have to apologize for tomorrow. A person should not utter anything which would cause him regret tomorrow on the day of Resurrection, or cause him shame in this world. For example, you engage in an incorrect dealing with someone, you

Speak a lie to him, you were engaging in business with him and you say to him: “Brother, this item cost me fifteen rupees, how can I sell it to you for ten rupees?” In the meantime, it cost you eight rupees. A time will come when you will regret this lie.

The ‘*ulamā*’ say that this statement of Rasūlullāh ﷺ encompasses setting right all our dealings. That is, a person must not utter anything for which he will have to regret tomorrow.

وَلَا تَكَلِّمْ بِكَلَامٍ تَعْدِرُ مِنْهُ غَدًا

“Do not say something for which you will have to regret tomorrow.”

A treatment for greed

The third piece of advice which Rasūlullāh ﷺ gave was this:

وَأَجْمِعِ الْيَأْسَ مِمَّا فِي أَيْدِ النَّاسِ

“Give up all hope of obtaining what people possess.”

Sever all your desires from things which people possess. In other words, give up greed. If greed departs from a person’s nature, and he is convinced he has nothing to obtain from people, he would have acquired everything.

Look at all the problems which are occurring in the world today. We all read the newspapers – *mā shā Allāh* – we all are in the habit of reading the newspapers. When we receive the morning newspaper, it is written in bold print that there was a certain scandal and a certain minister usurped so many million in funds. Such and such person cheated for so much. Such and such doctor devoured so much.

A very reliable person related to me the story of a doctor in Bombay. A poor person went to J.J. Hospital with an ordinary stomach ailment. The doctor informed him that one of his kidneys was damaged, and he will have to operate on him immediately. He said this because an Arab had come to the hospital recently and he needed a kidney. The doctor took this poor person into the theatre, operated on him, removed his kidney, transplanted it into the Arab's body, and charged him 75,000 rupees. This is the type of activities in which so-called educated people are involved in.

People who qualified from universities, who have huge degrees, who studied in renown universities are playing around with the lives of the masses in this way. *Allāhu akbar* – Allāh is the greatest.

So Rasūlullāh ﷺ asked us to sever all hopes from whatever people possess. If you have this quality, you will experience peace and tranquillity. Each of us must make a firm resolution: "I do not want anything from anyone, I am not hankering after any position, and I do not want any money from

anyone.” If we all adopt this attitude, can there be any disputes and arguments?

There are numerous disputes in all our villages. There are disputes in our arbitration councils, in our *musjid* committees, in our *maktab* committees, etc. etc. A person was talking to me and saying: “This is our secretary for the past two years, and these are the things which he is doing...” Another person who was at a distance was watching him talking to me. When the person who was talking to me departed, the other person came to me and said: “The one who was talking to you was the previous secretary. We had elections and voted the new person in. The old secretary has made it his occupation to speak ill of the new secretary.”

What is this? It is greed for position and authority. Just recently a person spent 57,000 rupees on a small village. When he was asked the reason for spending so much on such a small village, he replied: “I have hopes of becoming the chairman.” This is greed which Rasūlullāh ﷺ treated with a short and comprehensive piece of advice.

The purpose behind commissioning Rasūlullāh ﷺ

Allāhu akbar! The people are not imbibing Rasūlullāh’s ﷺ teachings in their lives. We are satisfied with hearing the many teachings of Rasūlullāh ﷺ but we are not giving any place to

them in our hearts. We uttered the *kalimah* verbally and we accept Rasūlullāh ﷺ as Allāh's Messenger. But why does a Messenger come into this world?

He comes so that:

إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

“He may be obeyed by Allāh's order.”

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

“We did not send any Messenger except so that he may be obeyed by Allāh's order.”

We make a verbal utterance of “*Muhammad Rasūlullāh*” (Muhammad is Allāh's Messenger), but we pay no heed to his teachings. We do not pay any attention to the valuable pieces of advice which he gave to us. The greatest philosopher in the world, the greatest educationist and the greatest thinker cannot produce the like of what Rasūlullāh ﷺ taught us. We can say this with absolute conviction. We are not saying it because we were born in Muslim homes and because it is part of our creed. We are saying it after making a comparative study. We read the lengthy treatises of the erudite philosophers, and their voluminous books. All what they said does not even compare with a short statement of Rasūlullāh ﷺ in one small Hadith.

My friends! There are unique and matchless Ahādīth, but the *ummah* is unaware of them. There are renown *madāris* in which Ahādīth are taught by day and night, but there are countless people who are walking about aimlessly, who are sitting in the street corners engaged in futile discussions. It does not cross the mind of any of them to go to the places where Rasūlullāh's ﷺ inheritance is being distributed, and to receive some of his inheritance.

Hadrat Abū Hurayrah ؓ went to the market of Madīnah and said: "O people! You are wandering about here while Rasūlullāh's ﷺ inheritance is being distributed!?" The people assumed some money and wealth was being distributed, and so, they hastened. When money is mentioned, people cast aside all their occupations and run. They hastened to the musjid and saw Hadīth lessons were being conducted. The Prophets ﷺ do not leave behind dīnārs and dirhams; they leave behind knowledge. These rivers of knowledge flow continuously. We will pass by these rivers of knowledge but we will never think of attending any of the *tafsīr* lessons. We will never think of listening to what they are teaching in *Jalālayn Sharīf* (name of a *tafsīr* of the Qur'ān).

We should at least try to understand something. We should make an effort to listen to a Hadīth and see what Rasūlullāh ﷺ is saying. There are so many villages around this *madrasah*, and they are all inhabited by Muslims. Go to any of them and see the large number of Muslims living there.

I have lived here for many years and I know how many there are. But I never saw any person coming here with the purpose of sitting in a Hadīth class. This is the level of our love!

These are the valuable lessons in Rasūlullāh's ﷺ blessed advice. Rasūlullāh ﷺ gave three pieces of advice. I am repeating them:

- (1) When you perform ṣalāh, perform it as though it is the last ṣalāh of your life.
- (2) Do not utter anything for which you will have to regret tomorrow, for which you will have to give an account on the day of Resurrection.
- (3) Sever yourself totally from whatever people possess. Do not hanker after any position nor after any money.

The peace and tranquillity a person will experience at practising on these words of advice is unimaginable. These Sufis are experiencing such peaceful and tranquil lives because they have no greed whatsoever. They are totally independent of the creation.

There was a Sufi who was sitting with his legs stretched out in front of him. A king passed by but the Sufi left his legs outstretched as they were. The king sent a gift to him for his piety. The Sufi sent the gift back with this message: "The person who leaves his legs outstretched does not

stretch out his hands to people.” May Allāh ﷻ inspire us to tread the path of piety.

My brothers! May Allāh ﷻ enable us to understand and practise on Rasūlullāh’s ﷺ teachings. May Allāh ﷻ inspire this *ummah* to drink from these rivers of knowledge which are flowing continuously. We are depriving ourselves. Our lives are passing by but we are not prepared to listen to the Aḥādīth of Rasūlullāh ﷺ. May Allāh ﷻ inspire us. May He instil our *salāhs* with life, may He instil all our acts of worship with life. May Allāh ﷻ forgive the entire *ummah* in this month of Ramaḍān. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

DU'Ā'

O Allāh! Forgive all our sins. O Allāh! Hadratjī rahimahullāh has passed on to Your court. O Allāh! Elevate his ranks. O Allāh! Accept his services. O Allāh! Enable all the services which he initiated to continue and spread far and wide. O Allāh! Accept us as the means for his services. O Allāh! Enable all the members of this *ummah* to understand the work which was done by Hadratjī. O Allāh! We are displaying many shortcomings in propagating Your *Dīn*. O Allāh! Forgive us for this. O Allāh! Fill Hadratjī's grave with light.

O Allāh! Bestow blessings in the life of all our elders who are still alive. O Allāh! The *ummah* really needs people like them. O Allāh! Your pious servants are departing from this world one after the other. O Allāh! Do not leave this *ummah* without any refuge. O Allāh! You are all powerful; You do as You will. O our Master! Bring into existence such individuals who will take up the task of propagating the *Dīn* and guiding the *ummah*.

O Allāh! The *ummah* is wandering on deviated paths. O Allāh! These pillars of lights are being extinguished during such trying times. O my Master! Treat us with kindness and affection. O my Master! Shower us with Your grace. O our Master! Accept the services of these elders. O our Master! Join them with the siddiqīn and righteous people. O Allāh! Enable us all to tread the same path. O Allāh! We are really in need. O Allāh! This

ummah has become like an orphan. O Allāh! Shower us with Your grace. Do not test us. O our Lord! We are not capable of bearing tests. O Allāh! This *ummah* has borne many calamities. O Allāh! We can never know what You have in the unseen. However, we are really in need. O Allāh! We are absolutely without refuge. O Allāh! We are hopeful of Your mercy and affection. O Allāh! Shower Your mercy and affection on us by maintaining these elders among us. O Allāh! Perpetuate their blessings. O Allāh! Accept their services.

O Allāh! Wherever people may be engaged in serving Your *Dīn* – O Allāh! Give them progress in their services, and accept their services. O Allāh! Protect our *madāris*, protect our *khānqāhs*, protect our people who are going out for *da'wah*. O Allāh! Protect the families of those who are gone out in Your path.

O Allāh! Enable us to revive all the responsibilities which are being destroyed and wasted. O Allāh! Enable us to revive this *Dīn*. O our Master! Treat us with mercy and affection. O Allāh! Many clouds of calamities are hovering above this *ummah*. O Allāh! Drive these clouds away by virtue of Your mercy and grace, and engulf this *ummah* in the shade of mercy and affection. O Allāh! Enable all of us to depart with *īmān* at the time of our departure. O Allāh! All those who come into this world have an appointed time of death. O Allāh! You have decided that every person who comes into this

world is bound to depart. But, O Allāh, let our departure be with *īmān*. O Allāh! All the *auliyā'* had the worry of departing with *īmān*.

O Allāh! Create the correct concern in our hearts. O Allāh! Let us die while we are engaged in deeds which earn Your pleasure. O Allāh! Inspire our women as well. O Allāh! Inspire our youth as well. O Allāh! Direct the youth of the *ummah* towards *Dīn*. O Allāh! Direct this *ummah* towards *Dīn*. O Allāh! Embellish us with such good character which would cause other nations to be attracted towards our *Dīn*. At present we have such evils in our lives which are destroying all the efforts of Rasūlullāh ﷺ. O Allāh! Pardon us for this serious crime. O Allāh! Instil in this *ummah* the focus to present a practical example of Rasūlullāh's ﷺ life. O Allāh! Inspire us with this quality.

O Allāh! Keep our *masājīd* inhabited. O Allāh! Keep our *khānqāhs* inhabited. O Allāh! Revive the circles of *dhikr*. O my Allāh! Treat us with kindness and affection. O Allāh! Spread guidance far and wide. O Allāh! Guidance is solely in Your control. O Allāh! We are begging You for guidance. O Allāh! Spread guidance far and wide for this *ummah*. O Allāh! This *ummah* has become attracted to the chattels of this world and wandered away from the path of guidance. O Allāh! We are begging You. O Allāh! Spread guidance far and wide. O Allāh! Do not allow hearts to go astray. O Allāh! Purify our minds.

وصلی اللہ تعالیٰ علی خیر خلقہ محمد وعلی آلہ وأصحابہ أجمعین

Salutations of Allāh to the best of His creation,
Muhammad ﷺ, and to his family and
Companions.



A MESSAGE TO THE ‘ULAMĀ’ OF BRITAIN

DA‘WAH ACADEMY, LEICESTER, U.K.

The following speech of Hadrat Maulānā *dāmat barakātuhum* was delivered at the Da‘wah Academy, Leicester, U.K. on 17 November 1996, in which he expressed his heart-rending message to the ‘*ulamā*’ of Britain, and conveyed most beneficial words of advice to them. We hope the reader is inspired to ponder and reflect over this message – *inshā Allāh*.

Before Hadrat Maulānā [‘Abdullāh Kāpaudrī] delivered his talk, Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib mudda zilluhu al-‘ālī provided a short glimpse of the current situation in England. It contains many beneficial points, and so, we are presenting it for the benefit of the reader.

نحمده ونصلي على رسوله الكريم، أما بعد!
أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم، ﴿قل هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولوا الألباب﴾. صدق الله مولانا العظيم وصدق رسوله النبي الكريم، ونحن على ذلك لمن الشاهدين والشاكرين والحمد لله رب العالمين.

Respected ‘ulamā’ and huffāz!

I am not qualified to present any course of action to you or to speak on the subject of the responsibilities of the ‘ulamā’ in this country. This is the job of our elders. I am standing before you as a small child in a *maktab* (primary *madrasah*). Our elder and special guest, Hadrat Maulānā ‘Abdullāh Sāhib dāmat barakātuhum, who needs no introduction will address you in detail. But before Hadrat can address us, I would like to express some of my feelings which will actually be reflections of each of your feelings. Now each one of you cannot come to the front and express his feelings separately. I am therefore standing as your representative and going to present the current situation in England to Hadrat. I will not be able to present the entire

situation before him, but I will nonetheless present a concise account of it. *Al-ḥamdulillāh*, Hadrat is more aware than us of the conditions in our country. But I feel if we present some of them to him, and he addresses us thereafter, the path ahead will be prepared for us. May Allāh *ta'ālā* inspire us to follow and practise this path.

If an *'ālim* living in this country were to look around him, he will see nothing but despondency. We have no political clout in this country – not on the national level nor on the local level. Similarly, we have no authority in the field of education. We have no power in the field of religious education. We know fully well the level of religious progress in our children. They come to us daily and we teach them. We are also fully aware of our moral position. As I said, if we were to look around us, we will see nothing but despondency.

As for the media, we have no control and influence of it. The Muslim representatives who are speaking on behalf of Muslims are really free thinkers and modernists who have no attachment to Islam. If we had to look at our youth, I will be compelled to say with much pain that they are totally out of control. We have the opportunity of meeting and interacting with the youth through the platform of the Da'wah Academy. They come to me with various types of situations and conditions in order to solve their problems. When I hear them, I am left astounded.

My dear friends! I cannot even describe how immoral we have become. I have to say with an extremely heavy heart that we have reached the lowest level of morality. One example in this regard will suffice. There is a section of our community which is considered to be religious. I am talking of families which we consider to be noble and honourable. Their children are involved in gay and lesbian relationships. Such is our level of immorality. I am talking about this city, Leicester. We have been presented with incidents where a brother is having a relationship with his sister. These are incidents of people in whose hearts there is a vestige of love for Islam and *īmān*. They come to us for advice and say to us: "Maulwī Sāhib! Free us from this jungle. Show us a way which would save us from all this." I am talking about a few incidents which we know about. Allāh *ta'ālā* alone knows how many more incidents there are of this nature. We seek the protection of Allāh *ta'ālā*. Young girls phone us and tell us that they have been raped by their fathers.

As long as I was teaching in Dār al-'Ulūm Bury and remained confined to its four walls – fully occupied in teaching my students – I also assumed that – *al-hamdu lillāh* – we are making a lot of progress, Islam is progressing in this country, Muslims are moving ahead, etc. But when I came here and started working with the Academy and took over the counselling department here, I realized how hollow our Muslim community really is. Such incidents are

related to us which cause us to lose our sleep at night.

As far as the deviated sects are concerned, you will all agree with me – and you will be compelled to agree with me – that each deviated sect is working in the light of the current situation and the demands of the time. They are carefully looking at the youth to see what they are affected by, how they can be influenced, and how can the new generation be controlled. They have these factors before them and they have joined forces to work in this regard.

As far as we are concerned, I have to unfortunately say that we have given complete free reign to our generation. I am in constant contact with our youth. If not 99%, then at least 90% of them do not know that we are affiliated to the Deobandī school. I can say with certainty that they do not know that we are affiliated to the Deobandī school. A child belonging to the Barelwī school will certainly know that he is affiliated to the Barelwī school. A *ghayr muqallid* (one who does not follow any of the four schools of jurisprudence) will certainly know that he is a *ghayr muqallid*. A youngster who has contact with the Jamā'at-e-Islāmī will definitely know of his affiliation. But as for our children, they do not know that they are affiliated to the Deoband school. They do not know who Maulānā Ashraf 'Alī Thānwī *rahimahullāh* is, they do not know who Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* is. They do not know what role Dār

al-'Ulūm Deoband played in the fight for Indian freedom. If such is the situation with our new generation, how can we expect these children to remain affiliated with us in the future?

As far as *īmān* and Islamic teachings are concerned, the forces of *kufr* are working on two fronts: (1) to cause doubts with regard to Islamic teachings, (2) to continuously try to injure the personality of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The media is using all its might on these two fronts. My dear friends! If the forces of *kufr* are successful on just one of these two fronts, we can conclude that the *Dīn* of our next generation is destroyed. If they have doubts about Islamic teachings or the personality of Rasūlullāh *sallallāhu 'alayhi wa sallam* is injured in their sight, what is there that is left? They will be Muslims only in name.

As far as our youngsters are concerned, many of them are caught up in a mental apostasy. They will offer *salām*, they will meet you, they will come to the masjid – but they are totally disillusioned with Islamic teachings. The media has influenced them to the extent of reducing them to mental apostasy. They have doubts and misgivings [about everything]. We will only learn these things when we sit with the youngsters and give them an opportunity to question us. That is when we will learn what their mentality is.

As far as the education in the *makātib* (plural of *maktab*) is concerned, *al-ḥamdulillāh*, the little

Islam and *īmān* which is left in us is by and large due to the important role played by the *makātib*. They are fulfilling an influential role in this regard. I do not want to present my views on the *makātib* at present because I am not in a position to do so. But each one of us has to ask himself: Is the education in the *makātib* as it ought to be? Allāh *ta'ālā* placed these children with us for 1½-2 hours daily. And they are coming to us for the protection of their Islam and *īmān*. Are we fulfilling this *amānah* (trust)? Each one of us has to ask himself: These children come to us when they are 4-5 years old and leave when they are 13-14 years old. In the light of the present conditions and the needs of our time, are we spending their time correctly and effectively?

I went to a certain place so the committee there assembled all the teachers of the *maktab* and asked me to speak to them. I said to them: I will not address them, rather, we will exchange views and experiences. They can relate to me and I will relate to them. We are running a *madrasah*, and so are they. The first question which I posed to them was this: Can any of you tell me why he is teaching these children in the *madrasah*? What is your purpose in teaching them? What would you like to see in them by the time they turn thirteen?

There was a staff of fifteen in front of me, including a few '*ulamā*' and *qārīs*. But not a single one knew what his purpose was in teaching these children! Such is the situation in our *makātib*.

When it comes to the schools, they are trying their utmost to spread freethinking, and to incline the children towards nudity, immorality, and depravity. We had spoken much against sex education, and the schools – apparently – removed it from the schools. But they reintroduced it under different names and guises. In the meantime, we are satisfied that sex education is not being imparted in the schools.

Take an example from our very own Leicester. There is a school which comprises of 70% Muslims. When it is time for their play-break, the teachers give the boys and girls a choice of either playing together on the same playground, or on separate playgrounds. The majority – 90% - made the choice of playing together on the same playground. I am talking about our Gujarati society, people whom we consider to be religious, who are regular with their ṣalāh, who have lengthy beards, and dress according to the Sunnah. When the sons and daughters of their own homes are given a choice, 90% of them express the desire to play with those of the opposite sex. The boys want to play with the girls, and the girls with the boys. When they are given a choice of sitting as they like in the classroom, 90% prefer sitting with the opposite sex. Such is the situation at present.

My dear friends! The deviated sects are rising. We had to experience the challenge of the Hizb at-Tahrīr for several months in the recent past. The *ghayr muqallids* are posing serious challenges in

London and other cities. Now let me ask you a question: Are we doing anything in this regard? We are all concerned and agree that something has to be done. We all agree that we have to do something to combat them, and to silence them. We all know that we are on the truth. We all know that we have the resources and the proofs – we have everything, but is there anyone who raised a voice in any city? Have we heard of any group of ‘*ulamā*’ uniting and presenting a united front against these deviated sects?

My dear friends! If the conditions prevail as they are, it will become extremely difficult to protect our new generation. We will have to think from every angle. The wealth of the *ummah* is being squandered at the moment. This is an issue on its own. How much of the wealth of the *ummah* is being wasted, where is it being spent, is it spent in the correct or incorrect places? Is it being spent extravagantly. A person gives £500 in Allāh’s cause and is happy at giving this amount to a musjid. But if he were to take stock of his life, he will conclude that he has been spending £5000 in extravagance.

We are looking at and seeing wrong things, but we have become totally indifferent. We do not perceive our responsibilities, and we do not know what we should be doing. We are merely sitting in silence. I now present a short scenario, *inshā Allāh*, Hadrat Maulānā will shed a more detailed light on it.

As far as *ḥalāl* and *ḥarām* is concerned, the *ummah* is moving towards absolute zero at present. This includes the religious-minded and the '*ulamā*' – there is no concern about *ḥalāl* and *ḥarām*. It has become the norm to acquire money by speaking lies. Whether it is our character, transactions, acts of worship, or beliefs – the *ummah* is heading towards a pit of destruction. Such is the situation in England at present.

A survey was conducted a few weeks ago with regard to the effects of television on children. Four thousand children of different faiths and religions were interviewed, and they were asked how many hours they spend watching television. What effect does it have on their education? The result of the survey was that Muslim children watched television the most.

Just two weeks ago, I mentioned in my Friday talk that drug abuse is increasing gradually in the Highfield area. Children of very respectable families have become highly addicted to drugs and it is most difficult for them to be treated and cured. Who is peddling and marketing the drugs in this area? Non-Muslims? No, not non-Muslims, but Muslim children. They are purchasing them from the larger centres, and reselling them here. They have become big agents in this regard. Muslim children are standing outside the musjids and at masjid corners, calling fellow Muslim children, and encouraging them to try out these drugs. This is not confined to Leicester, but to every other place.

What are our responsibilities and what should we do to save these youngsters from destruction? Is the pain and concern with which we are spending our time sufficient for such a situation? If we continue with the same efforts as we are at present, will we be able to face Allāh *ta'ālā* tomorrow on the day of Resurrection? Will we be able to say: “O Allāh! I fulfilled the responsibility which I was entrusted with?”

We need to introspect and ask ourselves: “Have I fulfilled the character which I as an *'ālim* ought to have fulfilled for not only the propagation of Islam, but for its protections as well?” We will have to reflect over the situation and search for answers from within ourselves. Hadrat will provide more details. I respectfully request you to listen attentively to Hadrat's talk.

We are fortunate at having senior *'ulamā'* and pious personalities visiting us, who are here to shake up our inner recesses and hearts, and who are here to create a concern and worry in our hearts so that we as *'ulamā'* may return to our position of leadership. The *ummah* can only come to the straight path and the correct way when the reins of leadership are in the hands of the *'ulamā'*. If we sit here and complain about why a certain professor was interviewed over the radio, or why a certain doctor was interviewed by a certain newspaper, then it is as a result of our failure.

My dear friends! The reason is we have left those seats vacant and allowed others to take those vacant seats. The *ummah* can only come onto the path of salvation, success and felicity when leadership is in the hands of the '*ulamā*'.

Listen attentively to Hadrat's words, and sit with the intention of practising on whatever he says. Each one of us will have to work according to our capabilities and qualifications. *Al-ḥamdulillāh*, Allāh *ta'ālā* did not deprive the '*ulamā*' of Deoband of great capabilities. I had many discussions with Hadrat during this trip, and he met many '*ulamā*' in the course of his journey. We both came to the conclusion that Allāh *ta'ālā* sent such '*ulamā*' here who can fulfil whatever the needs of this country are. What is needed is for the '*ulamā*' to interact and bond with each other. Each one must have the yearning to sacrifice his life, time and everything else to spread the laws of Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* not only in the whole of England, but in the entire world.

May Allāh *ta'ālā* instil such a yearning in me first. I make *du'ā*' that Hadrat's coming here is a source of blessing for all of us, and a course of action for us. May Allāh *ta'ālā* inspire all of us to practise.

وآخر دعوانا أن الحمد لله رب العالمين، وصل الله تعالى على نبينا محمد وعلى اله وصحبه أجمعين، برحمتك يا أرحم الراحمين.

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين وعلى اله وأصحابه
أجمعين. أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم: ﴿قل هل يستوي الذين
يعلمون والذين لا يعلمون﴾، صدق الله العظيم.

Respected ‘*ulamā*’ and dear friends!

We are extremely grateful to Hadrat Maulānā Salīm Sāhib *dāmat barakātuhum* for having initiated this programme of assembling the ‘*ulamā*’ of this country, and especially of this region after much reflection and concern. He invited me to several places to address the ‘*ulamā*’. This is an important need of the time. He did not confine himself to this. Instead, just yesterday he assembled the educated class who is working in the universities and other departments. He assembled them yesterday after *maghrib*. On reaching here, we met ‘*ulamā*’ from different areas, also conducted assemblies for the masses, and met people on a personal level. In this way, we learnt of the current situation here. I do not wish to go into the details of the scenario which Hadrat Maulānā presented to you just now, and to what pits our Muslim society has fallen. If we have to speak in the tongue of the Shari‘ah, all I have to say is that the *jāhiliyyah* [of pre-Islamic times] has raised its head with full force and in a horrible manner. The present *jāhiliyyah* is moving much faster and going through a far worse phase than the character of the *jāhiliyyah* before the advent of Rasūlullāh

sallallāhu ‘alayhi wa sallam and the phase through which it was going. Despite the presence of knowledge, departments of publication and propagation, and huge universities, moral depravity has reached its lowest ebb, and mankind has lost its position. This is not only in India and Pakistan, but in every region of the world. Allāh *ta‘ālā* has inspired our elders to keep a watch on these conditions and to direct the *ummah*’s attention towards them. We must express our thanks to Allāh *ta‘ālā* for this.

The vigilance of our pious predecessors

My dear friends! All thanks are due to Allāh *ta‘ālā* for having affiliated us to those pious elders and enabled us to maintain contact with the lecturers and *mashā’ikh* of Dār al-‘Ulūm Deoband and Mazāhir al-‘Ulūm Sahāranpūr. Allāh *ta‘ālā* enabled us to accomplish many revolutionary works through these elders. Whenever deviation, innovations, and deviated sects raised their heads in the last century, our elders stood up in every situation and endeavoured in every way possible. We see that ever since the era of Rasūlullāh sallallāhu ‘alayhi wa sallam till now, whenever the *ummah* fell onto a wrong path, Allāh *ta‘ālā* produced a personality whose efforts of renovation blew a new spirit into the *ummah*.

You must have read the book, *Tārīkh Da'wat wa 'Azīmat* of Hadrat Maulānā 'Alī Miyā Sāhib¹ *dāmat barakātuhum* [*rahimahullāh* – passed away on 31 December 1999]. You must have read in it how such personalities were born in every era, with what a sharp eyesight they looked at the intricacies of their era, and what course of action they adopted bearing in mind the demands of their time and era. Look at Imām Ghazzālī *rahimahullāh*, Maulānā Rūmī *rahimahullāh*, Shāh Walī Allāh *rahimahullāh* and so many others before them. Look at how all of them studied the conditions of their eras with such depth, and then see how they changed it. If there was a proliferation of literature in any era, they displayed remarkable achievements in the field of literature. Maulānā 'Alī Miyā Sāhib says: Maulānā Rūm wrote a book known as the *Mathnawī*. It appears to be a work of literature. Yet this work of literature was able to strengthen the roots of *īmān* in the hearts of the people. Even today, if a person had to read the guidelines and poetry of the *Mathnawī*, his *īmān* will be rejuvenated. This was an excellent feature of our elders – they placed the demands of the time before them.

¹ This refers to Hadrat Maulānā Abul Hasan 'Alī Nadwī *rahimahullāh*. He was affectionately called 'Alī Miyā by his mother, and came to be known by this name.

The responsibility of the ‘ulamā’

My dear friends! Since Allāh *ta‘ālā* started sending Muslims in such large numbers to this country [England], the ‘ulamā’ should at least take a stock of the conditions with absolute vigilance. The conditions which we see before us here, in Canada, America and other places are really very dangerous. If the ‘ulamā’ do not feel any tremor in their hearts, then this will be a serious calamity. It is my and your responsibility. Allāh *ta‘ālā* has blessed us with knowledge of the Qur’ān and Sunnah of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Those who have knowledge of Allāh’s Book, the Ahādīth of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, and some attachment to his blessed life cannot sit back calmly. In such a situation, my and your condition will have to be as Hadrat Maulānā ‘Alī Miyā Sāhib mentions in every talk: My friends! Impose on your selves the condition which prevailed over Siddiq-e-Akbar [Hadrat Abū Bakr] *radiyallāhu ‘anhū*. Remember the following statement of Siddiq Akbar *radiyallāhu ‘anhū* as preserved by history:

أينقص الدين وأنا حيّ

“Can I permit any deficiency in *Dīn* while I am alive!?”

If a Muslim imposes this on himself: “While I am alive, there can be no deficiency in *Dīn*, there can be no weakness in it”, he will be able to cause a revolution in the entire country.

The sacrifices of Shaykh al-Islam Hadrat Madanī *rahimahullāh*

My dear friends! Our ‘ulamā’ always moulded themselves according to the conditions of their time. When India was partitioned in 1947, we were in a state of absolute despondency. We were very young at the time, I was still in school. But the scene is still before me: There was not even the smallest of villages wherein the Muslims were not terrified and distressed. They all felt they could no longer live in this country and they will have to emigrate.

Then I saw Hadrat Madanī *rahimahullāh* who was the Shaykh al-Hadīth of Dār al-‘Ulūm Deoband, who had a *khānqāh* running at the time, and who was a senior shaykh of *taṣawwuf* of his time. He left aside his *khānqāh*, stopped lessons at his Dār al-Hadīth for some time, and travelled through the length and breadth of India. He would go to several villages in a single day, and deliver talks until two in the morning, go to the smallest of villages, and address the Muslims. He would say: O Muslims! What type of condition has prevailed over you? Allāh *ta‘ālā* blessed you with the treasure of *īmān*. Do you not place your trust in Allāh!? Do you not possess the quality of patience?

Hadrat [Madanī *rahimahullāh*] delivered such speeches extending from Kashmir to Kanyakumari. He undertook these lengthy journeys in order to instil courage in the Muslims

and so that their feet may remain firm in this country. Had Hadrat *rahimahullāh* not undertaken these efforts, a large portion of the Muslim *ummah* would have suffered losses. We then see peace and tranquillity creeping into the Muslims and their feet remained firm in this country.

During his journey to Gujarat, Hadrat was eighty years old and he was suffering severe pain in his knees. Yet he would deliver talks until one in the morning. He would then wake up at 4:00 a.m., sit on his *muṣallā*, and sob and cry before Allāh *ta'ālā*. I saw this with my own eyes.

I saw Hadrat Madanī *rahimahullāh* returning from an assembly at 1:30 a.m. I went to his special attendant and begged him to permit me to sleep in one corner of Hadrat's room, because I wanted to observe Hadrat's *ma'mūlāt* (night practices and acts of worship). The attendant asked me to remain silently in one corner. The first thing which I observed was this: Hadrat ordered for the bed which his host had laid out for him to be folded up. The attendant folded the soft bedding and placed it one side. Hadrat spread out a course sheet and placed a leather pillow on it. Such was his adherence to the Sunnah of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. He opened his *surmah* (antimony) utensil, applied *surmah* to his eyes, and went to sleep. At around 4:00 a.m. I heard a sound which sounded like a boiling cauldron. I got up and saw Hadrat in

sajdah (prostration), crying profusely [before Allāh *ta'ālā*].

Something to ponder about

My dear friends! These '*ulamā*' can cause a new awakening in the *ummah*. We have to acquire such character from these '*ulamā*'. My dear brothers! Our condition today is such that a visitor like myself comes into this country, travels from here to there, and clearly realizes how comfortable our lives are. I have to say this with much pain: Our narrow-mindedness and constricted hearts has resulted in an absence of any honour for any '*ālim* in this country. I am speaking to you frankly. Wherever I went, I saw one '*ālim* speaking out against another '*ālim*. Consequently, if a stranger like me comes into this country, he thinks to himself: Are all the *maulwīs* ('*ulamā*') like this? My dear brothers! This is totally wrong.

There is a need to turn our attention in every direction

My dear friends! The field of action is so vast that – as Hadrat Maulānā stated just now – we do not have the time to speak about anyone. We do not have the time to state our observations about a particular person. Brothers! If an '*ālim* is working in the academic field, let him continue. If there is *shaykh-e-tarīqah* and he is accepting *bay'ah* [from people], why should it bother us? The field of action is so wide. It is an issue of the *īmān* of

small children, of young girls. There is a need to turn our attention in every direction.

A few people came to me this afternoon when I was at Maulānā's house. They were relating to me how some young women embraced Islam, they began wearing the *burqa'*, our youngsters got married to them, a child was born to them, and the youngsters divorced these women thereafter. There are several young women like this who are living in houses provided by the government. There is a danger of their leaving Islam in a short while, and their children will also go towards *kufr*. Can our hearts accept all this? Can our '*ulamā*' not ponder over the condition of our little children?

Remain engrossed in your work

We went to Blackburn. The '*ulamā*' there related to us that there are many children who run away from home because of their parents' strictness. They seek refuge from the government which then places them in children's homes. They have to eat *harām* food there, and they are taught Christianity. They have no future.

All thanks are due to Allāh *ta'ālā* – as Maulānā mentioned – some of our young '*ulamā*' are waking up and becoming more conscious. I perceived in them a concern to work in this field. They purchased a house and intend turning it into a children's home so that children who run away from their homes may be taken care of here.

Those who have work to do, do not have the time to criticize others and speak about others. And what benefit is there in such criticism? It is therefore necessary for us to remain engrossed in our work.

My dear friends! I have not come here to deliver a speech. Nor do I have the authority to advise you. I am also a student like you. But I feel it necessary to mention what I perceive, and the pain which my heart feels. What is happening to Islam? To what pits is our *ummah* heading? We have such a large number of '*ulamā*'. Yet I find a deficiency in the concern and worry which ought to be in our '*ulamā*'. This pains me. The bond which ought to exist among the '*ulamā*' does not exist. It pains me. If there is one organization which is working in a city, and someone else is doing some *Dīnī* work in another city, then the two should at least have contact with each other, they ought to be a bond between them, they should at least consult each other.

My dear brothers! If a few '*ulamā*' from a certain place come here once a month to Maulānā Salīm Sāhib and they have discussions with each other, then at least they will have an idea of the conditions which are prevailing in both places.

A father distances himself from his daughter

We were in Blackburn recently. A Maulānā related the following story to me: A Muslim girl was chased out of her house by her father. The

police phoned the Maulānā at one in the morning and informed him about the Muslim girl who was with them. They informed him to make arrangements to take her away or else they will send her to a children's home. When the Maulānā phoned the girl's father, he said: "No. She is a *shayṭān*, she does not listen to me, she is this, she is that...there is no room for her in my house." The Maulānā spent an entire hour trying to explain to him – if she went somewhere else, her Islam would be in danger, and you will have to regret after ten years. He should do something or the other to keep her in his house. The father eventually said: "I will not go to pick her up. She ran away by herself, she must now come by herself." The Maulānā then phoned the police and they dropped her off at her father's house.

It is essential for us to ponder over these things. It is not becoming of us to teach two hours in a *maktab* and then relax the entire day, and think that we are rendering a great service to Islam. There are many fields of action to serve *Dīn*. There is so much of work, we will not find the time to accomplish all of it.

A beneficial word of advice

My dear friends! It is necessary to ponder and reflect over the system of education for our children. I make a humble appeal to you to ponder over your system of education. The children are generally taught until they are 11-12 years old and left completely free. The real age of

understanding is between the age of 12 and 16. This is the period when they have to be controlled. I request you '*ulamā*' to form a committee and think over how you can develop a uniform syllabus. The situation here is such that if there are six *masājīd* in Leicester, then the *makātib* of each musjid have a separate syllabus. If a child from one musjid were to go to another musjid, what is he going to learn? It becomes difficult for such a child to adjust. This shows real disorder. We should collectively formulate a single syllabus, and extend it over 16-17 years so that a 16-17 year old child could at least spend one period a day with an '*ālim*'. These children move away totally from *Dīn* during this period of 12-16 years. It would therefore be wise to formulate a single syllabus and to extend it.

Creating a bond with the youth – an important need of the time

My dear brothers! There are three types of people at present: (1) The Muslim children who are arriving from other countries. We have to worry about them. (2) The masses who are from India and Pakistan, who are living here since many years. We have to deliver simple talks to them in the *masājīd*. They have seen our '*ulamā*' in India and Pakistan. (3) The new generation which is thriving here. This refers to the children who are studying in the schools and colleges. We have left them out completely. We are not prepared to sit with them, and they are not prepared to sit with us. They consider us to be some ancient

creatures, while we have not tried to understand them. We have to try to bring them closer to us. This is essential. *Al-hamdulillāh*, I have spent several days with Maulānā and even before this, I had many discussions with him. I saw how he initiated his work, and how he meets the youth. There is much benefit in this.

During my last trip to Deoband, I met Maulānā Saʿīd Aḥmad Sāhib Pālanpūrī *dāmat barakātuhum*, a lecturer of *Ḥadīth* at Dār al-ʿUlūm Deoband. He related to me: “When I was in London, I had set aside a time specifically for the youth – no adult was permitted. The youngsters arrived and presented their issues to me. The questions which they posed to me and the issues which they mentioned left me astounded.”

So in every town and city, the ‘*ulamā*’ ought to maintain contact with the youth and set aside a special time for them. They must know that this time is reserved for them. Give them importance in this way. My dear friends! Encourage them and keep them close to you. I was very pleased when Maulānā gathered all the educated people here yesterday. This is an excellent way of bringing the youth together.

My dear friends! We will have to proceed by taking them with us. We will have to remain with them in doing the work of *Dīn*. There are many people who are concerned but who are not ‘*ulamā*’. They are doctors or people of other occupations. But I have seen an Islamic concern

and sentiment in them. They look at Islam with much insight, and they have studied it. It is necessary for us to benefit from their experiences and knowledge.

My dear friends! Conditions are changing at a tremendous speed. The nations which are living here are doing so with many schemes. Right from America and extending to the entire Europe, there is a goal to remove all Islamic sentiment from the youth. They publish different types of novels, present programmes over the radio and television, and they have such tools of the media at their disposal, through which they can weaken and influence our children. It is necessary for us to understand these situations.

A painful fact

It is essential for us to repeatedly read the achievements of our pious predecessors. It is painful to know that many of our young ‘*ulamā*’ do not know anything about the achievements of our pious predecessors. There are many among us who do not have any knowledge of the history of revival and renovation. Many of our youngsters know nothing of the achievements and history of the seniors of our *ummah*. We do not even read *Tadhkiratul Khalīl* and *Tadhkiratur Rashīd* so that we could at least learn what Maulānā Khalīl Aḥmad Sāhib [Sahāranpūrī] *rahimahullāh*, Maulānā Rashīd Aḥmad Sāhib [Gangohī] *rahimahullāh*, and Imām Nānautwī *rahimahullāh* accomplished. We have no knowledge whatsoever

of the great revolution which was brought about by Sayyid Aḥmad Shahīd *rahimahullāh*.

My dear friends! These achievements cannot be accomplished without striving and establishing a special link with Allāh *ta'ālā*. It is therefore essential for us to maintain contact with our elders. We must read their biographies again and again. We must then look at what responsibilities fall on our shoulders. At present, the responsibility on the '*ulamā*' here [in England] is to establish contact with every strata of society. We have to be concerned about our children, we have to be worried about our youth, we have to maintain contact with the masses, we have to solve the problems and issues of the women.

How painful it is for me to say to you that some Muslims have obtained absolute *ḥarām*, and people are devouring that *ḥarām* wealth without any hesitation. And the '*ulamā*' are silent about it as though nothing has happened. This silence of the '*ulamā*' is most inappropriate. Even if no one pays heed to us, we have to express it so that we are excused on the day of Resurrection. A large group of '*ulamā*' must stand up and speak out against an evil, say that it is evil, it is wrong, and say it again and again. If they do this, will people not pay heed? If the '*ulamā*' speak out repeatedly against an evil, it will certainly have an effect.

The situation has retrogressed to a great extent. We have a large number of Ḥanafī '*ulamā*' here. I see many capable people among them, many are

learned muftīs, thinkers, debaters, etc. Despite this, people belonging to the *Hanafī madh-hab* are going to the *ghayr muqallids* to solve their issues concerning divorce for their own convenience. Just a few days ago, a youngster was crying before me and saying: “Maulānā, they did not even listen to my side of the story. They wrote a letter to me, and before I could clarify the matter, they said that they have issued a divorce to my wife.” Now others say that she is divorced, and a person marries her. When such dangerous evils spread in a community and the ‘*ulamā*’ do nothing, and sit back as if everything is okay – this is definitely not appropriate.

The issues facing the ‘*ulamā*’ are same everywhere

My dear friends! I also perceive your pain. Some of you complained to me about the problems which you are having with your committees [and trustees], the fact that your efforts are not appreciated, and various other problems. My dear brothers! These issues are not confined to your place. You will face the same issues in India, Pakistan, South Africa, Reunion, Canada [and so on]. The situation of a *maulānā* is the same everywhere. In South Africa, if a person earns R3000-00 (rands), a *maulānā* will earn R1200-00 (rands). When we calculate this against our Indian rupee, we think it is a lot of money. But when a person goes there, has to pay rent for his house, and buy food for himself and his family, his situation is the same as a person earning Rs.

1200-00 (rupees) in India. I have met all the ‘*ulamā*’ of Canada and asked them what they earn. Some of them earn \$350 and others earn \$400, while their expenses are \$1200. Now after the poor *maulānā* teaches for two hours, he goes around offering tuition, and doing other menial jobs. If he does not do this, he gives up teaching completely and delivers newspapers every morning to the peoples’ houses. Such is the condition of the ‘*ulamā*’ in Canada. While we assume that if the ‘*ulamā*’ come here [to the West], their financial position will be very good.

About 300 ‘*ulamā*’ have graduated here from Dār al-‘Ulūm Bury and Dewsbury. Yet people are telling me they cannot find ‘*ulamā*’ to teach. During this trip, several people informed me that the ‘*ulamā*’ are not prepared to teach. What is the reason for this? When we ask the *maulānā*, he complains about the committees and trustees. We have to ponder and think – if we are going to complain and abandon the field of Islamic education, will the *ummah* be able to progress? Will the beliefs of their children remain correct? Without doubt, we may get some comfort and luxury from doing other jobs, and earn more money. We may live a comfortable life. But in the process, the *ummah* will be destroyed. Whereas our elders bore all difficulties, tied rocks to their stomachs, and fulfilled the responsibilities of *Dīn*. We will have to do the same in Britain as well. May Allāh *ta’ālā* give us the inspiration to carry out this responsibility.

My dear brothers! It is essential for us to be aware of conditions surrounding us. We must know what is happening in this world, and at what speed. When a trivial incident takes place in a madrasah, the government issues a strict notice to it. They will see one or two rats in the madrasah kitchen and will order the closure of the kitchen. These are excuses to vex the madrasah authorities. Now we have to run our organizations, *makātib*, *masājid* and academies in the face of these powers. We will have to learn the English language which is a compulsory language in this country. In so doing, we will be able to converse with them in their language. My dear brothers! The '*ulamā*' have to think of ways to convey the writings of our elders to the libraries.

I visited several libraries here in London and in Canada. I would go to the librarian and ask him to show me the section containing books on Islam. On directing me to the relevant section, I find it filled with books written by Qadianis. We do not have the inspiration to at least place the books of our elders in these libraries. We cannot do this.

We cannot even go to the hostels where Muslim boys and girls are studying and give them small booklets on the subject of Islam. We must give them the booklets, tell them to read them when they get the time, and we will visit them after two weeks. We must go after two weeks and ask if they read the booklets, if they have any questions to ask. They might raise some objections. At least

we will learn what is troubling their minds. As long as we do not meet them, we will not know what is troubling their minds, what doubts they have, what questions they have about Islam, why are they distancing themselves from Islam, etc.

The reason the youth are staying away from the masjid

My dear friends! The newspapers are providing reasons why Muslim youth are distancing themselves from the masjid. I read in the *Jang* newspaper the reasons for this. One of the reasons is the excessive collectors who come to the masjids and announce their presence after every salāh. These poor youngsters cannot understand why they have to give these collectors one pound after every salāh.

The other reason which is mentioned is that the masjid committee members are very stubborn and never take the youth into consideration and never ask about them. The youth are asking: We are also *muṣallīs*, why does no one ask us anything?

The third reason provided by the newspaper is that when a youngster poses a question to the '*ulamā*', they are unable to provide an answer in accordance with the youth's mentality. At times, the '*ulamā*' become angry and say to the youngster that he has a blasphemous mind. This is not correct. We have to listen to whatever they say and try to understand it. If we are unable to

provide a suitable answer, we must say to them: "Very well, I will think about the matter and give you an answer tomorrow." What is so bad about saying you do not understand at present, you will ask someone and provide an answer tomorrow? Do not scold the youngster for posing a question.

The need for practical wisdom

You have to make an all out effort to teach these children who come to study under you. You will have to resort to practical wisdom. We were just discussing this morning about some of the complaints which are received about some of the teachers. They will hold a small six year old child by his ears and disgrace him in front of all. There were occasions when such treatment affected the child so badly that he could not stand upright. We cannot commit such oppression in this country. In our villages at home [in India], the parents come and tell us: "Maulānā, you must not hesitate in punishing my child. The flesh is for you and the bones are for us." You cannot do this here in Britain. You will have to gauge the situation. When they can teach to school and college level without meting out any corporal punishment, why can't we do it with 5-6 year old children? A bit of strictness is necessary, and we can mete out some light punishment. But we should not adopt a way which causes the child to detest studying under us and runs away.

My dear friends! We have to understand the situation. If we do not take the situation into

consideration, we will err. These children will become alienated from us. They will keep away from the madrasah, they will distance themselves from the *maktab*, they will detest the '*ulamā*'. We have to understand that we have to win over a child in whatever way possible. No matter what the nature of a person or child may be, when you meet him, you have to offer *salām* to him. Say to him: As *salāmu* '*alaykum* brother. What are you studying? What is your name? Whose son are you?

If you start the conversation, he will be greatly pleased. But if we adopt a stern demeanour and refuse to offer *salām* to a child, and feel he ought to offer *salām* to you, you will never be able to effect any reformation. I have experienced this with countless youngsters. If you meet them and speak to them in a pleasant manner, they will be attracted to you gradually. Allāh *ta'ālā* has blessed the youth with certain capabilities. They will be prepared to die out of love for us. It is they who will be able to carry out the work of *Dīn*.

Criticism and backbiting have injured us

My dear friends! I make an earnest appeal to you to ponder over these conditions, develop unity, and create a bond among yourselves. The work which is being done in Birmingham, Blackburn, Preston, Bolton and Leicester has to be coordinated amongst yourselves. I make an earnest appeal to you to abstain from criticizing anyone. Speaking out against others and

accusing them of doing this and doing that is not going to achieve anything. Neither will our respect remain intact nor theirs. If someone speaks ill of another to you, tell him you know nothing about him, you are an ordinary simple person, you are engaged in a particular task, and you would like him to advise you. Cut him off in this way, and you will end this illness. Our mutual criticism and backbiting has injured us all. This is a dangerous situation. We have to increase and highlight the honour of our elders. It is essential for us to connect the *ummah* to our elders.

Hadrat Bāndwī's rahimahullāh sincerity

Hadrat Maulānā Siddīq Ahmad Sāhib dāmat barakātuhum (passed away on 23 Rabi' ath-Thānī 1418/28 August 1997) came to this country for five days. On his first day in Manchester, someone announced that Hadrat would accept *bay'ah*, those who wish, may pledge *bay'ah* to him. Hadrat strictly refused, and said firmly: "I will not accept any person's *bay'ah*." He then said: "You have '*ulamā*' and *mashā'ikh* who have been permitted by our elders to initiate *murīds*. Why are the people not going to them? What is wrong with you people? I have come from overseas, I will remain here for a few days, and you want to pledge *bay'ah* to me!? Why do you not value your local '*ulamā*'?"

He then addressed us saying: "This is a serious error of the *ummah* – people do not value their local '*ulamā*'." Hadrat impressed on us to

emphasize this in our talks: “You must honour your local ‘ulamā’, and remain attached to them. This is a major mental error when the *maulānā* in one’s own house is not honoured, yet we run behind a *maulānā* who has come from outside.” This really shows Hadrat’s high level of selflessness and sincerity for Allāh’s sake for not having accepted the *bay’ah* of the people here.

My dear friends! If it was me and you, we would have gladly accepted the *bay’ah* and increased our circle of followers. Today, people want to surround others and bring them within their fold, and prevent them from going to others. This is what we strive to do. But Hadrat is saying, “No, I will not do this. The *mashā’ikh* who are here – he then named them separately, such and such person is present, such and such person is here – go to him, explain your situation to him, because tomorrow I will return to Bānda and you will not even write a letter to me.” Look at his selflessness. May Allāh *ta’ālā* bless our elders with long life.

Hadrat Bāndwī’s rahimahullāh affection

My dear brothers! These elders have laid out the way for us. Their lives are examples for us even now. Look at the selflessness and toiling with which they are traversing this earth. I know fully well how Hadrat started the madrasah in Bānda. It was an absolute barren area. There was not a single *hāfiz* in the entire region. Hadrat started his madrasah under a tree in Hathaurah. It is

still a small village at present. Even now, you will not find a large building or house. He started his madrasah there. The children of the rural places would come to him and live with him. When they felt lonely and wanted to go back home, they would cry. Hadrat would pass his hand over their heads and ask: “Son, what is troubling you? Do you not like the food of the hostel? Come with me to my house and eat with me.” This is how he taught them. *Al-hamdulillāh*, that entire region now has about 500 *huffāz*.

Hadrat Bāndwī’s rahimahullāh altruism

Hadrat used to personally wash the students’ toilets. I did not want to mention this in Hadrat’s presence. I used to feel ashamed to say in his presence that he was a man who used to wash the students’ toilets with his own hands. And that too, the toilets which are found in U.P. – not this flush system where you merely flush the toilet and it becomes clean. I am referring to the bucket system of toilets which are cleaned by toilet cleaners. Hadrat Maulānā cleaned such toilets with his own hands so that the children of this *ummah* may learn something. When you find such genuine selflessness, you find changes in the world. My dear friends! He changed the condition of the entire region. When a non-Muslim sees Hadrat today, he stands up out of respect for him and addresses him as “Bābā” (a term of respect).

Hadrat Bāndwī's rahimahullāh acceptance

Maulānā Yūsuf Jassat Sāhib, another person and myself were seated at the Bānda railway station. A group of Hindus were seated in front of Hadrat Maulānā and were requesting him to write *ta'wīdh* for them. Hadrat was busy writing the *ta'wīdh* when the train arrived. Maulānā said: "Hadrat, the train has arrived. Come, let us go. You can stop writing *ta'wīdh* now." The Station Master said: "Hadrat, I will not give the signal to the train as long as you do not finish writing the *ta'wīdh*." This happened just last year when the B.J.P. party was working against the Muslims throughout India.

Look! Hadrat Maulānā first made sacrifices, and then people were prepared to sacrifice themselves for him. He cried before Allāh *ta'ālā*, he had a pain for the *ummah*, for the children of this *ummah*. He cried before Allāh *ta'ālā* to enable him to be of some service to this *ummah*. He used to cry at night and strive by day. He sleeps for just four and half hours in four days.

My dear brothers! We do not have this quality of striving within us. We are languishing in luxury. You and I – we are all on the same ship. May Allāh *ta'ālā* inspire us to develop a pain for the *ummah*, and we must be so united that we consult each other, the people of one city must consult those of another city. We now have the ease of the telephone. I say to people: "O servants of Allāh! There is no easier place to work than

here. If you encounter a problem or incident here, you can immediately send a fax to an elder and say to him: “Hadrat, we are faced with this problem, what is your opinion in this regard?” What is so difficult about voicing one’s opinion? Does it belittle us in any way?

The *ummah* will remain alive when it remains connected to its past

My dear friends! There is a need for us to remain connected to each other, to prepare a syllabus which is in line with the needs of this country, maintain contact with the youth in the schools, we will have to publish our literature in a particular manner, and have certain programmes for our girls. Maulānā just now related to us what type of life our girls are leading.

My dear brothers! There is a need for much endeavour, or else the *ummah* will be left scattered. Remember! When a nation severs its ties from its pious predecessors, from its history, and casts aside their teachings, such a nation is reduced to a non-entity with no signs of survival. This is a decision passed by history: nations remain alive as long as they remain attached to their past. If not, their existence and identity will be destroyed. We will have to maintain our language, our culture and our way of thinking as maintained by our pious elders. Only then will we be able to maintain our identity. And if we waver in the least, we will be destroyed. A major responsibility in this regard rests with the

'ulamā'. This is the meaning of the inheritance of Rasūlullāh sallallāhu 'alayhi wa sallam – we must have the same concern and worry which was in Rasūlullāh sallallāhu 'alayhi wa sallam. Allāh *ta'ālā* Himself addressed Rasūlullāh sallallāhu 'alayhi wa sallam thus:

لَعَلَّكَ بَاقِعٌ نَفْسِكَ عَلَىٰ الْآلِ يَكُونُوا مُؤْمِنِينَ

“You will probably destroy yourself if these people do not become believers.”

We learn from this that Rasūlullāh sallallāhu 'alayhi wa sallam used to become so restless at their not becoming Muslims that he would come onto the verge of destruction. The Qur'ān stopped him from this. Maulānā 'Alī Miyā Sāhib rahimahullāh and Maulānā Manzūr [Nu'mānī] Sāhib rahimahullāh perceived this restlessness in Hadrat Maulānā Ilyās Sāhib rahimahullāh. Maulānā 'Alī Miyā Sāhib rahimahullāh wrote in his biography on Hadrat Maulānā Ilyās Sāhib rahimahullāh that a striking quality in him was the immense pain for the *ummah* which Allāh *ta'ālā* blessed him with, through which he would become restless. Even when he was ill, he was concerned about what is going to happen to the *Dīn*? What is going to happen to the *ummah*? In which direction is the *ummah* heading? Maulānā 'Alī Miyā rahimahullāh writes that many senior pious personalities were present at the time. But the pain and restlessness which Allāh *ta'ālā* bestowed to his heart was rarely seen in others. The result of this pain and restlessness is that

the effort of *da'wah* and *tabligh* has become common in every corner of the world. May Allāh *ta'ālā* also bestow us with such concern, pain and restlessness. Āmīn.

My dear brothers! We are all small, Allāh *ta'ālā* is the greatest. What position do we have? What knowledge do we have? We cannot even understand one book written by Hadrat Nānautwī *rahimahullāh* although it is written in the Urdu language. But we should try to read and understand his book, *Āb Hayāt*. Shaykh al-Islam 'Allāmah Shabbīr Aḥmad 'Uthmānī *rahimahullāh* says: "I read this book ten times, only then did I understand this work of Hadrat Maulānā Muḥammad Qāsim Nānautwī *rahimahullāh*."

So I thought to myself that we cannot even understand the Urdu books of these '*ulamā*', then on what basis can we consider ourselves to be great? May Allāh *ta'ālā* inspire us to remain attached to our elders. Whatever work we do, we must do it united. Strength can only be achieved with unity. Remember! There is no strength in individualism. When something is done on a united platform, there is weight in it. People will look and say to themselves: Such a large number of '*ulamā*' are considering a certain thing to be evil! If not one hundred percent, at least fifty percent of the people will certainly accept what you say. Brothers! If it is publicly known that fifty '*ulamā*' have signed that a certain thing is *ḥarām*, the depths of their hearts will call out and say: "What answer will I give on the day of

Resurrection?” Talks should be repeatedly delivered about the Hereafter because when there is conviction about the Hereafter, the roots of *īmān* are strengthened.

The controller of sins

The ‘*ulamā*’ write in their books that the thing which Rasūlullāh *sallallāhu ‘alayhi wa sallam* stressed on during his thirteen year stay in Makkah was regard to the Hereafter. When conviction with regard to accounting of deeds in the Hereafter is created in nations, there is no need to tell them anything further. This is a powerful controller which causes man to run on the straight path. He becomes conscious of the fact that he is accountable for his deeds before Allāh *ta’ālā*. But when this conviction becomes weak, no talk and lecture will help, no book will help, no *maulwī s̲āhib* will help, and no non-*maulwī s̲āhib* will help.

Just the other day we were speaking in Batley on the subject of divorce. While we were speaking, a *maulwī s̲āhib* shouted in a loud voice and addressed me saying: “Maulwī S̲āhib! The muftīs over here also do the same thing.” I indicated to him to remain silent. I feel that if the muftīs, maulānās and people like us are doing the same thing, it is because their conviction in the Hereafter is gone weak. If our conviction was not weak, we would never have done this.

We read Allāh's Book and the Ahādīth of Rasūlullāh *sallallāhu 'alayhi wa sallam*. After reading them, how can it be permissible for us to do something which is not permitted by the Shari'ah? Such audacity can only be displayed by a person whose conviction in the Hereafter is wavering. This conviction will develop when we place our hands in the hands of Allāh's pious servants. The first need for us is to establish a bond with the *Ahlullāh* and Allāh's pious servants. We must study their books. We must undertake a deep study of the present movements. We must create unity. This is the solution to the conditions in this country. If we do not turn our attention to all this, our value will not remain in the least.

My dear brothers! There was a time when the Christian priests did not guide the people correctly in this country. They did not explain their religion in the correct manner. Consequently, their religion was uprooted throughout Europe. Maulānā 'Alī Miyā *Sāhib rahimahullāh* writes the reason for this: The religious group was not able to explain and present their religion in a manner which would be appreciated by the intelligentsia. They placed many restrictions on them. Consequently, their youth said that this is a religion which does not allow us to progress. On the other hand, there is much leeway in Islam, there are many concessions in Islam. If the '*ulamā*' study Islam in the proper manner and present the Qur'ān and *Hadīth* according to the current situation, many

people will embrace Islam. May Allāh *ta'ālā* inspire us.

An echo from the heart

My dear friends! I make an earnest appeal to you that this assembly of ours must not be merely an assembly where a talk is delivered and heard. I did not intend delivering any talk. I merely wanted to present something which was lurking in my heart, viz. there is a need for us to ponder over our syllabus and you should also express your views in this regard. I am most pleased to say that wherever I went, I saw young '*ulamā*' who have the desire to do some work. I saw them in Batley and Leicester. And I hope that '*ulamā*' with enthusiasm and yearning to serve will come to the forefront in other places as well. All their efforts must be united. You can now offer your opinions and views, or say whatever else you wish to say. May Allāh *ta'ālā* inspire us all to do good and accept us for His *Dīn*.

وآخر دعوانا أن الحمد لله رب العالمين

TAQWĀ: THE MEASURE OF MAN'S VALUE AND WORTH

MUSJID AN-NŪR, LEICESTER, U.K.

This talk of Hadrat *dāmat barakātuhum* was delivered at Musjid an-Nūr, Leicester, U.K. on 2nd August 1998. In it, he explains in the light of the Qur'ān and Hadīth that man's value and worth lies in *taqwā* and high character.

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وعلى اله وأصحابه
أجمعين. أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم: ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ
وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ﴾، صدق الله العظيم.

Respected '*ulamā*', and dear elders and friends!

I am no lecturer or orator. I spent many years in a madrasah, and I still think in my heart that I am an ordinary student. May Allāh *ta'ālā* keep me as a student for the rest of my life and cause me to pass away in this state.

It is solely based on the love of Hadrat Maulānā Salīm Sāhib *dāmat barakātuhum* who remembers this insignificant servant on different occasions, and it is because of his love and affection that these journeys take place. May Allāh *ta'ālā* accept his love and reward him greatly.

A prescription to repulse evil

You have been listening to the talks of our elders for the last two days. Hadrat Maulānā Muḥammad Yūsuf Sāhib Ludhianwī *dāmat barakātuhum* delivered a talk in this musjid two days ago. And yesterday, Hadrat Maulānā Sayyid As'ad Madanī Sāhib *dāmat barakātuhum* delivered a talk. My dear friends! The attendance of these pious elders is most beneficial to the *ummah*. Hadrat Imām Ghazzālī *rahimahullāh* has written that for a practising '*ālim* to merely pass

by a town is an effective means of repulsing evils. When a practising 'ālim passes through a town, it has its effects. So you people are extremely fortunate for having many senior 'ulamā', scholars, and pious personalities coming here every summer since several years. Just a few days ago, Hadrat Maulānā Fārūq Sāhib of Sukkhur had come here. He is one of the senior *khulafā'* of Hadrat Maulānā Muḥammad Masīhullāh Khān Sāhib *rahimahullāh*. Even at present, you have many senior 'ulamā' who are visiting you. We have to value them and remain in their company.

I read a verse of the Qur'ān to you in which Allāh *ta'ālā* says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

The person who fears standing before Allāh and restrained his self from desires, who abandoned his own wishes and subjugated himself to the will of Allāh *ta'ālā*, and restrained his desires; shall have Paradise as his abode.

Paradise cannot be acquired by mere wishes

Every Muslim, no matter how weak his *īmān* may be, desires Allāh *ta'ālā* to admit him into Paradise. This is a deep-seated wish of every Muslim. You will not find a Muslim who does not desire and wish for entry into Paradise. But my dear brothers! Paradise is not gained through

wishes only. This is why Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said:

مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ

“The person who fears will undertake a journey early in the morning. And the one who leaves quickly in the morning will reach his destination.”

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* then said:

أَلَا سَلْعَةُ اللَّهِ غَالِيَةٌ، أَلَا سَلْعَةُ اللَّهِ الْجَنَّةُ

“Allāh’s gift is very valuable, Allāh’s gift is Paradise.”

But we will have to do some deeds to acquire it, and we will have to place our life in the correct direction.

Taqwā: the measure of man’s value and worth

My dear friends! Man’s value and worth has been measured in every era. The era in which materialists placed a person’s value and worth in his wealth and riches is an era of tests and corruption. You can study the entire history from the time of *Hadrat Ādam ‘alayhis salām* till now, and you will find that whenever man’s value was measured by his wealth, there was widespread corruption and evil. And when man’s value was measured by his piety and character, it was an era of peace and tranquillity. All the Prophets *‘alayhimus salām* firmly embedded this point in

the minds of the people by saying: Look! There is no need to run after wealth and riches. There is a need to hasten towards *taqwā* and character. If you choose *taqwā* and put right your character, peace and tranquillity will spread throughout humanity.

This is why the Qur'ān says:

إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ

“We created you from a male and a female”

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

“And made you into different nations and tribes”

لِتَعَارَفُوا

“So that you may recognize each other.”

Man's value does not lie in his being a *sayyid* (descendant of Rasūlullāh *sallallāhu 'alayhi wa sallam*), a *pathān*, being a resident of a certain village or of a certain region, of being from a top level of people, etc. There is no room for this in the Shari'ah. These things which have settled in our minds about a person being from the wealthy class, another being from the poor class, another being from here, another being from such a nation, etc. has broken humanity to bits and resulted in fights and wars. Allāh *ta'ālā* says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“The most honourable of you in Allāh’s sight is the one who is most pious.”

This verse considers *taqwā* to be the measure of a man’s worth and value. May Allāh *ta’ālā* inspire us all to acquire it.

An incident related to where wealth was made the measure of man’s worth

When man sees that people of this world are only attaching value to those who are wealthy, he casts *taqwā* aside and hastens towards wealth. When wealth has such a status in human society, people run towards it. Our *ustādh* (teacher), Hadrat Maulānā Mi’rāj Sāhib rahimahullāh,¹ used to relate a story about Mutanabbī to us. He used to go to the kings and rulers and compose lines of poetry in their praise. He was extremely desirous of being appointed as an *amīr* of a place or made ruler over a region, and of having a lot of wealth. Someone asked him: “You are such a powerful poet, yet you are hankering so much after this world and after wealth!?”

¹ Hadrat says: “He was a lecturer at Dār al-‘Ulūm Deoband and I studied *Dīwān-e-Mutanabbī* under him. Mutanabbī was a famous poet of the ‘Abbāsī (Abbasid) era. His book is still taught in our *madāris*.”

He replied: "Previously, I did not have so much of desire for this world. But one day I was walking and I passed by a fruit seller who was seated on the road with a basket of fruit in front of him. I asked him: 'What is the price of this fruit?' He replied: "Ten dirhams." Mutanabbī was a poor person and the fruit seller thought he probably does not have the money to buy it. He therefore did not pay much attention to him, and merely asked: "Do you want to buy it?" Mutanabbī said: "Reduce the price a little, I have eight dirhams. Give it to me for this amount." The fruit seller said: "No, I cannot sell it for less than ten dirhams." Mutanabbī was insisting and the fruit seller was refusing. It so happened that a wealthy man's son who was mounted on a horse happened to pass by. The fruit seller carried the basket towards him and asked him to buy the fruit. The boy said: "I have no need for it." The fruit seller began running behind him, and was begging him to buy the fruit. He was describing how excellent and fresh the fruit was. The boy said: "I have absolutely no need for it." The fruit seller said: "I am selling it for ten dirhams, you can have it for seven dirhams." He then brought the price down to six and then five dirhams. When he said five dirhams, the boy said: "Very well, you must deliver it to my house."

Mutanabbī was watching this entire scene and thinking to himself: "I asked him to sell it to me for eight dirhams but he refused. But here he is running behind that boy and is prepared to sell it

to him for five dirhams. Not only that, he is prepared to deliver it to his house!”

Mutanabbī said: “I realized that as long as a person does not have wealth in this world, he has no value, no matter how great a poet he is, or how great an *‘ālim* he is. No one is going to bother about him.”

If we learn of how big a bank balance a certain person has – no matter how ignorant he may be – people will stand up for him and accord him the greatest respect. But if there is a poor *ḥafīz* of the Qur’ān or an *‘ālim*, no one bothers about him. You witness this all the time.

The reality of this world according to a Hadīth

Nevertheless, values have changed, and the measure of a person’s worth has changed. This is why the Prophets *‘alayhimus salām* endeavoured to reduce the value of this world in the sight of the people. They showed to the people that this world after which they are hankering is not going to help them in any way. Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to explain to the *Sahābah radiyallāhu ‘anhum* through different examples. It is related that he was walking with a group of *Sahābah radiyallāhu ‘anhum* in Madīnah Munawwarah. On the way, they passed by a dead kid goat whose ears were also cut off. Rasūlullāh *sallallāhu ‘alayhi wa sallam* looked at it, stood up, and asked: “Who from among you will buy this goat?”

The Sahābah *radiyallāhu ‘anhum* looked at him in surprise and asked: “O Rasūlullāh! Can anyone ever be interested in buying such a goat!? Its ears are cut off, it has no tail, and to top it all, it is dead.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* saw an abhorrence in their hearts towards this goat, and they were considering it to be absolutely worthless. So he said: “In Allāh’s sight, this world is more worthless than this goat.”

The Prophets *‘alayhimus salām* totally reduced the value of this world in the hearts of the people. By reducing the value of this world, they increased the value of the Hereafter.

Destruction for whom

This is why the Qur’ān repeatedly speaks of these things. We read the Qur’ān, we read it in our salāh, but we do not ponder over it. We read in the *maghrib salāh*:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

“Destruction to every slanderer, fault finder.”

This is the habit of those who have a bit of wealth. The Qur’ān has a unique sequence. When we were in Dhābel, we studied under Hadrat Maulānā Muḥammad Yūsuf Sāhib Binnaurī *rahimahullāh*. He translated the word *wayl* as destruction, and said: “This word also refers to the name of a valley in Hell. When an inhabitant of Hell is cast into this valley, he will continue

falling down for seventy years. I heard this explanation from Hadrat Maulānā Muhammad Yūsuf Sāhib Binnaurī *rahimahullāh*.

The Qur'ān issues a warning of destruction for those who occupy themselves in slandering and fault-finding. Who are these people who have so much time to criticize others and make observations about them? Allāh *ta'ālā* says further on with regard to them:

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

“He is the one who accumulates wealth and continually counts it.”

He keeps on counting it and thinks to himself, now I have so much, now I have so much. When he accumulates this wealth, he starts finding fault with the poor. He thinks to himself: “What will this foolish person earn and accumulate. Look at how much I accumulated in just five years. He is a stupid person, he does not even know how to run a business. Such and such person is like this and like that.” His tongue begins to work like a scissor.

The Qur'ān says, there is *wayl* for such a person who slanders and finds fault with others. He continually counts his wealth and hoards it. He then thinks that his wealth will enable him to remain in this world forever.

يَحْسِبُ أَنَّ مَالَهُ أَخْلَدُهُ

“He thinks his wealth will remain forever with him.”

The Qur’ān sternly rejects this notion by saying:

كَأَٔ

“Never!”

Those who know Arabic will know the meaning of this word. In other words, those of you who sit down and think that this wealth will give you life, you will be honoured through it, you will always be remembered because of your wealth – then your thinking is totally wrong.

The world is still drawn to them

Many wealthy people and great kings came into this world and departed. There is no one to even ask about them today. The kingship of Akbar had spread throughout India because he started his *Dīn-e-Ilāhī* and appeased the non-Muslims. He got married to Hindu women and increased his authority. But today, there are millions of people who do not know where he is buried. Whereas many people know where Hadrat Khwājah Mu‘īn ad-Dīn Chishtī *rahimahullāh*, Hadrat Nizām ad-Dīn Auliya’ *rahimahullāh*, Hadrat Khwājah Bakhtiyār Kākī *rahimahullāh* and Hadrat Khwājah Bāqī Billāh *rahimahullāh* are buried. Even today, no day passes in which the Qur’ān is

not read at the grave of Khwājah Ajmerī *rahimahullāh*. He was a pauper who used to wear simple and ordinary clothes, and wooden sandals. How many years have passed since his demise! How much the world has advanced! Yet people in America receive letters from Ajmer Sharīf. I saw this in Canada: special money orders are printed and posted to the people in Canada, requesting them to send money as vows. Whether this is correct or not is another matter, but it makes me think: One is the king of India, Akbar, and no one knows where he is buried. And then there is Hadrat Khwājah Mu‘īn ad-Dīn Chishtī *rahimahullāh* to whom the world is still attracted. It is something to think about. The wealthy assumed they would remain in this world forever, and people will always remember them. But the Qur’ān says: “Never.”

لَيُنْبَذَنَّ فِي الْحُطَمَةِ

“He shall certainly be flung into the crusher [Hell-fire].”

The Qur’ān uses extremely stern words. If the wealthy were to read this sūrah with understanding, their hearts will tremble. Unfortunately, we do not even try to understand the Qur’ān.

The cricket craze

So I was telling you about how people’s thinking changes. They become inclined towards a

particular thing and they will run headlong towards it. I see small children in our India having a cricket ball in their hands and they will be playing cricket. There is a craze for cricket in every small village. In our rural areas, the poor children have no money. They will go around, pick up three large sticks, dig them into the ground, and hold another stick in their hands [as a bat] and play cricket. When I pondered over this, I realized that matches were being played in different parts of the world, and these are broadcast on television. The newspapers contain full page articles, a match was played in a certain place, the team which won received so many thousand dollars, and such and such player received a car, or some other prize. Now because there is an inclination towards wealth, every person wants to become a cricketer so that he may also have a chance. A cricketer is highly valued and receives big prizes. So the children's inclination is because of the value which is attached to the cricketer.

Two important secrets for progress

Japan realized it is destroyed and defeated. You all know about the atom bomb which was dropped over Hiroshima and Nagasaki, and this left Japan in ruins. Now they had to rebuild and reconstruct the country. They forgot everything else and devoted themselves entirely towards its progress. You must study the efforts which they made in this regard.

My dear friends! You must understand this much: Nations rise through two things: (1) an excellent system of education, (2) good economic conditions. A nation which has an excellent education system and good economic conditions will not become a slave of anyone. The nations of the world have realized this secret and know what they have to do. And so, they increased the salaries of teachers drastically. I was reading in the newspaper the reasons behind the quick progress of Japan and its excellent position in the world in such a short time. America is begging Japan not to manufacture so many cars because its own factories will close down. Such is the position of Japan. How did this happen? I read a report which stated that Japan spent so much on education and gave teachers such a high position, that every person now wanted his child to have the best education so that he could also become a teacher. They increased the value of education in this way.

A prophetic teaching on serving humanity

The sights of the Prophets *'alayhimus salām* are set on success in the Hereafter. This is why they increase the value of the Hereafter. They increased the value of *taqwā*, and they increased the value of serving humanity. If a person makes another human happy, if he helps a poor person, then Allāh *ta'ālā* bestows him with lofty positions in Paradise, and He is pleased with him.

Through his actions, Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* taught us that this world means being of assistance to one’s fellow humans. Hadrat Khadījah *radiyallāhu ‘anhā* was very wealthy. She was one of the wealthiest women of Makkah. But when she married Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, he spent all her wealth on the poor. He could have engaged in business. You all know that before he married her, he took her goods for trade to Syria and he brought back many profits. These profits caused her to think to herself: This young man is very trustworthy, he has excellent character, and Allāh *ta’ālā* has blessed my wealth through him. I ought to get married to him. But Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* did not bother about increasing her wealth. He spent it on the poor and showed that there is no value for wealth in this world. Rather, there is value in serving Allāh’s creation and living according to His dictates.

A similitude of this world

The Qur’ān described the similitude of this world in different ways. Allāh *ta’ālā* says:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ

“Know that the worldly life is a play, an amusement, a show, mutual boasting among you, and a quest for more riches and children.” (Sūrah al-Hadīd, 57: 20)

Look at the sequence with which the Qur'ān portrayed a picture of this world. A small child is attached to play and amusement. Without even realizing it, he will spend the entire day in his play. He will remain engrossed in play and amusement. When he turns fourteen, he enters another phase of beautification and mutual boasting. He will stand in front of the mirror and look at himself. He will look at his clothes, he will style his hair. Then comes the stage between twenty and thirty years. He becomes engrossed in his marital life, and is concerned about accumulating wealth. This is the psychology of man as portrayed in the Qur'ān.

Nevertheless, one stage of man is the stage of play and amusement, then the stage of beautification and mutual boasting, of dressing up and worrying about one's appearance. And the third stage is of engrossment with wealth and marital life. But these are all a waste because the life of the Hereafter is eternal. The Qur'ān says that all these stages will come to an end. A stage will come when man will have to leave all these things and depart. He will have to give an account of all these things in the Hereafter. Allāh *ta'ālā* directed our attention to this in Sūrah at-Takāthur. He says:

اَلْهٰكُمْ التَّكَاثُرُ حَتّٰى زُرْتُمُ الْمَقَابِرَ

“The greed for more and more has kept you heedless. Till you visit the graves.”

The word *takāthur* refers to competing against each other in the accumulation of wealth. According to some commentators it refers to competing against each other in having more children because this was a source of pride in those days. The bigger one's family, the more one's pride. They would fight against each other in this regard to the extent of going to a graveyard and counting the number of graves which belonged to their family. One person would say to the other: "Look at how many of my family members are buried here!"

Another explanation is this: You used to compete against each other and dispute with each other with regard to your wealth and this continued until you died and were made to rest in your graves. But you did not solve this issue. Each one wants to outdo the other. If someone has five million pounds, why can't I have six million? This is known as *takāthur al-amwāl* (the desire to accumulate more wealth).

My dear friends! All these things will remain behind in this world and you will be questioned by Allāh *ta'ālā* about whatever you have:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Then on that day you will certainly be asked about the reality of the bounties."

The more you accumulate, the more you will be questioned. The more you accumulate, the longer your accounting will be.

We must take benefit from this world; not become engrossed in it

My dear friends! Man must make a decision to adopt a life as dictated by Allāh *ta'ālā* and not by his whims and fancies. Me and you – all of us – are presently living a life dictated by our whims and fancies, and not as dictated by Allāh *ta'ālā*. The sole reason for the problems which we are facing, the disputes which are taking place, the wars which are being waged in different countries, the corruption and instability which we are experiencing despite the proliferation of education is that man has increased his usage of things beyond what he was supposed to. This world was created so that we may derive benefit from it in order to establish and continue Allāh's worship. We may take benefit from the world, but not become occupied with it.

This is why the Qur'ān stops us from not eating and not drinking. But it has prohibited us from going beyond the limits in this regard. Allāh *ta'ālā* says:

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

“Eat and drink, but do not be extravagant – do not go beyond the limit.”

Rasūlullāh sallallāhu ‘alayhi wa sallam explained this point repeatedly to the Sahābah radiyallāhu ‘anhum in numerous Ahādīth in various ways. If this point is firmly settled in our hearts that we have not come into this world solely to accumulate wealth, to increase our worldly comforts, to extend our houses, to continually increase our household effects – but we have to worry about the Hereafter, fear standing before Allāh *ta’ālā*, and be mindful of the accounting of deeds on the day of Resurrection – our life will be successful.

Instead of fulfilling rights, we are usurping rights

Hadrat Maulānā ‘Alī Miyā Sāhib rahimahullāh repeatedly says: Despite the proliferation of so many universities and different sciences, man has become like an absolute animal. He is living a life of animals. Educated people who possess knowledge, culture and education are treating their fellow humans in a manner which animals do not treat their fellow animals. You will read in the newspapers that in this very Europe, 500 people are shot at once and buried in mass graves. Have these people lost their minds and intellects? Are they not seeing all these events on their televisions? Do they not know that it is inappropriate to kill an innocent fellow human merely because of religion? They know all this, but it is the love of the same wealth, property and gold which overpowers them. Why are they usurping our lands? Why are they becoming

powerful? This has placed them above animalism. They have forgotten the position of humanity and come completely onto the path of ignorance. They are not trying to understand what is happening in the world, and what the world is trying to say to them. They are teaching the lessons of humanity to the entire world and demanding the protection of human rights, but they are themselves usurping and trampling on these rights. The reason for this is that they do not have the life of the Hereafter before them. Had the Hereafter been in front of them and had they been conscious of their accountability before Allāh *ta'ālā*, they would have understood this and desisted.

Faqīh al-Ummah *rahimahullāh* reprimands a wealthy man

The verse which I recited at the beginning makes reference to the above point. Allāh *ta'ālā* says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

“The one who fears standing before his Sustainer and restrains his self from desires, shall have Paradise as his abode.”

My dear brothers! The meaning of *hawā* in this verse is “desires”. And the word “desires” refers to an incorrect worldly life, choosing the wrong goods and comforts of this world which we do not really need. Today, we will find many things in our homes which we do not need in the least. But

we will still succumb to our desires and bring them into our homes.

Hadrat Muftī Maḥmūd Sāhib *rahimahullāh* used to travel regularly to South Africa. He was very jovial by nature and also very witty. He went to a house on one occasion and a flower vase was placed on a table. Muftī Sāhib asked the owner of the house: “What is this placed on the table?” He replied: “It does not serve any purpose, it is merely for show.” Muftī Sāhib said: “I see. Why have you placed that other thing in your display cabinet?” He replied: “For show.” Muftī Sāhib asked: “Why is that thing left hanging like that?” He replied: “For show.” Muftī Sāhib said: “You have everything here for show, do you have anything which you really use?” From this we learn that we have many unnecessary items in our houses, whereas the *ummah* needs your wealth for its work.

How our money is wasted

My dear friends! Understand this well. Bearing in mind the manner in which the Islamic *ummah* is living in the entire world, it becomes our duty to save every penny of ours and spend it in the correct places. Take stock of just your city of Leicester. Look at how many items of fashion and show are in your houses. Just calculate how much of Coca Cola you drink in a month. Just recently I was studying the census and population of a particular country, and read how many millions of rupees they waste in a year just

on drinking Coca Cola. When people do not drink Coca Cola, they have long life-spans. Even now, you will find villages where Coca Cola is not available. The people there have long life-spans. We have made ourselves accustomed to these things and that is why we cannot do without them. Whereas water is the most excellent bounty of Allāh *ta'ālā*. Our entire life depends on water. We cannot live without it. Allāh *ta'ālā* says:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا تَذَكَّرُونَ

“We made every living thing from water. Do you not ponder?”

But now it has become a fashion to have huge bottles of these drinks on our tables. When our children [from here] come to India, they do not drink water, they demand Coke. Now one small bottle costs ten rupees. Where is there grandparent going to bring so much money from? The poor elders will buy it for one or two days, but on the third day, they will ask the child to drink water. I have personally witnessed such incidents. Where do these poor people have the money to buy these cool drinks when four or five such children come to their house? If they had to buy five bottles at once, they will need fifty rupees. Then they will have to worry about the next meal. Now who can drink fifty rupees worth of Coke everyday? My dear friends, just ponder over where and how our money is being wasted, and in what conditions the *ummah* is living.

The grief of our brothers ought to trouble us

Just yesterday I saw a photo in the newspaper depicting the poor of Sudan – poor children whose bones are sticking out. Just looking at their eyes brings tears to our eyes. This is a member of the Muslim *ummah* who does not have anything to eat. Whereas our eating tables are spread out and filled to the brim. Where is our fellow-feeling? My dear friends! Living nations of this world cannot survive with such heedlessness. If we have any pain for the *ummah*, any *Dīnī* consciousness, if we read a bit of the Qurʾān and read the biography of Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*, then we ought to be troubled by the grief of our fellow brothers, we ought to feel restless.

Minarets of light

My dear friends! The example of Sayyidunā Abū Bakr Ṣiddīq *radiyallāhu ʿanhu* is before us. He would only take the essential needs from the Bayt al-Māl (Islamic treasury). His wife felt like eating some sweetmeat. So she began saving a little from the money which Sayyidunā Abū Bakr *radiyallāhu ʿanhu* used to give her for the running of the house. When she collected a sufficient amount after many days, she prepared and cooked the sweetmeat. Abū Bakr *radiyallāhu ʿanhu* asked her: “How did you manage to prepare this sweetmeat?” She replied: “I saved a little of the money which you give me for the running of the house, and after collecting a sufficient

amount, I cooked it today.” Abū Bakr *radiyallāhu ‘anhu* said: “I see. This means that we can manage with even less than the amount which I am receiving at present.” The next day, he reduced this amount from the Bayt al-Māl.

These are living examples of our pious elders. The Sahābah *radiyallāhu ‘anhum* are lighthouses for us. Rasūlullāh sallallāhu ‘alayhi wa sallam said:

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

“My Sahābah are like stars. Whichever one you follow, you will be guided.”

These personalities were lighthouses for us. They sat on the thrones of kingship and still displayed these actions to us – that if even a single person of this *ummah* is hungry while a sweetmeat is being prepared in the house of Abū Bakr, then he will not be able to free himself on the day of Resurrection.

Such were our pious predecessors

A villager came to ‘Umar Fārūq *radiyallāhu ‘anhu* and said: “O Amīr al-Mu’minīn! My daughters have no clothes to wear, give me clothes from the Bayt al-Māl.” Sayyidunā ‘Umar Fārūq *radiyallāhu ‘anhu* replied: “There is nothing in the Bayt al-Māl at present, so I cannot give you.” He replied: “Very well, I am going.” ‘Umar *radiyallāhu ‘anhu* asked: “Where are you going and what will you do?” He replied: “I will raise my hands before Allāh *ta’ālā*

and say to Him: “Umar is the Amīr al-Mu’minīn but he is not bothered about my daughters.” ‘Umar *radiyallāhu ‘anhu* began trembling. The villager said: “O ‘Umar! Remember, when we die and we are presented before Allāh *ta’ālā*, this villager’s hand will be presented and your neck will be presented.”

When ‘Umar *radiyallāhu ‘anhu* heard this statement, he began crying profusely. Amīr al-Mu’minīn Sayyidunā ‘Umar Fārūq *radiyallāhu ‘anhu* said: “Brother! I cannot bear to have your hand placed over my neck on the day of Resurrection. This cannot happen.” He went into his house, brought his own daughters’ clothes and gave them to the villager. There were a few sheets also which he could use to sew his own clothes.

أولئك آبائي فجئني بمثلهم — إذا جمعتنا يا جرير الجامع

“Such were my forefathers. O Jarīr! Produce the like of them when we assemble in the gathering.”

This is how our forefathers were, these were our pious predecessors. Can anyone produce an authority and an administrator like him? He removed the clothes of his own children and gave them to the children of the *ummah*. Our condition is completely different. We live in our houses with the comforts available to us. We read the newspapers, we watch the television, and we see the suffering humanity. Yet millions and millions are wasted in our homes. We have become totally

insensitive. May Allāh *ta'ālā* remove our insensitivity and replace it with sensitivity. Āmīn.

Develop a temperament of giving

O Muslim *ummah*! You will be questioned about this wealth:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

“You will certainly be questioned about those bounties and favours on that day [of Resurrection].”

Every single person will be questioned. Show concern for Allāh’s servants, those who are hungry, those who are poor, those who have no money to go to school, who cannot educate their children, whose daughters cannot get married – show concern for them all.

My dear friends! Allāh *ta'ālā* has given us today, so we ought to tremble. Allāh *ta'ālā* gave us the opportunity, He gave us good food, gave us money – how good it will be if we spend on others. How much of joy it will bring to us! When the *Ṣaḥābah radiyallāhu ‘anhum* used to help a person, they would become very happy, and in this happiness of theirs, they would fall into prostration before Allāh *ta'ālā* to express their gratitude to Him. We are withholding our wealth and feeling happy about it, whereas they used to give it to others and feel happy. This is because Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* moulded them into

having a benevolent temperament whereas our temperament is one of begging. We want to take, but we do not want to give.

We came to these foreign countries with the same purpose – to take the wealth and comforts which are available here. But we are not prepared to give the treasure of *īmān* which we possessed, the character which we had, the lofty mannerisms which we had, and the teachings which Rasūlullāh *sallallāhu ‘alayhi wa sallam* gave to us. It was our duty to pass it on. We were the representatives of Rasūlullāh *sallallāhu ‘alayhi wa sallam* in this country. We ought to have displayed through our deeds that this is a very affectionate and kind nation, it cannot bear to see anyone in poverty, it cannot bear to see anyone in pain.

The efforts made by falsehood

My dear friends! The poor are in a strange situation. People are becoming inclined towards apostasy because of poverty. Just this morning, Maulānā As‘ad Sāhib related to us the situation in Bangladesh, and we were left astounded. The missionaries have trained 90 000 women who will go into the villages and convert people to Christianity. They are of the opinion that half of Bangladesh will be converted to Christianity within fifty years. There is a lot of poverty and need there, while the Muslim *ummah* is intoxicated in its luxuries and comforts. Muslims do not know what is happening to their fellow

Muslims in the rest of the world. What is happening in Sudan, Somalia, Algeria, and so many other places – they know nothing. This is because they are engrossed in their luxuries. May Allāh *ta'ālā* bestow us with concern.

Religiousness is a cause of peace and tranquillity

My dear friends! The Qur'ān is read to us so that we may develop correct enthusiasm. We read the Aḥādīth of Rasūlullāh *sallallāhu 'alayhi wa sallam* so that we may learn the correct way of life. We cannot understand what a correct Islamic life is without the Qur'ān and Sunnah of Rasūlullāh *sallallāhu 'alayhi wa sallam*. This is the same thing which I said just now in the marriage ceremony. When *Dīn* comes into our houses, there is peace and tranquillity. I have personally seen absolute peace, tranquillity and harmony in the house in which there is *Dīn*. Even if the people of the house have to eat ordinary bread, there is tranquillity in it. But if there is no *Dīn* in a house, then even after eating sumptuous meals, there is discord in it.

The Hereafter is the essential thing; creating a bond with Allāh *ta'ālā* is the essential thing. We have to develop a bond with Allāh *ta'ālā*, we have to realize the temporary nature of this world, we have to remember death which is going to follow, and then bear in mind that we will have to stand before Allāh *ta'ālā* [and give an account of our deeds]. The Qur'ān has explained this in different

ways. When we read the verses of the Qur'ān, our hearts begin to tremble.

In some of the places, Allāh *ta'ālā* has presented such a scene that if we read it correctly with understanding, our hairs will stand on their ends. Sayyid Quṭb *rahimahullāh* has collated such verses and compiled them in a book titled, *Mashāhid al-Qiyāmah fī al-Qur'ān* (scenes of the Hereafter as depicted in the Qur'ān). For example, Allāh *ta'ālā* says:

إِنَّ زُلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

“The earthquake of the [final] hour is a mighty thing.”

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ

“The day when you behold it, every suckling mother will forget her suckling.”

وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

“and every pregnant woman will deliver her burden.”

وَتَرَى النَّاسَ سُكَارَى

“and you will see people intoxicated.”

وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

“yet they are not intoxicated, but the punishment of Allāh is severe.”

They will appear to be confused and dazed. These are verses of the Qur’ān. It is impossible for a person of sound temperament to read these verses without having his heart tremble.

The truthfulness of the Qur’ān

There was an earthquake in America about 3-4 years ago. When I went to San Francisco and we were going over a certain bridge, my companions informed me that when the earthquake struck, 45 cars fell down the bridge immediately. When the BBC interviewed a few people, they related: “We did not even know where we were and what was happening. We were not even conscious of where our children were and where our house was. It seemed as if we were all intoxicated.”

When they said: “It seemed as if we were all intoxicated”, I thought of these words of the Qur’ān wherein Allāh *ta’ālā* says:

وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

“and you will see people intoxicated yet they are not intoxicated, but the punishment of Allāh is severe.”

We ought to fear Allāh *ta’ālā*. Read the Qur’ān with contemplation. Sit in the company of the ‘*ulamā*’ and try to understand the verses of the

Qur'ān. My dear friends! What is this which is kept in our houses in *juzdāns* (Qur'ān bags)? The Qur'ān was not meant to be wrapped in silken cloths. It is a book of guidance which explains how we are to lead our lives. Teach it to your children. Look at your own lives and think to yourselves – Allāh *ta'ālā* created us for His worship, we have to be grateful to Him for whatever bounties He bestowed to us, and we must spend on Allāh's servants. May Allāh *ta'ālā* inspire us to do this.

My dear brothers! We are Muslims and we have this treasure [of Islam] in our homes. We ought to value it. If other nations tread the wrong path, they have an excuse. But what excuse do we have? We have the glittering examples of the Sahābah *radiyallāhu 'anhum* before us. Rasūlullāh sallallāhu 'alayhi wa sallam left behind 124 000 Sahābah *radiyallāhu 'anhum* as examples for us. There was no teacher in the world who left behind such students. It is therefore said that Rasūlullāh sallallāhu 'alayhi wa sallam is the *Ra'īs al-Mu'allimīn* (the head of all teachers). You can study the entire history of humanity, but you will never find an educator and a teacher who prepared such faithful students as the Sahābah *radiyallāhu 'anhum*.

If the *īmān* of Ibrāhīm '*alayhis salām* could be created today

Our pious elders say that we relate the story of Hadrat Khalīlullāh [Ibrāhīm] '*alayhis salām* on

the occasion of 'Īd al-Ad-hā (*Baqri Eid*). Acting on the order of Allāh *ta'ālā*, Hadrat Ibrāhīm 'alayhis *salām* passed a knife over his beloved son's neck. He had seen a dream:

إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ

“O Ismā'īl! I see in a dream that I am slaughtering you.”

He was, after all, also the son of a Prophet, and was going to be a Prophet in the future. He said:

يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ

“O my dear father! Do what you have been ordered.”

سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“Allāh willing, you will find me of the patient ones.”

We are very astonished at this, and it is really something to be astonished about. But our pious elders say: We can take an oath and say that Rasūlullāh *sallallāhu 'alayhi wa sallam* prepared such 124 000 faithful and devoted students who were prepared to sacrifice their children for Allāh's cause. This is a unique phenomenon of history. The zeal and enthusiasm of Ibrāhīm 'alayhis *salām* was present in every single Sahābī.

Sayyidunā Abū Bakr *radiyallāhu ‘anhu* was having a meal one day when his son said to him: “Dear father! You had come in the path of my sword in such and such battle, but I did not kill you because you are my father. I withheld myself and moved away.” Sayyidunā Abū Bakr *radiyallāhu ‘anhu* had already picked up a morsel of food, he placed it back on his plate and said: “I take an oath in Allāh’s name, had you come in front of me on that day, I would have separated your neck from your head because you had come as an enemy of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.” When I read this in the books of history, I thought to myself, this is the same zeal which Hadrat Ibrāhīm *‘alayhis salām* had.

We should try to develop a zeal like Ibrāhīm’s *‘alayhis salām* and an *īmān* like his as Rasūlullāh *sallallāhu ‘alayhi wa sallam* had done with the Sahābah *radiyallāhu ‘anhum*. May Allāh *ta’ālā* inspire us to understand this.

Our way of thinking has changed

O Muslim *ummah*! The Muslims are presently downtrodden. Muslims have to think about how they must spend the wealth which they are earning. I always say this when I am in India as well. There is certainly a lot of benefit in building a masjid, there are tremendous rewards for it. The person who builds a house for Allāh [a masjid] in this world, Allāh *ta’ālā* will build a house in Paradise for him. This is mentioned in the Hadīth. But this does not mean you must

build a musjid with Italian tiles which cost 30 000 000 rupees in a tiny village where the people are immersed in debt, where dust is flying around all the time [because they have no paved and tarred roads], and where the people's feet are covered in dust. This does not make sense.

A musjid costing 30 000 000 rupees was built in a small village. We were invited to its opening. When I went there, I asked them to show me their *maktab* (primary *madrasah*). When I went to the *maktab*, I saw its roof loaded with tiles, and the children were drenched in their perspiration. They were poor little children. So when I delivered my talk on that day, I said to the people: O Allāh's servants! Your poor innocent children are sitting in such heat for three hours at a time and studying. The teacher is teaching them. You should have at least renovated the *maktab*. What was the need to build this musjid which cost you 30 000 000 rupees?

This shows a deficiency in thinking. Our ways of thinking have changed. We think to ourselves: If such and such village has a musjid which cost 20 000 000 rupees, why should we not build one which costs 40 000 000 rupees? It is absolutely wrong to think in this way and to have such feelings. Now I do not mean that you must not build musjids. Build simple musjids, and see what the needs of the *ummah* are.

A beneficial word of advice

A poor man goes to a doctor and he charges him 350 rupees for a single consultation. Whereas let alone the poor man having 350 rupees, he does not even have 30 rupees. He cannot even take a rickshaw and go to Bharūch or to Sūrat. If you open a surgery in a certain place and help the poor, Allāh *ta'ālā* will reward you greatly. Build a small musjid according to your needs, and open a dispensary with the remaining money, or start a school. Give the local children an opportunity to progress. Get poor children involved in a trade or craft so that their financial position may improve and they do not have to be slaves of other nations. This is something to be concerned about.

My dear friends! There may be educated people in this assembly. They ought to think and ponder of ways to help our people. This is their responsibility. Everyone should get together and ponder and reflect, and see how we can advance our people in the educational, economic and social fields.

When I was reading Hadrat Shāh Walī Allāh's *rahim*ahullāh book, I was left astounded at his foresight and ways of thinking. He shows us how we should deal with farmers, how we should behave with traders, and how we should interact with various other types of people. He explains everything clearly. But we do not study the books of these 'ulamā'. Shāh Walī Allāh Sāhib Dehlawī *rahim*ahullāh was a personality regarding whom

the entire Islamic world and the entire Arab world says that such an *'ālim* was born in India who is only born after many years in the world. But there are so many Muslims who did not even hear his name, who do not even know who he was. May Allāh *ta'ālā* pardon us.

My dear friends! When we do not know our own elders, when we do not know their guidelines and teachings, when we are unaware of them, then our sights are turned to outsiders and we begin emulating their lifestyles, and following them blindly. For Allāh's sake, leave all this and hold on firmly to Islam.

May Allāh *ta'ālā* enable us to understand the Qur'ān, may He inspire us to study the life of Rasūlullāh *sallallāhu 'alayhi wa sallam* and to emulate it. This is the only example for our life. May Allāh *ta'ālā* inspire us to practise. I took a lot of your time. May Allāh *ta'ālā* accept our sitting here, and enable us to practise.

وآخر دعوانا أن الحمد لله رب العالمين

أَللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ، اَللّهُمَّ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ، رَبَّنَا لَا تَرْغُ قُلُوبُنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ، اأَللّهُمَّ إِنَّا نَسْتَلِكُ رِضَاكَ وَالْجَنَّةَ وَنَعُوذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ، اأَللّهُمَّ إِنَّا نَسْتَلِكُ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغَنَى، اأَللّهُمَّ إِنَّا نَسْتَلِكُ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ، اأَللّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، اأَللّهُمَّ إِن قُلُوبُنَا وَنَوَاصِينَا

وجوارحنا بيدك لم تملكنا منها شيئاً فإذا فعلت ذلك بنا فكُن أنت ولينا واهدنا إلى
سواء السبيل، أَللّهم اجعلنا من المفلحين، أَللّهم اجعلنا من المفلحين، أَللّهم اجعلنا
من المفلحين، أَللّهم اغفر لنا فإنك خير الغافرين، أَللّهم ارحمنا فإنك خير الراحمين،
أَللّهم احفظنا فإنك خير الحافظين، أَللّهم وفقنا لما تحب وترضى واجعل آخرتنا
خيراً من الأولى.

O Allāh! Forgive us our sins.

O Allāh! Enable us to understand the Qur'ān.

O Allāh! Embed true *īmān* in our hearts.

O Allāh! Bestow us with genuine affinity (*nisbat*) with You.

O Allāh! Bless the entire *ummat-e-Islāmīyyah* with concern for the Hereafter.

O Allāh! Enable us to value and appreciate the bounties which You showered on us. O Allāh! Our appreciation for Your bounties entails us turning our attention to Your suffering servants and extending a helping hand to them. O Allāh! Inspire all of us to do this.

O Allāh! We have wasted so many of Your bounties in useless activities. O Allāh! We have brought many unnecessary items into our homes while the followers of Your Nabī *sallallāhu 'alayhi wa sallam* are deprived of essential clothes. O Allāh! Pardon us for this crime. Forgive us this sin, and enable us to stay away from it.

O Allāh! Set right our minds. O Allāh! Bless us with sound intellect. O Allāh! Open our hearts which have become locked. O Allāh! Bless us with correct understanding.

O Allāh! The lives of the Sahābah radiyallāhu ‘anhum are before us. But we never studied their lives. O Allāh! When stories from their lives are read to us, we do not sit to listen to them. O Allāh! Forgive us for this crime and enable us to sit and listen to them.

O Allāh! Bless our children with correct knowledge. Bless them with understanding of the Qur’ān. Make it easy for those of them who started memorizing the Qur’ān. And those who completed memorizing it, enable them to understand it. Create an interest for Islamic sciences in them.

O Allāh! The sciences of the Qur’ān and Hadīth are valuable sciences. A life of noble character can never be developed without them. O Allāh! Turn the attention of our children towards these sciences.

O Allāh! Make good our worldly affairs, and our *Dīnī* affairs.

O Allāh! Give us honour in this world, and make us successful in the Hereafter.

O Allāh! Make our mothers and sisters at home regular with their ṣalāh.

O Allāh! Enable us to educate and train our children.

O Allāh! Enable all those who are in debt to pay off their debts.

O Allāh! Cure those who are ill.

O Allāh! Fulfil the lawful needs of those who asked us to make *du'ā'* for them.

O Allāh! Enable us all to die with *īmān* at our prescribed time of death.

O Allāh! The time when we will have to leave this world will be a difficult time. O Allāh! Help us during this difficult time.

O Allāh! Remove heedlessness from our hearts and enable us to remain conscious of You.

O Allāh! The main concern of all the *auliyā'* who passed away was to have a good death. And they used to cry before You and beseech You. O Allāh! Bless us with a good death. Enable us to be conscious of You at the time of our death.

O Allāh! Remove heedlessness from our hearts.

اللهم ربنا تقبل منا إنك أنت السميع العليم وتب علينا يا مولانا إنك أنت التواب
الرحيم، وصلى الله تعالى على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين،
برحمتك يا أرحم الراحمين.

THE QUALITY OF IHSĀN

MUSJID AN-NŪR, LEICESTER, U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk in Musjid an-Nūr, Leicester, U.K. on 29 Ramaḍān al-Mubārak 1424 A.H. He provides an inspiring explanation on the quality of *ihsān* in our acts of worship, dealings, and society.

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين وعلى اله وأصحابه

أجمعين. أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم: ﴿إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ﴾، صدق الله العظيم.

Respected '*ulamā*', *huffāz*, elders, friends, and honourable ladies!

First of all, we must all thank Allāh *ta'ālā* for having enabled us to complete Ramaḍān al-Mubārak safely and soundly. May Allāh *ta'ālā* accept whatever fasts we kept, the Qur'ān which was read in the *tarāwīḥ ṣalāh*, the Qur'ān which was read individually, and the *tasbīḥāt* which we read.

The message of Ramaḍān

Ramaḍān al-Mubārak gives a message to Muslims. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* delivered a sermon at the beginning of Ramaḍān al-Mubārak, and one of the statements which he made in it was:

شَهْرُ الصَّبْرِ

“It is a month of patience, and the reward for patience is Paradise.”

Then further on Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said:

شَهْرُ الْمُوَأْسَاةِ

“It is a month of fellow-feeling.”

The Muslim *ummah* is trained in this month and told that if we have *īmān* in our hearts, we have to develop two qualities with much determination. Developing the quality of patience entails remaining steadfast in the face of calamities, and to remain ready to combat whatever condition and situation we face. When a small calamity befalls us, we must not say: “How is it that the Muslims alone are being attacked everywhere? No problem of ours is being solved.”

Nations experience different conditions. If we remain firm and strengthen our bond with Allāh *ta’ālā* through patience, then Allāh *ta’ālā* has the power to change the conditions. We have to have full conviction in this regard.

Problems are always experienced

History teaches us that the Islamic world faced difficult challenges many times. When the incident of Hurrah took place, there was widespread killing in Madīnah Munawwarah for three days. There was no one to call out the *adhān* in Masjid-e-Nabawī. It was a unique incident. If you study history, you will see how severe the incident of Hurrah was. It was an incident which shook and terrified the hearts. The Muslims faced many such incidents after this as well. The most challenging and terrifying

situation which the Muslim world faced was the attack of the Tartars. When the Tartars attacked the Islamic Caliphate, they dropped it brick by brick. There was so widespread killing in Baghdad that corpses were strewn all over the streets. Horses were trampling over those corpses. At some points, the Tigris river was turning red with the blood of the Muslims. At other points it was turning black because several libraries were burnt. The Tartars burnt our libraries and reduced them to ashes. But after some time, Allāh *ta'ālā* blessed the same Tartars with *īmān* and they became the protectors of Islam.

This is how history demonstrated to us that conditions are in Allāh's hands. He alone is the turner of hearts. We have to have firm conviction in Him by believing Him to be one, and having the power to do anything.

Rasūlullāh's *sallallāhu 'alayhi wa sallam* first lesson to the *ummah*

One of the greatest favours which Rasūlullāh *sallallāhu 'alayhi wa sallam* did to the entire humanity is that he taught them the lesson of *tauḥīd* and full conviction. Allāh *ta'ālā* is one, and He alone has power over everything. The relationship which ought to have existed between the Creator and the creation, and the Deity and the worshipper had become totally weak. The previous nations rejected the teachings of their Prophets *'alayhimus salām* to the extent of

weakening their relationship with Allāh *ta'ālā* so much that they would call on gods apart from Allāh *ta'ālā* for the smallest of their needs. In other words, their *tauhīd* had become totally weak. The first thing which Rasūlullāh *sallallāhu 'alayhi wa sallam* did was to strengthen the *tauhīd* of people. This is why when he climbed Mt. *Safā* and delivered his first speech, he said to the people:

يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا...

“O people! Say: There is none worthy of worship except Allāh, and you will be successful...”

In other words, strengthen your inner bond with Allāh *ta'ālā* to such an extent that no matter how fierce winds blow against the Muslim *ummah*, your bond with Allāh *ta'ālā* is never weakened. The *ummah* must say: Whatever is happening is because of our sins and our waywardness. We have to endure all this because of our evil deeds, but Allāh *ta'ālā* is able to change all this.

When conditions become bad, it is obligatory on the *ummah* to think and see if its *tauhīd* has become weak. Had my *tauhīd* been strong, Allāh *ta'ālā* would never have brought on such conditions. Allāh *ta'ālā* promises in the Qur'an:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

“The one fears Allāh, He makes a way out for him and provides him with sustenance from places he never imagined.”

Allāh *ta'ālā* says with regard to patience:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“Allāh is with those who are patient.”

We have to strengthen our relationship with Allāh *ta'ālā* at the time of problems

I am speaking about this theme to you because Muslims are facing many challenges at present. Every Muslim is distressed. It seems as though the entire world has become a prison for him. There is no thought of freedom nor are the rules and regulations being applied. All the international rules and regulations are being broken one after the other. In the face of such hardships, it is essential for Muslims to have the strongest bond possible with Allāh *ta'ālā*. *Al-hamdu lillāh*, Allāh *ta'ālā* gave us an opportunity to realize this in the month of Ramaḍān. We kept fast, we read the Qur'ān in this masjid, and the Qur'ān was read throughout the world in the month of Ramaḍān.

The most widely read book in the world

I had said this yesterday as well: If we were to investigate and take a survey, we will conclude that no religious book in the world is as widely

read as the Qur'ān. We can say with absolute certainty that no other book – not the Bible, not the Psalms, not the Torah, not the Veda, and not any other religious book – is read as widely as the Qur'ān. Countless *huffāz* are reading the Qur'ān in every musjid, *muṣallā*, Muslim homes, every country, every city, and every village. *Al-ḥamdu lillāh*, *al-ḥamdu lillāh*, little twelve year old children are reading this Book from memory.

O Muslims! It is most encouraging for us that Allāh *ta'ālā* has protected the Qur'ān in this manner. Even in a country like Britain you will find several *huffāz* reading the Qur'ān in any musjid which you go to. In a single city, you will find five, ten, fifteen places where the *tarāwīḥ salāh* is performed. What a great bounty of Allāh *ta'ālā*! It is essential for us to value this bounty.

Our first obligation

We have to be ever prepared not to permit our *tauḥīd* to become weak. The first obligation for Muslims is to never let their *tauḥīd* to become weak, and bad thoughts about Allāh *ta'ālā* should never creep into our hearts. We should never make statements like: “No one is coming to our help.” It is not like this. Allāh *ta'ālā* will certainly help us. You must make *du'ā'* with full force and turn to Allāh *ta'ālā* totally. My dear brothers! We made many *du'ā'*s in this blessed month of Ramaḍān. Allāh *ta'ālā* knows well when to change the situation. What we have to do is see whether the quality of *iḥsān* is within us when we

do any *Dīnī* work, when we read the *kalimah tauhīd*.

The meaning of *ihsān*

I had read a small verse to you at the beginning:

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“Allāh loves the doers of good.”

This verse contains the word *muḥsin*, and when we speak this word in the Urdu language, we think of a person who treats another with kindness and affection, a person gives a gift to another, or I had a need so I go to a person and say to him: “Brother, I need one thousand pounds.” He replied: “Very well, take it.” So I will consider him to be my *muḥsin*. Or I was in some other problem, I ask a person for his help, he helps me, or intercedes on my behalf, or someone was in prison and he gets him out, etc. In these cases, we will consider him to be a *muḥsin*.

But this is not the meaning of *ihsān* in Arabic. Rather, it refers to doing every act or deed in an excellent manner:

إِنَّ اللَّهَ يُحِبُّ الْإِحْسَانَ فِي كُلِّ شَيْءٍ

“Allāh *ta’ālā* loves the quality of *ihsān* in every thing.”

A Hadīth states:

إِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقَتْلَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ

“When you have to kill an enemy, kill him properly, when you have to slaughter an animal, slaughter it properly.”

Adopt the quality of *ihsān* in this as well so that you do not cause undue pain to the animal. This is what Rasūlullāh *sallallāhu ‘alayhi wa sallam* taught us – adopt the quality of *ihsān* when you kill, and when you slaughter.

The need to develop *ihsān* in our acts of worship

If such is the status of *ihsān* in our society, what should its level and status be in our acts of worship!? At present, this quality of *ihsān* has dropped drastically in our worship. When there is a deficiency in *ihsān*, the desired effect of the worship is not realized. The Qur’ān says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ

“*Ṣalāh* certainly stops one from immorality and evils. And the remembrance of Allāh is the greatest.”

But we perform our *ṣalāh*, and when we leave the masjid, we commit evils, we go to our shops and cheat, we go out and lie. Our *ṣalāh* is not stopping us from evils because we do not have the *ihsān* which the *Ṣahābah radiyallāhu ‘anhum*

had in their ṣalāh. Whereas Allāh *ta'ālā* loves the quality of *iḥsān*:

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“Allāh loves the doers of good.”

We must compare how the Sahābah *radiyallāhu 'anhum* used to perform ṣalāh and what the condition of our ṣalāh is. When the Sahābah *radiyallāhu 'anhum* used to read the *kalimah*, conviction in Allāh *ta'ālā* would settle so strongly in their hearts that one of them would be struck by an arrow in his chest, and blood would gush forth, yet he would apply some of the blood on to his face and say:

فُزْتُ وَرَبِّ الْكَعْبَةِ

“I take an oath by the Lord of the Ka'bah, I have triumphed.”

This is what is known as *iḥsān* in *tauḥīd* and in *Lā ilāha illallāh*. May Allāh *ta'ālā* bestow us with *Lā ilāha illallāh*, *tauḥīd* and conviction of this type. Āmīn.

The quality of *iḥsān* in *Lā ilāha illallāh*

The people of Makkah were taking Hadrat Khubayb *radiyallāhu 'anhu* to crucify him, and they were mocking and jeering at him. They said to him: “Khubayb! The thought must have crossed your mind that if only Muḥammad

[*sallallāhu ‘alayhi wa sallam*] was here in your place. You must have certainly thought this.”

He replied: “You must be definitely confused if you think I would want Rasūlullāh *sallallāhu ‘alayhi wa sallam* to be here in my place and, Allāh forbid, he be crucified in my place. By Allāh! I do not even want a single thorn to prick him wherever he may be at present.” He then proceeded happily to be crucified. It seemed as though he was being taken to receive a large treasure or a valuable prize. He performed two rak’ats of *ṣalāh* and proceeded happily to be killed. He quoted two lines of poetry which Imām Bukhārī *rahimahullāh* narrates in *Kitāb al-Ghazawāt*:

لست أبالي حين أقتل مسلما — على أي جنب كان لله مصرعي

“I am not bothered about anything when I am killed as a Muslim. No matter which side I fall, it will be solely for Allāh.”

Another narration mentions the words *على أي شق* instead of *على أي جنب* — the meaning of both is the same.

وذلك في ذات إله وإن يشاء — يبارك على أوصال شلو ممزع

“My dying is for Allāh’s sake. And if Allāh wills, He will create blessing in every part and bit of me.”

This is the meaning of *ih̥sān* in *Lā ilāha illallāh*. May Allāh *ta'ālā* bestow us with such *Lā ilāha illallāh*. Āmīn.

The one who is disturbed by a bloody scene is not a man

The quality of *ih̥sān* must be so strong that even if huge tanks, fighter jets, and five hundred pound bombs were to be let loose on our lands, our *īmān* should not totter in the least. These people want our *īmān* to totter. At present, the goal in the entire world is to have Muslims disconcerted with their civilization and culture, and to move away from it. They want us to become like them, and they want us to beg them not to beat us. No, no – the more a Muslim is subdued, the more he rises. This is because Allāh *ta'ālā* blessed him with the treasure of *tauḥīd*, gave him the teachings of Rasūlullāh *sallallāhu 'alayhi wa sallam*, and gave him a Messenger who taught him to be never disturbed and upset by calamities. A poet says:

“The one who is disturbed by a bloody scene is not a man.”

Bloody scenes will continue coming before us. Daily you will read in the newspapers of this happening and that happening. But the more you hear of it, the more you must turn to Allāh *ta'ālā*. Frequent the musjid more often, correct your *salāh*, set right your charities, and put right your *hajj*.

A deficiency of *ihsān* in our charities

There is no *ihsān* in our charities as well. When we give our charity, we count it as a favour before the person to whom we gave it. We want the poor people to whom we gave a little money to be of assistance to us. Many people distribute their zakāh and other charities, and then expect the person to whom they gave it to be at their beck and call. The poor person thinks to himself that if he does not go to his help, he will not receive anything from him the next Ramaḍān. So he goes to him merely to keep him happy. So listen! There is no *ihsān* in such a zakāh and charity.

Imām A'zam's *rahimahullāh* caution

Imām Abū Hanīfah *rahimahullāh* gave a loan to a certain man. He was going somewhere and it was quite hot. He passed by the man's shop but did not stand in the shade of his wall because the man had taken a loan from him. He bore the intense heat but did not stand in the shade of the wall. Some people said to him: "Ḥaḍrat, come here in the shade." Imām Abū Hanīfah *rahimahullāh* refused. Later on it was learnt that the person had taken a loan from him and Imām Sāhib *rahimahullāh* did not want to stand in the shade of his wall as a recompense for the loan which he gave him. This was the level of *ihsān* in Imām Abū Hanīfah *rahimahullāh*. May Allāh *ta'ālā* bestow us with such *ihsān* that when we give zakāh or any other charity to any person, we must be mindful of doing it for Allāh's pleasure,

we are giving it because it is Allāh's order, and it is rather the person's favour on me for having accepted my charity.

This is not *ihsān*

Today we will give charity to the people of a madrasah and then insist on them to listen to what we have to say [regarding the running of the madrasah]. We will take a child at an inappropriate time for admission, and will threaten the madrasah authorities if they do not admit the child. They will say: "Very well, you normally come to us for a donation. The next time you come, you will see what will happen."

A man began fighting with me and said: "Your man comes to us for a donation. Now we will see how is going to come." I said: "*Al-hamdulillāh*, our madrasah never went out for a donation till this day, what are you talking about?" He replied: "No, no, your collector comes." I said: "We never appointed any collector. We have a few pious servants of Allāh *ta'ālā* who took it upon themselves to finance the madrasah. So we do not go out for a single penny of donation. Yes, we do get the occasional person coming to the madrasah and offering to provide a special meal to the students, and we agree to it. But we never sent out any collector to go out collecting for us." But the man was still arguing with me. So I said to him: "Even if we accept that you gave a donation to the madrasah, does it mean we must break our rules just because you gave us a

donation.” So the minds of people is demonstrating to us that they want to enslave us by giving money to us. This is not the quality of *ihsān*.

A deficiency in *ihsān* when performing *hajj*

We go for *hajj* – *Allāhu akbar* – and we meet some people. Immediately after offering *salām* to us and shaking hands with us, they will say: “Maulānā, this is my sixth *hajj*, and I even brought my cook on this occasion.” O brother! Who asked you whether this is your sixth or seventh trip? Or whether you brought your cook or not? This is an astonishing scenario.

On returning from their *hajj*, many people go to pains in attaching the title *hājī* to their names. Brothers! We perform *ṣalāh* five times a day, and we perform it daily. We perform it from the time we reach the age of puberty and continue until we die. Why do we not write the title *namāzī* after our name? We keep the compulsory fasts of *Ramādān*, why do we not write the title *ramadānī* after our name? Why do we only write *hājī*? Why do we have to announce to the world that we went for *hajj*?

I ask people, did *Ḥaḍrat Siddīq Akbar* [*Abū Bakr*] *radiyallāhu ‘anhu* perform *hajj* or not? Did *Ḥaḍrat ‘Umar Fārūq radiyallāhu ‘anhu* perform *hajj* or not? Did *Ḥaḍrat ‘Uthmān Ghanī radiyallāhu ‘anhu* perform *hajj* or not? Did *Ḥaḍrat ‘Alī radiyallāhu ‘anhu* perform *hajj* or not? Why do we

not say Hājī Abū Bakr, Hājī ‘Umar, Hājī ‘Uthmān, Hājī ‘Alī? Did you ever hear anyone referring to them in this way? Whereas their hajj was on the level of perfection. Their hajj had the quality of *ih̥sān*. Despite this, we do not add the title *h̥ājī* to their names. My hajj and your hajj is not on their level of perfection, it does not have the quality of *ih̥sān*. Yet we are very enthusiastic about being called *h̥ājī*.

By Allāh, I would never have believed it

I saw the following with my own eyes: During the days when we have to stay over in Minā, I saw some people playing cards. By Allāh, if I was in India and someone told me this, I would never have believed him. I would have said: “Can it ever be possible for a *h̥ājī* to go for hajj and play cards during the days of hajj in such a sanctified place?!”

I also saw this with my own eyes: We were in ‘Arafāt, some youngsters got hold of a man who had a camel and a camera. The youngsters were taking turns to sit on the camel and having themselves photographed. I came out of my tent, and said to them in a very soft and affectionate tone: “O servants of Allāh! O my brothers! This is a very valuable time, do not waste it in this way. Every moment on the fields of ‘Arafāt is valuable. Allāh’s mercies are descending. Allāh *ta’ālā* has opened the doors of forgiveness. Yet you are occupied in this!? You will get many opportunities

in India, you will get camels there as well, and you can fulfil your wishes there.”

They replied and said: “Maulwī Sāhib! Go and mind your own business.” Look! This is the situation in ‘Arafāt. I said to them: “It is my business to direct and guide people like you. Whether you accept or not, it is your choice. But do not waste your time, you still have an opportunity [to beseech Allāh *ta’ālā* and to make *du‘ā*’ to him].

I thought to myself: What type of hajj is this? Whereas Rasūlullāh sallallāhu ‘alayhi wa sallam said with regard to hajj:

الحج المبرور ليس له جزاء إلا الجنة

“There can be no reward except Paradise for a hajj mabrūr (an accepted hajj).”

But what is a hajj mabrūr? Is it a hajj in which we play cards!? In which we pose for photographs on the fields of ‘Arafāt? Is this the quality of ihsān in hajj?

Our deeds are empty from inside

You can look at any action of the Islamic *ummah* at present and you will find it empty from inside. We have to follow the footsteps of the Sahābah radiyallāhu ‘anhum in the manner in which they performed salāh, passed the month of Ramadān, kept fasts, and spent the nights in worship.

I went to a musjid in India where there is a large number of Muslim businessmen. I saw a large number of people sitting in *i'tikāf* (seclusion). I was very happy to see such a large number for *i'tikāf*. But when I sat for a short while after the *tarāwīh salāh*, I saw large platters of food coming to them from their homes. One person was known to me, and he addressed me in a very happy tone saying: "We really enjoy this *i'tikāf*. Such and such foods come from such and such person's house, very tasty food comes from that rich man's house. We spend the entire night eating." On hearing this, I held my head and thought to myself: "Is this the reason for having *i'tikāf* in the musjid? Is it to order large platters of food and continue eating till late in the night?" This is what has happened to our *i'tikāf*. The quality of *ihsān* has disappeared from it as well.

Can we still hope for Allāh's mercy?

Our youngsters play cricket and other games until 3:00a.m. in the nights of the blessed month of Ramadān. Huge flood lights are installed for this purpose. I asked them: "What absurdity is this? This is the blessed and holy month of Ramadān. If you cannot engage in worship, then at least go to sleep because sleep is also an act of worship." They replied: "We play until 3:00a.m., go to our houses for *sehrī*, sleep away, and wake up at *zuhr* time."

My dear brothers! My dear friends! Tell me the truth, is this the essence of Ramadān? If the

Ramaḍān of an *ummah* is like this, if the ḥajj of an *ummah* is like this, if the ṣalāh of an *ummah* is like this – how can we expect Allāh’s mercy? This month of Ramaḍān is on the verge of ending. This is the 29th night. We must make a firm pledge that whatever has passed has passed. We must cry before Allāh *ta’ālā* to pardon us for it, and make an effort to abstain from such evils in the future.

An earnest appeal

My dear friends! I make an earnest appeal to you to give up all this solely for Allāh’s sake. Take a survey and assessment of your life and see what you are doing wrong, and what you are doing right. This is my only request to you. The time has come for us to ponder and reflect. We are being punished and beaten a lot. Our evil actions are causing our children to be torn apart and thrown about. The hearts of our youngsters are being pierced, their minds are being played around with. While we are playing on the cricket fields, and playing football. The enemies are playing with the minds of our youth and we are not affected in the least. Our self-respect and religious zeal have died. Look at our lack of self-respect – we place these big bottles (of Coca Cola and other drinks) of our enemies on our tables. The monies which we are giving them [by purchasing their drinks] are being used to purchase bullets which are used to strike the hearts of Muslims. Weapons are manufactured and bought with our monies, and the same

weapons are used against us. My heart trembles over all these things. My heart really shivers and trembles when I see a Coca Cola bottle on any table. May Allāh *ta'ālā* bestow us with perception and consciousness. The poet of the east, 'Allāmah Iqbāl *rahimahullāh*, expresses my sentiments in the following couplet:

“O Allāh! Bestow this *ummah* with perception, and inspire it to learn a lesson for the future from the calamity which it is experiencing at the moment.”

We have no concern whatsoever about what direction the *ummah* is heading towards. At least awaken your sentiments for Allāh's sake and take stock of your hearts. Evaluate and assess your hearts, and gauge what the position of our *īmān*, our Islam, our *kalimah*, and our *ṣalāh* is.

The value of Muslims in today's times

When we look at the world map, it seems as though we have covered the entire world. There are millions of Muslims in different countries. We are told that there are 170 million Muslims in India, 200 million Muslims in Pakistan, 100 million Muslims in Bangladesh, so many in Indonesia, so many in Egypt, and so on. If we had to total all the Muslim populations, we will be astonished at the large number. But the true worth of all these Muslims is as described in a Hadīth:

غشاء كغشاء السيل

“Like foam on the surface of the water.”

The value of Muslims at present is like foam. There is no one to listen to them. If you do good works, you are bad. If you commit evils, you are considered to be good.

Those who are terrorists, are portraying themselves as secularists and want to teach democracy to the world. Those who are defending their life, wealth, dignity and homes are portrayed as terrorists and fanatics. Three days ago the newspapers quoted someone who said that we will put an end to the fanatics. When a person reads such news, he loses hope. There is no need to lose hope. Rather, we must turn to Allāh *ta'ālā*. We must make *du'ā'* to Allāh *ta'ālā* by saying: O Allāh! These are tyrants in the land, and Your power alone can destroy these tyrants. There is no power except Yours.”

The truth is suppressed, never obliterated. Falsehood rises, but never remains established.

When such Pharaohs commit these crimes of tyranny and oppression, it is only for a few days. They are wiped off and obliterated thereafter. One of my *ustadhs* (teachers) would very often make this statement: The truth is suppressed, never obliterated. Falsehood rises, but never remains established.

The religion, civilization and culture which Rasūlullāh *sallallāhu ‘alayhi wa sallam* gave to us is true and genuine. When we know that our religion is true and genuine, why should we become agitated? The truth will be subdued and suppressed for a temporary period, as it is at present, but something which is suppressed is never obliterated. *Inshā Allāh thumma inshā Allāh*, my dear friends, my dear brothers! Strengthen the conviction in your hearts and establish a firm bond with Allāh *ta‘ālā*. If we get up at night and beg to Him, he will definitely change the conditions. You will see – *inshā Allāh* – these conditions will definitely change. The prerequisite is for you to rectify and reform your deeds. We will have to develop the quality of *ihsān*. Allāh *ta‘ālā* loves the doers of good. Allāh *ta‘ālā* loves the *muḥsinīn*.

None of our deeds are upright

We are not from the *muḥsinīn*, as I demonstrated with examples. We are neither *muḥsin* in our acts of worship (*‘ibādāt*) nor in our dealings (*mu‘āmalāt*). Look! If a person wants to settle down in America or Canada, he enters into a false marriage. A person in Canada said to another person, your son is now 18 years old and I have a daughter there [in India]. Get him married to her. When he goes to India for the marriage, I will pay the ticket, the \$1 500 dollar sponsorship which has to be paid to the government, and also \$10 000 as spending. The marriage took place last year and the girl came over to Canada

recently. At the airport, the boy proceeded to his house, and the girl went to her father's house. Six months later the boy asks her to obtain a divorce paper from a lawyer. A divorce takes place and the girl starts working from the next day. One year later, she will get married to a relative from India, and she will call him over to Canada. So I said: "You have also made this *nikāh* (marriage) into a joke." None of our deeds are upright. My dear friends! No deed of ours is upright. A poet says:

"Do not merely look at appearances; intermingle with people and then observe them. Look at what is living and what is dying."

For Allāh's sake, do not malign Islam

Each one of us must lower his head and assess his heart to see in which direction we are really heading, and where our people are heading towards. There is an Urdu newspaper, *Jang*, which is published here. Just yesterday I read a statement of the Manchester police who said they would not allow Muslim youngsters to make a racket because they are fed up with them. After reading this article, I asked some people the reason for the police issuing such a warning. They replied: "Maulānā, there are some restaurants in Manchester. Muslim youth in about fifteen cars at a time would go there at night to eat. And they make a big noise and racket. The local English people want to know what this is all about, what type of religion do you

follow? The police received a written complaint against this practice, and so they are compelled to issue this warning.”

A similar thing happens in Toronto. When our national (Indian or Pakistani) cricket team wins, the youngsters go out with flags on the streets. They assemble from distant places, and chant the slogans of *Zindahbād, zindahbād*. Brothers! Who asked you to do all this!? If you are happy, perform two rak'ats of ṣalāh. What is this absurdity of going out into the streets, making a racket, and depriving people of their sleep? Will these [non-Muslim] nations look at us with high regard?

My dear brothers! We are planting the seeds of hatred in their hearts through our bad character. For Allāh's sake, restrain your children from these actions. Yesterday, I addressed the Muslims of Manchester and asked them: Are there no responsible people in your community to stop these youngsters from their actions? We beg you not to malign Islam. For Allāh's sake, do not malign this religion of our beloved Rasūlullāh sallallāhu 'alayhi wa sallam. Present such forms of Islam to the people that they run towards Islam merely by looking at your actions. On the contrary, we are portraying actions which are causing them to flee from Islam. Why are you doing this? My dear brothers! Why are you doing this? For Allāh's sake, explain and teach your friends, your children and your relatives.”

The pure teachings of Islam

Look at the pure teachings which Rasūlullāh *sallallāhu 'alayhi wa sallam* gave to us: on the day of 'Īd we must perform [the 'Īd] ṣalāh. Before performing this ṣalāh, we must take a bath, wear our best clothes, apply perfume, and proceed to the 'Īd gāh [place where the 'Īd ṣalāh is performed] while reading *tasbīh* (glorification of Allāh *ta'ālā*). *Allāhu akbar!* What excellent teachings. When you read the *tasbīh*, you will be expressing the greatness of Allāh *ta'ālā* so that you do not develop arrogance in yourself by wearing your best clothes, and thinking to yourself that you have worn a very elegant suit. This is why we are asked to glorify and praise Allāh *ta'ālā* while proceeding for the ṣalāh. We must then perform ṣalāh before Allāh *ta'ālā* and express our thanks to Him. These are the teachings of Rasūlullāh *sallallāhu 'alayhi wa sallam*. But look at our activities and actions: we go out at night with flags, disturb other nations, and thereby bring a bad name to Islam.

Each person must take stock of his self

My dear brothers! If I were to list all the [wrong] activities which we are involved in, the discussion will get too lengthy. I will just say a few short words and conclude. I make a very humble appeal to you to sit down and ponder for Allāh's sake. The responsible members of the community should sit down and think over the matter. Each person must take stock of his self. Each person

must look at his own deeds and see where they are heading. He must think to himself: Am I performing my salāh, keeping fast, giving zakāh and performing hajj as taught by Allāh's pious servants? Two and half million to three million people spend the day in 'Arafāt. After the hajj season, the newspapers in Saudi Arabia print in large letters the number of people who were in 'Arafāt for that year. But what was the spiritual condition of those who spent their day there and performed hajj? This is something to be concerned about. May Allāh *ta'ālā* inspire us to turn our attention to these points this Ramadān. Āmīn.

Nations are built through character

My dear friends! The most important thing is to train and nurture our children according to the teachings of Rasūlullāh sallallāhu 'alayhi wa sallam. If our children have bad character, we will enjoy no position in this world. Remember! Nations progress through good character. This is why people [non-Muslims] are trying to spoil the character of our children. The day before yesterday I learnt that 70% of those who are caught with drugs are Muslim youth. What a sorrowful matter! May Allāh *ta'ālā* show mercy to this *ummah* and set right our character.

My dear brothers! We cannot face and combat the challenges if we cast our children on the wrong path. Shauqī is an Arab poet from Egypt. He said an amazing thing:

إنما الأمم بالأخلاق — فإذا ذهبت أخلاقهم ذهبوا

“Nations are built on character. When their character disappears, they also disappear.”

Nations with bad character cannot survive in this world. Remember! Rasūlullāh *sallallāhu ‘alayhi wa sallam* worked tirelessly on the *Sahābah radiyallāhu ‘anhum* for ten years in Makkah. They faced many difficulties and hardships during this period. They would come and beg to Rasūlullāh *sallallāhu ‘alayhi wa sallam* saying: “O Rasūlullāh! Make *du‘ā*’ for us.” He would say:

صبرًا يا آل ياسر، صبرًا يا آل ياسر

“O family of Yāsir, be patient. O family of Yāsir, be patient.”

Hardships and difficulties continued until the *Sahābah radiyallāhu ‘anhum* became like pure gold and people of strong character. Then they went to Madīnah Munawwarah and Allāh *ta‘ālā* sent other injunctions to them.

Do we expect to reach great heights through this weak progeny which is growing up before our eyes? The same progeny which is backward in knowledge and actions!? How many percent of us are acquiring the highest levels of education? How many are studying science? How many are becoming doctors?

I do not know about the situation here. I have been living in Toronto for the last 8-9 years. When you ask about the top level lawyer, he is a Jew. The best accountant is a Jew. The best politician is a Jew. Forty major newspapers are under Jewish control. This is how nations rise. People of bad character, those engrossed in wining and dancing, and those who carry drugs in their pockets cannot face and combat anyone in the world. May Allāh *ta'ālā* set right our thinking.

I do not wish to take a lot of your time. This is a very valuable time. I am just making an earnest appeal: Each person must ponder over these conditions and each person must strive and work on his children. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

كلکم راع وکلکم مسئول عن رعیتہ

“Each one of you is a shepherd, and each one of you is accountable for his flock.”

One reason for depression in British children

The day before yesterday I read a report in which a survey was taken and they concluded that 126 000 children were suffering from depression. Ten percent of those between the ages of ten and thirteen carry certain dangerous weapons with them and injure themselves with these weapons. They researched the cause of this. After all, they are receiving good food, they are well-clothed,

their parents give them money, they move around in cars, etc. Why, then, are they suffering from depression?

The conclusion they came to is that parents do not set aside time in which they talk with love and affection with their children. Both parents remain away from home for long hours in their jobs. They return home tired and fall asleep. The children are roaming about somewhere while their parents are somewhere else. The parents are in one room watching television, while the children are on the internet chatting with someone, or involved in some other useless activities. The only reason for this is that the children are deprived of parental love.

I read this the day before yesterday in the newspaper. I read the newspapers daily and read them with much interest. I look for articles in which they discuss the condition of nations and communities. I never look at the cricket page – where the scores are given. Another page contains articles on women's fashion. I never look at that page as well. But I certainly look for news of this nature so that we can gauge in which direction the world is heading.

We should not rectify a person without verification

Hadrat 'Imrān ibn Huṣayn *radiyallāhu 'anhu* asked Rasūlullāh *sallallāhu 'alayhi wa sallam* about salvation. He replied:

أَمْسِكْ عَلَيْكَ لِسَانَكَ، أَوْ أَمْلِكْ عَلَيْكَ لِسَانَكَ

“Withhold your tongue, or control your tongue.”

Two words are mentioned in the Hadīth, one states أَمْسِكْ and the other, أَمْلِكْ.

The reason for mentioning this is that two years ago I was delivering a talk in Malawi in the month of Ramādān. I mentioned the word أَمْسِكْ in my talk. A few students in *jamā'ah* were present. When I concluded my talk, a student came to me and said: “Maulānā, you made a mistake. The Hadīth mentions the word أَمْلِكْ and not أَمْسِكْ.” I replied: “*Jazākallāh* for informing me. I am happy that a youngster has the courage to come and correct me.” Then when I went there for the next salāh, I took the Hadīth book with me and asked him to read the Hadīth to me. I then explained to him that there are times when you get different words related in the Hadīth. We should therefore not try to rectify a person without verification. We should first verify the Hadīth and check if that word is really mentioned in it or not.”

Nevertheless, these things happen. I mentioned both words now so that a student may not misunderstand.

One responsibility of parents

I actually want to relate the second portion of the above-quoted Hadīth. As per the above newspaper

report, parents do not remain in their houses, and do not have the time to supervise and check on their children. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said to ‘Imrān ibn *Huṣayn radiyallāhu ‘anhu* in this regard:

وليسعك بيتك

“Let your house suffice you.”

What eloquent words Rasūlullāh *sallallāhu ‘alayhi wa sallam* used! *Allāhu akbar*. Read this sentence repeatedly and you will realize its value. Your house must suffice you. Remain in your house in your free time so that you can talk affectionately with your children, you can teach them something good.

The need to set right children’s thinking from a tender age

Study the biographies of all the great people who passed on and you will see that their minds were trained and nurtured by their father or mother. *Hadrat Maulānā ‘Alī Miyā Sāhib rahimahullāh* used to say: “When we were young, my mother would seat me and my sisters before going to bed, and she would read *Futūḥ ash-Shām* – a book containing stories of the *Sahābah radiyallāhu ‘anhum* to us.” That is how *Hadrat Maulānā rahimahullāh* got the zeal to devote his entire life in the service of Islam. He received millions of rupees from the Saudi and Dubai governments but he distributed those sums then and there and

returned to India. Yet his financial condition was such that there were occasions when he used to travel from Lucknow to Rā'ī Bareillī [his village] without a single paisa in his pocket. When the Saudi government gave him the [King Faisal] award, he gave half the money to [the mujāhidīn] in Afghanistan, and the other half to the madrasah Tahfīz al-Qur'ān in Makkah Mukarramah. He did not bring a single paisa to India. This was the effect of his mother's training. May Allāh *ta'ālā* enable our mothers and sisters to sit with their children, relate to them the life of Rasūlullāh *sallallāhu 'alayhi wa sallam* and stories of the *Sahābah radiyallāhu 'anhum*.

A Jewish conspiracy

These books which fall into our children's hands are very strange. A book which used to be taught in grade two in Afghanistan had the following lesson: Ibrāhīm and Maḥmūd used to meet each other. Ibrāhīm would say: *as-salāmu 'alaykum*, and Maḥmūd would reply: *wa 'alaykumus salām*.

Now a new book has been introduced which portrays two boys wearing a suit [western clothing], and instead of saying *as-salāmu 'alaykum*, they are saying: "Good morning." We do not even realize how the syllabus is changed and how the culture of our people is being transformed. At least open our children's books and have a look at what they are being taught.

I do not know the situation here, but in Toronto I opened my grandson's school book to have a look at what direction he is being led. It was a small beautiful book decorated with flowers and pictures. It relates a story of Mary. A young boy and young girl are in a garden and playing together on a swing. Then the entire story is related. Now look! From the very beginning, a small child is taught to get hold of a Mary and take her to a garden. This is the culture which our children are taught.

An Arab in America wrote a book titled, *Mashākil Talabatil Muslimīn fī al-Gharb* (problems faced by Muslim students in the West). He delves into the issue of the reason why devout Muslims from the East change when they come to the West. He provides several reasons. One of the reasons he gives is that even the methodology of teaching a language is directed at changing their culture. He writes the following:

إن اللغة والثقافة تمشيان معاً

“Language and culture move hand in hand.”

Remember! Muslims must check what their children are learning. We never check because we have no time to remain in our houses. Whereas Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

وليسعك بيتك

“Let your house suffice you.”

May Allāh *ta‘ālā* enable us to accept Rasūlullāh’s *sallallāhu ‘alayhi wa sallam* efforts and teachings, and bless us with lofty stages. These are so excellent and concise teachings, but we have wrapped these Ahādīth and left them on our shelves without ever looking at the path which Rasūlullāh *sallallāhu ‘alayhi wa sallam* showed to us. How sorrowful! We take the name of Rasūlullāh *sallallāhu ‘alayhi wa sallam* but are totally unmindful of the meaning of Rasūlullāh. The word Rasūl means we must follow and emulate him. Allāh *ta‘ālā* says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

“We sent a Messenger solely to be followed by the permission of Allāh.”

May Allāh *ta‘ālā* inspire us to follow and obey Rasūlullāh *sallallāhu ‘alayhi wa sallam*. May Allāh *ta‘ālā* open our eyes [give us the realization], and enable us to read Rasūlullāh’s *sallallāhu ‘alayhi wa sallam* life and practise on it.

My last message

My dear friends! It is essential for us to make our children read the biography of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. To merely attend a *Sīrah Jalsah* on the 12th of Rabī’ al-Awwal will not suffice. We will have to read his biography

everyday. Just as the Qur'ān is read daily, so should the pure life of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Allāh *ta'ālā* has appointed only one example and guide for us, and that is Rasūlullāh *sallallāhu 'alayhi wa sallam*. Allāh *ta'ālā* says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“There is certainly an excellent example for you in the Messenger of Allāh.”

If we were to leave this example, where will we go to? If we leave his way, where else will we find success? Look at the wonderful words of Shaykh Sa'dī *rahimahullāh* on this subject:

“Anyone who chooses a path different from Rasūlullāh's *sallallāhu 'alayhi wa sallam* will never be able to reach the destination.”

He also said:

“O Sa'dī! Don't ever think you will find the straight path without following Rasūlullāh *sallallāhu 'alayhi wa sallam*. If you desire the straight path and the path of success, you will have to hold on firmly to emulating and following Rasūlullāh *sallallāhu 'alayhi wa sallam*.”

This is my final message.

وآخر دعوانا أن الحمد لله رب العالمين

أَللّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. أَللّهُمَّ وَفَّقْنَا لِمَا تَحِبُّ وَتَرْضَى وَاجْعَلْ آخِرَتَنَا خَيْرًا مِنَ الْأُولَى. أَللّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزِينَهُ فِي قُلُوبِنَا وَكَرِهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ. أَللّهُمَّ اجْعَلْنَا مِنَ الرَّاشِدِينَ، أَللّهُمَّ هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا، أَللّهُمَّ إِنَّا نَسْأَلُكَ بِمَا سَأَلْتَ مِنْهُ نَبِيَّكَ وَرَسُولَكَ مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَعُوذُ بِكَ بِمَا اسْتَعَاذَ مِنْهُ نَبِيَّكَ وَرَسُولَكَ مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَللّهُمَّ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

A LIGHT FOR THE WAY

JĀMI'AH RIYĀD AL-'ULŪM, LEICESTER,
U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk at Jāmi'ah Riyād al-'Ulūm, Leicester, U.K. on 12 August 2000. Hadrat Wālā presented a few valuable principles to the '*ulamā*' and students with which they could light the way and increase their academic ability four-fold.

أما بعد! أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ صدق الله العظيم.

Respected elders and honourable ‘ulamā’!

I am extremely happy for having been afforded the opportunity to join my brothers in this assembly of mutual discussion once again. The last time I had mentioned that I am a very ordinary student. And I am not saying this as a formality or out of humility. Rather, it is totally correct and based on absolute reality. The ‘ulamā’-e-rabbānīyyīn whom we saw and the ‘ulamā’-e-rabbānīyyīn whose statements we heard from our elders, enjoy a much loftier and far greater level than ours. It is they who are really eligible for this position. We are not even in a position to correctly understand what they say. Therefore, I can never consider myself to be qualified to address the honourable ‘ulamā’. But it is also very beneficial for the ‘ulamā’ of the *ummah* to assemble at a place, ponder and reflect over conditions, and discuss certain issues. Just as students sit amongst themselves and revise their lessons, we will also sit here and exchange views. We are all travellers on the same path. The purpose of your life and my life is the same. And so, we should sit for a short while and discuss our purpose. This is why I joined this assembly. As for advising you and addressing you specifically, I am not qualified to do it. This is the

job of seniors. May Allāh *ta'ālā* accept this sitting of ours. Āmīn.

The responsibility of the masses and the 'ulamā'

My dear friends! Allāh *ta'ālā* bestowed Rasūlullāh sallallāhu 'alayhi wa sallam with the mantle of prophet-hood. This position came with certain responsibilities which are mentioned in the following verse, and whose commentary you all know.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ

Allāh *ta'ālā* sent a Prophet to an ignorant nation so that he may recite Allāh's verses to them.

The 'ulamā' are the inheritors of the Prophets *'alayhimus salām* as stated in the following Hadīth:

العلماء ورثة الأنبياء

The meaning of inheritance is that the position, duties and responsibilities which Allāh *ta'ālā* placed on Rasūlullāh sallallāhu 'alayhi wa sallam are now the responsibilities of the 'ulamā'. This system will continue until the day of Resurrection.

My belief, your belief, and the belief of all the Ahl as-Sunnah wa al-Jamā'ah is that no Prophet will come after Rasūlullāh sallallāhu 'alayhi wa

sallam. Prophet-hood has ended, but the work of prophet-hood has to be continued by this *ummah*.

The biggest responsibility of the Islamic *ummah* is placed on the '*ulamā*'. Every member of this *ummah* – whether an '*ālim*' or a non-'*ālim*' – has the responsibility of spreading this *Dīn* and inviting towards Allāh *ta'ālā*. There is a general work of *da'wah* which is the responsibility of the entire *ummah*. Then there is a special responsibility on the shoulders of the '*ulamā*'. Both have responsibilities. The responsibility of the '*ulamā*' is to ensure the correct recitation of the Qur'ān and to teach the meaning of the Qur'ān. This cannot be done by everyone. It can only be carried out by the person who has acquired correct knowledge of the Qur'ān. Teaching the Qur'ān is not the work of the masses. It is their responsibility to convey the fundamental obligations. But to explain or elaborate on a certain verse or Hadīth is the work of an '*ālim*'. It is not the work of anyone else. Similarly, it is the responsibility of the '*ulamā*' to ensure the running of an education system in the correct manner. Our '*ulamā*' worked in every era to formulate an educational system according to the demands of the time. In so doing, they fulfilled the responsibility of teaching the Qur'ān.

The contribution of the Walī Allāhī family in the Indian subcontinent

It is also the responsibility of the '*ulamā*' to teach the Qur'ān in the language of the current time.

Look! Shāh ‘Abd al-Qādir Sāhib *rahimahullāh* translated the Qur’ān and this was a revolutionary step in his time. There was much opposition to it as well. The entire Indian subcontinent is very much indebted to Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* and his family for having initiated translations of the Qur’ān. This was not in vogue previously. Shāh Walī Allāh’s *rahimahullāh* first contribution was his translation of the Qur’ān into the Persian language so that the ordinary man may come a little close to the meaning of the Qur’ān. Shāh Sāhib’s *rahimahullāh* goal was completed by Shāh Rafī’ ad-Dīn Sāhib *rahimahullāh* and Shāh ‘Abd al-Qādir *rahimahullāh*. If we had to look at Shāh ‘Abd al-Qādir’s *rahimahullāh* translation today, many ‘ulamā’ will not be able to read many of its words. His Urdu is pure and chaste even though he uses a language of very deep meaning. It is a special language of Delhi, but because we are not accustomed to it, we do not appreciate it.

You may have come across Maulānā Akhlāq Husayn Qāsimī’s *dāmat barakātuhum* book, *Mahāsin Tarjumah Shaykh ‘Abd al-Qādir* Sāhib in which he lists the merits of Shāh ‘Abd al-Qādir Sāhib’s *rahimahullāh* translation. He explains its merits by placing several other translations before him, and stating: this is how such and such person translated this, and this is how such and such person translated that. It is a very good book. The ‘ulamā’ should at least have this book with them so that they would know the different

words used by our ‘ulamā’ in the translation of different words.

Nevertheless, Maulānā Akhlāq Husayn Sāhib says: Look at the words used by Shāh Sāhib, look at how comprehensive they are, and look at how many merits they have. We from Gujarat could not have fathomed the merits of Shāh ‘Abd al-Qādir Sāhib’s *rahimahullāh* translation. But when I saw this book, my eyes really opened and realized that when a word is translated in a particular way, it can have these and these meanings. We used to think this translation contains ancient Urdu so we should not read it.

We have to work in the light of current circumstances

As time progressed, our elders shifted away from the style and approach of Shāh Sāhib’s *rahimahullāh* translation and translated the Qur’ān in the light of their respective times and eras. Hadrat Shaykh al-Hind *rahimahullāh* and Hadrat Thānwī *rahimahullāh* translated the Qur’ān in a certain way. If you look at Hadrat Muftī Shafī’ Sāhib’s *rahimahullāh* commentary, you will see he uses the exact translation of Hadrat Shaykh al-Hind *rahimahullāh*, but when it comes to the commentary section, he writes the same translation in a different way. He did this specifically for the benefit of educated people in general.

I am saying all this to show you how the ‘*ulamā*’ of every era did work in the light of the mentality and conditions of their respective times and eras. Shāh Walī Allāh Sāhib’s *rahimahullāh* Persian translation is worth studying. It is our weakness that we do not look at translations of the Qur’ān. We are students but we do not spend as much time as we ought to in looking at translations of the Qur’ān. If we were to place the translations of Hadrat Shāh ‘Abd al-Qādir *rahimahullāh*, Hadrat Thānwī *rahimahullāh* and Hadrat Shaykh al-Hind *rahimahullāh* before us, not only will we learn the styles of translations and imbibe Qur’ānic sciences, but also learn excellent Urdu modes of expression. My dear friends! The Qur’ān alone can open various paths for us.

Speak according to the level of understanding

So according to my defective opinion, I think one of the responsibilities of the ‘*ulamā*’ is for each ‘*ālim*’ to think about the time and era in which he is living, the area in which he is living, the needs of his area, and the ways of thinking of the people around him. If we do not understand the mentality of our times and we continue in our old ways, people will not understand what we say. Language has a certain criterion in each era. The last time I was here, I had given you an example.

I went to Cincinnati and a few friends were seated and conversing with each other. Maulānā Ayyūb Sāhib related an incident: Hadrat Maulānā Shabbīr Aḥmad ‘Uthmānī Sāhib *rahimahullāh*

wrote a commentary [to the Qur’ān translation of Hadrat Shaykh al-Hind *rahimahullāh*]. At one place, he quoted a poem from *Gulistān*.

A youngster who was looking at this translation did not understand it and asked: “How is it possible for a dog to become a human?” Whereas this is not what the poet intended – he did not mean that the dog’s species had changed. This youngster grew up in America and could not understand this, and so, he expressed surprise. He would repeatedly say to people, “How can these Maulānās write that a dog became a human. And how can these youth stay in a cave [referring to the companions of the cave as related in Sūrah al-Kahf] while their families got lost!?” He would ask: “Where did they get lost? Did they get lost in a jungle?”

This youngster does not understand the import of the poem, his intellect cannot relate to such things. It is therefore necessary to speak to these people in simple language in accordance with their intellects.

A beneficial word of advice

When I went to South Africa, the ‘ulamā’ there said to me: “Maulānā, the language of the books which are translated into English in India is like a foreign language to us. We have to open dictionaries to understand that English. We came across many excellent books, but all are the same. The people there [in India] use difficult

words – they use classical language. Our youngsters are not used to such language. These books are of no use to us.” Now the young ‘ulamā’ there have made efforts in this regard. They translated *Hayātus Sahābah* in a flowing language, and this book has been well received. This is because they knew that such a work would attract the youngsters. Each era has its own peculiar style. It is essential for ‘ulamā’ to work while bearing in mind the peculiarities of their time and era.

My purpose in saying all this is that one of the duties of prophet-hood is to make knowledge common among the masses. And if we want to spread knowledge, it is necessary for us to bear in mind the time in which we are living, and to formulate the syllabuses in our *makātib* and *madāris* accordingly.

I went to a *madrasah* in Cornwell, and upon inquiry, I learnt that they are teaching the book *‘Ilm as-Sīghah* for Arabic etymology (*ṣarf*). I said to them: “You are teaching *‘Ilm as-Sīghah* to the children of Canada while they have no affinity whatsoever with Persian!?” They said: “Our *buzurgs* (pious elders) included this book in their syllabus, and so, we will also teach it here. They were senior to me in age, knowledge and rank, so I did not want to engage them in a debate. But I think if our attitude is like this, we cannot succeed – if we insist on teaching *‘Ilm as-Sīghah* in Canada and America. Our object is to teach them in a simple manner. And so, we must select

such books for them. You are teaching grammar (*naḥw*) through the books *Kāfiyah* and *Hidāyatun Nahw*. You should at least be mindful of adopting a simple method to make the children understand.

The rules of a subject must be taught in contemporary language

Hadrat Maulānā Sayyid Abul Hasan ‘Alī Nadwī *rahimahullāh* had visited Tadkeshwar on one occasion, and we sought his advice on the syllabus. Hadrat quoted something from ‘Allāmah Sayyid Sulaymān Nadwī *rahimahullāh* who said to him in their [the teachers at Nadwatul ‘Ulamā’ Lucknow] presence: “Maulwī Abul Hasan, no matter which textbook you teach – whether it is *Kāfiyah* or *Hidāyatun Nahw* – the teacher must at least have the ability to teach the rules and regulations of a subject in contemporary language and present the lesson to the student in this way.”

Hadrat Maulānā Mi‘rāj al-Haqq Sāhib *rahimahullāh* was one of my teachers. I studied *Maqāmāt Harīrī* and *Mutanabbī* under him at Dār al-‘Ulūm Deoband. He used to say: “Maulwī Sāhib! It is sufficient to teach *Hidāyatun Nahw* for [Arabic] grammar (*naḥw*) thoroughly. *Sharḥ Jāmī* and these other books are not books of *naḥw*, but they are *falsafah-e-naḥw* (the philosophy of grammar).” From this we can gauge that our elders were concerned about what we should teach. As for the course and syllabus

which you should have in the *madāris* here in Britain, or in the *madāris* and *makātib* of Canada and America, you must bear in mind the psychology and receptiveness of your children here, and then work on them.

The style of translating a book

Maulānā ‘Alī Miyā Sāhib’s *rahimahullāh* book, *Qisas an-Nabīyyīn li al-Atfāl*, was translated into English in India. But it is not conducive to the standards here so it is not popular here. It was retranslated in England, and was formally checked by an Englishman. He asked: “What age group of children do you wish to teach this book to?” He was informed that it is intended to be a text book for a certain age group. He said: “If that is the case, the words will have to be corrected.” He then corrected the translation accordingly, called children who were of the intended age group, asked them to read it in different places, and asked them if they were having any problems in understanding any words.

Now look at how much effort they put into it. These people look deeply into everything, and go to great depths in an extraordinary manner. After asking several children to read the book, he concluded that they would be able to understand this translation easily. He then polished the entire translation and it was printed here. I personally heard from Hadrat Maulānā [Abul Hasan ‘Alī Nadwī *rahimahullāh*] two years ago when we were in Mumbai at the residence of Muḥammad Bhai –

a transporter – he said: “The translation which was done in England is a really valuable translation.”

From this we learn that we must consider the conditions, situation and the standards here, and work accordingly. It is our duty to ponder deeply about our syllabus. We must prepare a syllabus which would embed in our children’s heart the oneness of Allāh *ta’ālā*, the greatness of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, and the need for the Prophets *‘alayhimus salām* and their teachings.

We found the book of Abul Hasan to be the best

Yesterday I commenced a few lines of *Qīṣaṣ an-Nabīyyīn* with a child. I said to those who were present: Look! We teach *Qīṣaṣ al-Atfāl* in our *madāris*. Shaykh ‘Alī Tanṭāwī is a famous litterateur. Shaykh Qardāwī referred to him as *faqīh al-udabā’* (a jurist of the literati) and *adīb al-fuqahā’* (a litterateur of the jurists). I had the opportunity of meeting him and I also read his books. He was a very senior linguist of the Arabic language, and wrote in a very sweet style. He wrote: “Here in Egypt and Syria there are many books of different authors for our children. But:

فوجدنا كتاب أبي الحسن أحسن من كل

“We found the book of Abul Hasan to be the best.”

This is the assessment of Shaykh ‘Alī Tanṭāwī, and many other litterateurs there [in the Arab world] hold the same view. The reason is that when Hadrat Maulānā ‘Alī Miyā Sāhib *rahimahullāh* wrote the book *Qisās al-Ambiyā*, he bore in mind the psychology of children and repeated sentences and words again and again. This is a methodology of teaching children. In order to firmly establish the concepts of *tauḥīd* and *risālah* (messenger-ship) he tried to repeat the sentences several times. Furthermore, he describes the greatness of the Prophets ‘*alayhimus salām* in a manner which embeds itself firmly in the child’s heart. When he mentions a certain Prophet ‘*alayhis salām*, he adds several qualities and adjectival phrases to describe him.

When the people study the Bible here, the greatness of the Prophets is removed totally from their hearts. There are such stories about Hadrat Dā’ūd ‘*alayhis salām* in the Bible that we cannot even read them. They have attributed certain things to him which no noble person in any society will commit.

So Hadrat Maulānā identified this illness of the *ummah*, i.e. the most weakness in the Islamic *ummah* at present is weakness of *īmān* and a weakness in their link with the Prophets ‘*alayhimus salām*. After identifying this weakness, he began working in the light of the conditions of his time. We will see that over a period of sixty years, the same spirit is found in all of Maulānā’s

books. This is especially so with regard to the youngsters of the Arab countries. He roused them and shook them up, and said to them: “The respect and greatness which you ought to have for Rasūlullāh *sallallāhu ‘alayhi wa sallam* is not found in your hearts.” This is why you will find this subject in every book of Hadrat Maulānā.

A syllabus must be formulated in accordance with the psychology of the students

Hadrat Maulānā [Abul Hasan ‘Alī Nadwī *rahimahullāh*] wrote *al-Qirā’ah ar-Rāshidah*. Before the arrival of this book, we used to teach an Egyptian book titled *al-Qirā’ah ar-Rashīdah*. When I was a student at Dhābel, Maulānā Binnaurī *rahimahullāh* and Maulānā Muḥammad Ridā Sāhib Bijnaurī *rahimahullāh* went to Egypt for the printing of *Fayḍ al-Bārī*, and brought this book [*al-Qirā’ah ar-Rashīdah*] from there. Then the book *Nafḥatul Yaman* used to be taught. But when Maulānā I’zāz ‘Alī Sāhib *rahimahullāh* saw this book, he found many unsuitable stories in it, and it was shameful to relate such stories to children. So Maulānā wrote *Nafḥatul ‘Arab*. In his introduction, he mentioned some of the poems from *Nafḥatul Yaman* and asked: How can such poems be taught to our children? How can we ignite their mentality? How can we link them to *Dīn*?

So we see these elders making changes to the syllabus. The book *al-Qirā’ah ar-Rāshidah* was written after bearing in mind the psychology of

Indian children. *al-Qirā'ah ar-Rashīdah* made mention of the Nile River. Maulānā 'Alī Miyā Sāhib *rahimahullāh* did not make mention of it in *al-Qirā'ah ar-Rāshidah*, he also did not make mention of the pyramids of Egypt because this did not suit the psychology of Indian children. They do not even know what the pyramids of Egypt are. If they were to be taught about the Nile River, they will not have a quick inclination to the lesson. But if famous places and personalities of India were to be related to them, they would obviously be more inclined to the lesson. So Hadrat Maulānā *rahimahullāh* included a lesson on the Qutb Minār, he brought a lesson on Sultān Muzaffar Shāh Halīm and mentioned what a pious king he was, and how much of respect he had for 'ulamā'. Hadrat Maulānā also brought another lesson in a most excellent manner. It is titled, *al-Hayātu fī Madīnatir Rasūl sallallāhu 'alayhi wa sallam* – life in the city of Rasūlullāh *sallallāhu 'alayhi wa sallam*.

Hadrat Maulānā quoted a poem which is bound to make a person cry. Sayyidunā 'Umar *radiyallāhu 'anhu* was out patrolling at night when he heard a moaning sound from a tent. Upon inquiry, he learnt of a woman in a state of maternity with no one there to see to her. He went back home, summoned his wife, went to the Bayt al-Māl, took out some flour, dates and other necessities, placed all these on his head [and proceeded to the woman's tent]. Flour was falling onto his beard while he was carrying these items.

This story is related in the form of a poem so that children may read it and develop the desire to go out on patrol in their residential areas and see how humanity is sobbing, how it is in pain; and what we can do to help them. Hadrat Maulānā presented this lesson in order to develop these qualities in children. When we teach a book, we merely translate it. If we had to do anything more, the most we will do is provide the singular and plural of words, state from which scale a particular verb is, etc. These are linguistic discussions. But the real purpose of the lesson and the reason for including it in a book is not discussed. Our minds do not even go towards directing our students towards this.

Then for the later years [of the ‘*ālim* course], Hadrat Maulānā *rahimahullāh* compiled *Mukhtārāt min Adab al-‘Arab*. We are left astounded at the books which he chose for the compilation of this work. He starts with the writings of Hasan Baṣrī *rahimahullāh* and comes up to the writings of contemporary writers such as Tāhā Husayn, ‘Alī Tantāwī, Mustafā Manfalūṭī, Mustafā Rāfi‘ī and others.

Just recently I was at a place and I was requested to set an exam paper on the book, *Maqāmāt Harīrī*. I agreed. The first question I asked the students was the different eras of Arabic literature, and from which era is *Maqāmāt Harīrī*? Not a single student knew how many eras Arabic literature passed through, and from which era *Maqāmāt Harīrī* is. No one knew why our elders

included in the syllabus a book which is written in rhymed form and which is not flowing in the least. There were many other books of the past scholars [which could have been included], but we do not speak on this subject.

An essential counsel

In our Gujarat, many of the *madāris* have removed the ancient books and included the books of Nadwah. But they do not direct the attention of the students to the merits of these books [of Nadwah] to the students as mentioned by Hadrat Maulānā [Abul Hasan 'Alī Nadwī *rahimahullāh*] in the footnotes. In his book *Mukhtārāt*, he provides a short note on the writer of the extract and his inclinations. It is necessary for you to provide the students with some information about the different writers. Who the writer is, how does his style of writing differ from other writers, etc. For example, Hadrat Maulānā quotes an entire piece of writing of Tāhā Husayn because he was a very famous Egyptian writer. But he was an atheist. People were enamoured by his writings, and considered him to be a leader of the Arabic language. Arab youngsters clamour for his books. When they come to know of any new book of Tāhā Husayn, you will find long queues of people waiting to buy it. You must read his book *al-Ayyām* which is in three parts. It is an excellent work of Arabic literature.

Tāhā Husayn was a strange man who would continually create doubts and misgivings about

Islam. But when he saw a revolution in Egypt through the Ikhwān al-Muslimīn (Muslim Brotherhood) and the inclinations of people changing, he changed and wrote a voluminous book on the *sīrah* titled, *Durūs fī Sīratin Nabī*. After reading this book, a person cannot imagine the author to be an atheist. This shows the mastery of an author and it is a very difficult task to accomplish.

So when Hadrat Maulānā quoted extracts from his writings in *Mukhtārāt*, he wrote a footnote about him by saying he was born in such and such year. And when writing about his peculiarities, Hadrat Maulānā says:

إنه يكتب خلاف ما يعتقد

“His writings differ from his beliefs.”

It is extremely difficult for a person to write about something he does not believe in. If a person has certain beliefs and inclinations, it is easy for him to write according to those beliefs and inclinations. His personal emotions will aid him in his writing. But if a person does not believe something with all his heart, it is extremely difficult to write about it in a beautiful manner. So Hadrat Maulānā mentions this peculiarity of Tāhā Husayn. But we do not pay any attention to these footnotes. We do not inform the students about who the writer is. What are the peculiar traits of ‘Alī Tanṭāwī? What are the peculiarities of such and such writer?

I am saying all this to you because you are ‘*ulamā*’ who are engaged in teaching. We must take these points into consideration and mould our students. When it comes to Arabic literature and the books of *fiqh*, we must try to embed in the minds of the students that we must not confine ourselves to merely learning words. Rather, we must use them as means to invite towards Allāh *ta’ālā*. There is a dire need to create this in our students.

The extent of our capabilities

My dear friends! Loads and loads of students are presently coming out of our *madāris*. I am talking about India. In Gujarat alone, there are fifteen *madāris* where Daurah-e-Hadīth is taught. If you total them all, you will find about 250-300 students qualifying every year. But if you were to look for an excellent *khaṭīb* or *wā’iz* (lecturer) from among them, you will not find sufficient numbers to count with your fingers. This is how weak our capabilities have become. We have retrogressed to such an extent in our education that we cannot even read our certificate correctly (the *sanad* of a qualifying ‘*ālim* is written in Arabic).

The extent of our academic retrogression

Hadrat Muftī Maḥmūd Ḥasan Gangohī Sāhib *rahimahullāh* was extremely intelligent. He came to Gujarat on one occasion. He conducted an assembly (*majlis*) after ‘*asr* and said: “Maulānā,

our capability (*isti'dād*) has dropped drastically. I was visiting a *madrāsah* on one occasion and passing by one of the classrooms. A teacher was teaching a book of Hadīth. The teacher was reading the book himself, and the actual Hadīth reads as follows:

إن الإيمان ليأرز إلى المدينة كما تأرز الحية إلى حجرها

Instead of reading the words إلى حجرها, he was reading them as إلى حجرها.

Hadrat Muftī Sāhib said: “I held my head and thought to myself: O Allāh! Has knowledge fallen to such an extent that this person is teaching Hadīth but cannot distinguish between the word حجر and حجر!?”

My dear brothers! If this is going to be our condition, we will not be able to work effectively in this world.

So our first task is to teach the Qur'ān. And depending on where we are going to work, we will have to bear in mind the psychology of the people there and prepare books suited to their temperament. There must be separate books for the youth, and different books for children. The minds of children are different from the psychology of youth.

The schemes of the Qādiyānīs

Just yesterday I was relating to Maulānā: Hājī Nasīm Sāhib of Delhi has a son by the name of Shamīm Sāhib who has a bookshop in Toronto. He also lived here in London for a few years. He is a professor of the Urdu university. I go to him every Tuesday because he orders many books. Two days before I could leave for here [England], I went to him and he related the following to me. He said: “Maulānā, someone left a parcel in my bookshop. It remained as it was for two days, and then I decided to check what was inside. It looked like a parcel of books. When I opened it, I saw it filled with Qādiyānī literature.”

Just recently, the Qādiyānīs held a conference there [in Toronto]. It was attended by 1 200 delegates, the Defence Minister was invited, and they were all fed an exotic meal. All the attendees received a parcel of books when they were leaving the conference. A person was made to stand by the exit and hand out these book parcels to each delegate.

So when Shamīm Sāhib opened this parcel, there were 3-4 different types of books. There was a booklet for children. Half of it was written in simple Urdu, and the other half in absolutely easy English. If you were to read the first few pages, it appeared to be just like *Ta’līm al-Islām*. You will not find any difference between the two. The Qādiyānīs even wrote the *kalimah* exactly as we read it. But as you proceed further, you will find

some of their beliefs creeping in after every few pages.

So this is a way of diverting a person's mind. We have to learn these things. The '*ulamā*' ought to read the literature of these opponents to learn their *modus operandi*, their methods, and how they work.

An area where we can work

An *amīr* of the Jamā'at-e-Islāmī from Mumbai came to Bharūch on one occasion. I joined him and asked him what his programme was. He replied: "I would like to meet a few editors here. I would then go to the school hostels, meet the Muslim students there, and give them these Gujarati books which I have brought with me. I will come back from Mumbai after one month, see what they read, and ask them for their impressions."

By joining this person, I learnt how these people work, how they gain access to students, how they gain access to labourers, how they work among young girls and then establish a separate section for women. They work among the girls who are studying English and then establish a *halaqah* (circle) for them.

Now me and you are not going to all these people, we are not bothered about them. We are not going to the labourers in the factories. Consequently,

simple-minded people are getting caught up by these people.

At present, the greatest challenge which faces you here in Britain is the challenge of *salafīyyat* (those who claim to follow the *salaf*, but do not follow any of the four imāms of *fiqh*). Girls and boys from good families are inclining towards *salafīyyat*. The reason is that their literature is reaching these girls and boys. They hold large conferences in the name of *tauḥīd*, people in large numbers attend, and they are then told: These are the authentic *Aḥādīth*, whereas the *Hanafīs* are wrong, their *ṣalāh* is not even valid, they do not read *Sūrah al-Fātiḥah*, so how can their *ṣalāh* be valid?

Now that youngster from university has no knowledge whatsoever about proofs, he never studied any *Ḥadīth*, and thinks to himself: If this *Ḥadīth* [which these people are presenting to me] is from *Bukhārī*, there can be no question about it. But we are not even turning any attention as to how we can put an end to this threat. We will have to put our heads together and think of something.

My dear brothers! It is the responsibility of the '*ulamā*' to also think about the issue of education. They must get together and think carefully: Where have we erred, how should we formulate our syllabus, and what type of literature do we need to work among the youth? Many youngsters become inclined to the work of

da'wah and *tablīgh*. Because they are educated, they want some reading material. Now you can only give them books which is in line with their mentality. If you are going to give them some intricate book, or a book on differing rules and regulations, it will not benefit them in any way. So my dear brothers! We will have to prepare and publish many books and literature which are conducive to the conditions and demands of the time.

I had mentioned this to you on my last visit as well that it is most essential for the local '*ulamā*' to master the English language. Our '*ulamā*' ought to be proficient in the English language so that they can write excellent articles. The '*ulamā*' cannot become annoyed with a person and talk to him in an angry tone. You cannot say to him: "You are making unnecessary objections." You ought to know that these people say certain things merely to provoke the '*ulamā*'.

A beneficial word of advice from Qādī Mujāhidul Islām *rahimahullāh*

Before coming here, I was reading an article in the *Jang* newspaper. The article stated that the differences among the '*ulamā*' here [in Britain] have caused a lot of damage. The writer wrote about the issue of sighting the moon, the people do not know who to follow, one *maulwī* is saying one thing, another *maulwī* is saying something else. Qādī Mujāhidul Islām Sāhib and other '*ulamā*' were also seated there. Qādī Sāhib said:

“The easiest way to solve the problem is for all those who hold differing views to be assembled at one place. The experts in the field of astronomy from India and Pakistan be brought. All those holding differing views must present their views to these experts. They must discuss and dissect the issue over different sessions. The experts must provide their proofs and a single decision must be passed which would be binding on the whole of England. If they work in this way, they will be able to solve the problem.”

But man has to leave aside his self-ego, and *tazkiyah* (self-purification) is necessary for this. Together with knowledge, there is a need for *tazkiyah*. The reason for this is that man must not confine himself to his own issues. He must think of what will be of most benefit to the *ummah*. When all the ‘*ulamā*’ are united on this, and they all passed a decision, I have to cast aside my own opinion. There is no need for me to persist in my own views.

A principle laid down by Maulānā Muḥammad Taqī ‘Uthmānī

Maulānā Taqī ‘Uthmānī Sāhib *dāmat barakātuhum* made a very principled statement on that day. He said: “*Masā’il* (issues, rulings) are of two types, viz. *manṣūs* (explicit textual rulings) and *mujtahad fīhi* (independent judgements). The *masā’il* which are *manṣūs* do not permit *ta’wīl* (rationalization, interpretation). You must be firm on these *masā’il* and remain headstrong on your

standpoint. As for those which are *mujtahad fihi*, there is no compulsion in them. You must not insist on your viewpoint. You should look at where the solution lies for general *masā'il* concerning the *ummah*.”

My dear brothers! If the '*ulamā*' here [in England] can understand this much, then – *inshā Allāh* – many problems will be solved.

The '*ulamā*' of the *ummah* are lighthouses

I noticed that we are distancing ourselves from each other over minor issues. A matter is not a serious one, but we are standing far from each other. For '*ulamā*' of the *ummah* to distance themselves from each other and speak out against each other is a fatal poison for the *ummah*. This poison is destroying the *ummah*. Allāh *ta'ālā* made the '*ulamā*' the sole leaders and it is through them that the *ummah* can receive light. This is why they say Urdu: The '*ulamā*' are lighthouses. Lighthouses are built along the sea-shore so that ships may see the light and establish their direction. In like manner, the '*ulamā*' are lighthouses for the *ummah*. People look at me and you to solve their problems. It is therefore necessary for us to end our mutual disputes and get close to each other.

A principle of propaganda

You are all aware of the fact that the Jewish lobby and other organizations are hell-bent to put an

end to Islam, and to deny Muslims any opportunity of rising. The Jews, Christians and Hindus are all united in this regard, and they have regular meetings and consultations. You can see a general opposition to the *madāris* 'arabīyyah (dār al-'ulūms) in India and Pakistan at present. They will repeat a lie until the entire world is compelled to accept it as a fact. There is a principle in Arabic:

إذا تكرر شيء تقرر في الذهن

“When a thing is repeated, it becomes firmly entrenched in the mind.”

This is a principle of propaganda – you must repeat a thing so often that people are convinced of its truthfulness. So presently, they are repeating this statement: The *Dīnī madāris* are training grounds for terrorism. They are repeating this statement in Gujarati, Hindi, English. They are preparing a nation which would cause division among nations, which promotes fanaticism, and which advocates the taking up of arms. In this way, a general feeling of opposition against our *madāris* is being created.

My dear brothers! We have to think about this: When all the forces of the world are uniting to attack our institutions and writing against us in this manner, how can we divide ourselves into separate entities? It is most foolish to place our selves on separate paths and thereby weaken our own strength. When Allāh *ta'ālā* has bestowed a

person with the slightest conscience and he has the slightest concern for Islam and Muslims, he will never adopt such a path. He will cast aside his self-ego, try to reduce differences in the *ummah* to the minimum, and try to unite the entire *ummah*. These differences are extremely harmful to us. They are rendering us completely empty from within. Whereas Allāh *ta'ālā* has made us so strong through Islam as though we are a solid wall which has been fortified with molten lead. No one can surround this wall, and no one can break it. But our condition is such that we have divided ourselves on the basis of languages, tribal backgrounds, and regions; and are causing much damage to ourselves in this way.

The effort which Rasūlullāh *sallallāhu 'alayhi wa sallam* made and the teaching which he embedded in the hearts of the *Sahābah radiyallāhu 'anhum* is applicable to not only every era, but right until the day of Resurrection.

إِنَّا خَلَقْنَكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.

“We created you from a male and a female. And We made you into groups and tribes so that you may recognize each other. Surely the noblest of you in the sight of Allāh is the most righteous of you.” (Sūrah al-*Hujurāt*, 49: 13)

Taqwā is the measure of value in Allāh's sight – it is not of a tribe, a village, a city, or a district. Today, the basis has become all these things, and they are totally contradictory to Islam. I repeat this every time and say it on every trip of mine. My dear friends! My beloveds! Dig out this incorrect mentality and cast it aside. No matter where a person lives, no matter what language he speaks, and no matter which district he comes from – if Allāh *ta'ālā* blessed him with *taqwā*, give him the respect he deserves, value what he says, and try to work with him if he is doing good. If you see any wrong in him, invite him to your house as a fellow brother, and engage him in an academic discussion. But it is certainly not becoming of us to start a storm of disagreement over minor issues. If we do this, we will be causing harm to Islam. This is totally wrong. May Allāh *ta'ālā* bless us with correct understanding and a correct conscience so that we can think carefully on how we can work, how we can display our unity in this Europe, and how we can progress in the light of the conditions here.

A shortage of one thing

There is another thing which is grossly missing in our circles. Hadrat Muftī Maḥmūd Sāhib *rahimahullāh* used to direct our attention towards it time and again. Hadrat Muftī Sāhib *rahimahullāh* had become very weak towards the end, but he still went and visited many of the *madāris* in India. He would spend two days at a time in these *madāris* and establish a *majlis* of

dhikr there. He used to say: “Previously, the *madāris* would impart knowledge and rectify the hearts [of students]. But this is decreasing gradually. Consequently, if a student does not have much inclination towards knowledge, he does not study and does not read the books of the pious. As a result of his defective knowledge, he is unable to remain upright on the correct path. He becomes annoyed over trivial matters.

I have seen this in the small villages. Those who are recently qualified become annoyed when someone else is appointed as the head teacher. I am talking about a small village where there is just one *maktab*. A person will complain about having taught for so many years, and now a new *maulwī s̱ahib* has been appointed as a head teacher. He will say: “I have been given a lower grade book to teach.” When asked, what book he has been given to teach, he replies: “I have been given *Ta’līm al-Islām*, while this new teacher has been given *Bahishtī Thamar*.” Now there is a fight over this.

The view of ‘Allāmah Binnaurī *rahimahullāh*

In the year in which I was studying *Mishkāṭ Sharīf* in Dhābel, Hadrat Maulānā Yūsuf Sāhib Binnaurī *rahimahullāh* delivered a talk in Gaurā Maḥallā. Maulānā recited the following verse:

وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Maulānā then said: The ‘*ulamā*’ *rabbānīyyīn* are those who teach *alif*, *bā*, *tā* to children. He also said: The ‘*ulamā*’ who sit in the *maktab* spend all their energies in teaching there. They teach the village children to recognize the letter *alif*, a letter which they never saw before. Then they teach them the letter *bā* [and so on]. Their efforts are most valuable in Allāh’s sight. If these ‘*ulamā*’ did not spend their efforts on these children in the *maktab*, who would have come to the *jāmi’ah* [dār al-ulūm] to learn *Bukhārī* under me?

When I proceeded to Deoband, I did not meet Hadrat ‘Allāmah Anwar Shāh Kashmīrī *rahimahullāh*, but I heard one of his statements from people. Hadrat used to say: “The authorities of Dār al-‘Ulūm are paying us a salary, and so, they have the right to ask me to teach *Bukhārī* or they can ask me to teach *Mizān* [a primary book].”

Look! This is a statement made by Shāh Sāhib *rahimahullāh* regarding whom people say he was a walking library. His memory was so powerful that he once said: “I read this text 36 years ago and I am repeating it from memory to you. If you check what I am saying against what is written in the book, you will find very little difference between the two.”

The science of Hadīth is alive in India

‘Allāmah Rashīd Ridā [an Egyptian scholar] attended a convention in Nadwah in Lucknow. He also visited Deoband. When he met Shāh Sāhib,

there was no end to his joy. He said: “Had I come to India and not met these ‘*ulamā*’ of Deoband, I would have returned despondent of India. *Al-hamdulillāh*, I am fully convinced that the science of *Ḥadīth* will remain alive.”

Allāh *ta’ālā* gave Shāh *Sāhib rahimahullāh* such students who were able to critically evaluate the books of senior ‘*ulamā*’ of Egypt. Maulānā *Ḥabīb ar-Raḥmān A’zamī rahimahullāh* is a student of *Ḥadrat Shāh Sāhib rahimahullāh*. Anwar Muḥammad Shākīr wrote a commentary to the *Musnad* of Imām Aḥmad ibn *Hambal rahimahullāh*. When a copy of this book came to Maulānā *Ḥabīb ar-Raḥmān Sāhib rahimahullāh*, he took the author to task for certain things which he wrote. He wrote a lengthy letter to the author and pointed out his objections, informing him that this is not appropriate, or that is incorrect. Such was the position which Allāh *ta’ālā* accorded to *Ḥadrat Shāh Sāhib rahimahullāh*. He was certainly without a parallel.

Nevertheless, I was saying that such an erudite ‘*ālim*’ is saying this: “Dār al-‘Ulūm Deoband is serving us by giving us a salary. And so, they have the right to ask me to teach *Bukhārī* or they can ask me to teach *Mizān* [a primary book].” And if we dispute over who is going to teach *Bahishtī Thamar* and who is going to teach *Ta’līm al-Islām*, then it shows a lack of *tazkiyah* – that our hearts have not been purified.

In our Gujarat *madāris*, a certain teacher will teach a book for several years. But no sooner the principal changes it for another book, the teacher sends in his resignation. “Brother! Why are you resigning?” He replied: “I was teaching this book for so many years, and now the principal took it away from me.” The person said to him: “O servant of Allāh! What is the problem? If this book has been given to a fellow brother, at least his capability will also improve.” He replied: “No. Why was this book taken away from me? Now I am not going to remain in this *madrasah*.”

An attitude like this is because of a deficiency in *tazkiyah* and *ikhhlās*.

Hadrat ‘Umar *radiyallāhu ‘anhu* was an icon of humility

The *tazkiyah* of the Sahābah *radiyallāhu ‘anhum* was made and it was made to perfection. Sayyidunā ‘Umar *radiyallāhu ‘anhu* was a senior leader of the Quraysh, and he enjoyed a position of seniority even before Rasūlullāh *sallallāhu ‘alayhi wa sallam* could be commissioned as a Prophet in Makkah Mu‘azzamah. He commanded such awe that if he were to walk into the market place, no one had the courage to walk past him. If a slave was riding a horse, and ‘Umar *radiyallāhu ‘anhu* happened to be seated somewhere, the slave would not dare ride past him. If he did, ‘Umar *radiyallāhu ‘anhu* would fling the slave off his horse and beat him up. [All this was before Islam].

But Rasūlullāh *sallallāhu ‘alayhi wa sallam* thoroughly purified their hearts through the Qur’ān. When ‘Umar *radiyallāhu ‘anhu* was the caliph, Sayyidunā Bilāl *radiyallāhu ‘anhu* happened to come to Madīnah. On seeing him, Hadrat ‘Umar *radiyallāhu ‘anhu* said: “Our master has arrived.” He then said to him: “O Bilāl! Lift your *kurtah* because I want to kiss the spot where you had to suffer injuries for Allāh’s sake.”

Now look at such a senior leader of the Quraysh who was now the Amīr al-Mu’minīn, and whose authority had extended over many lands and regions, yet he is according this honour to Sayyidunā Bilāl *radiyallāhu ‘anhu*.

A point of honour and good fortune

‘Allāmah Shabbīr Aḥmad ‘Uthmānī *rahimahullāh* was delivering a lecture on the *sīrah* in Hyderabad. The *nizām* of Hyderabad was seated on the stage. The *nizām* wielded immense authority in those days, and all the ‘ulamā’ of India were supported by him. In the course of his talk, ‘Allāmah Shabbīr Aḥmad ‘Uthmānī *rahimahullāh* said: “Brothers! What can be said about the greatness of the Sahābah *radiyallāhu ‘anhum*? How can we describe their greatness and honour? Even if an old shoe of Hadrat Bilāl *radiyallāhu ‘anhu* was brought here now, our *nizām* *sāhib* who is seated here will consider it an honour to place those shoes on his head. Hadrat ‘Allāmah ‘Uthmānī *rahimahullāh* said this in a

large assembly of people. The *nizām* of Hyderabad said: “Maulānā, I will undoubtedly consider it to be an honour.”

Such was the mentality of those people, but we ‘*ulamā*’ have put an end to it. We have divided ourselves into groups, separated ourselves into small factions and weakened the *ummah* in this way. For Allāh’s sake, my dear brothers, especially the young ‘*ulamā*’ – cast aside all these things.

Great acts of great people

Islam made us into one *ummah* on the basis of the *kalimah*. There is room for differences with every person of knowledge. Knowledge has been given so that you may give a reply to a difference through proofs. But limits have been set to these differences. Imām Shāfi’ī *rahimahullāh* differed with Imām Muḥammad *rahimahullāh*. Imām Muḥammad *rahimahullāh* and Imām Abū Yūsuf *rahimahullāh* differed with Imām Abū Ḥanīfah *rahimahullāh*. And we read about these differences in *Hidāyah*. But Ḥadrat Imām Abū Ḥanīfah *rahimahullāh* did not banish Imām Abū Yūsuf *rahimahullāh* from his class because of their differences. Differences existed with Imām Zufar *rahimahullāh*, Ibn Abī Laylā, and so many others. Differences existed in the past, and they would prove their point with evidences, but they never took each other towards *kufr*, they never resorted to any propaganda to lower any person’s status. In fact, when Imām Shāfi’ī *rahimahullāh*

went to Kūfah, he visited the grave of Imām Abū Hanīfah *rahimahullāh*, and when he went to a nearby musjid to perform ṣalāh, he left out *rafa' yadayn* (raising of the hands before going into the different postures of ṣalāh). And he said:

احتراماً لصاحب هذا القبر

“I left out *rafa' yadayn* out of respect for the one who is in this grave.”

Now look at Imām Shāfi'ī *rahimahullāh* and how accommodating he was. He had a view, he held a certain position, and a large section of the *ummah* was following his views. But look at his sincerity – not only did he leave out *rafa' yadayn*, he even gave his reason for leaving it out. There is a great lesson for us in this. May Allāh *ta'ālā* bestow us with correct intelligence and perception.

The actual problem with us is that we do not read the biographies of our elders. If we were to learn about their lives and situations, and read them again and again, we will be astounded at the relationship which they enjoyed with each other.

‘Allāmah Kashmīrī’s sincerity

Hadrat ‘Allāmah Anwar Shāh Kashmīrī *rahimahullāh* had a major dispute with the *shūrā* (trustees) of Dār al-‘Ulūm Deoband. He left Dār al-‘Ulūm and proceeded directly to Dhābel. A group of ‘*ulamā*’ and students also accompanied him. When he was preparing to leave Deoband,

some people came to him and said: “Hadrat, why are you leaving Deoband? If you feel you cannot work with the authorities of Dār al-‘Ulūm, why don’t you start your lessons in the Jāmi‘ Musjid?”

It would have been very easy for Shāh Sāhib *rahimahullāh* to conduct his lessons in the Jāmi‘ Musjid. But he said: “No. How can I start conducting *Bukhārī* lessons in the Jāmi‘ Musjid in opposition to my brother Husayn Ahmad [Madanī]? This is against my *īmān*. I will go very far away from here.”

Had Shāh Sāhib *rahimahullāh* sat in the Jāmi‘ Musjid to conduct lessons, no one’s lessons in the Dār al-‘Ulūm would have remained firmly established. This is because he enjoyed a special academic position and was a man of immense capability. It would have been difficult for anyone else to establish his authority in contrast to him. But Shāh Sāhib *rahimahullāh* did not want this to happen, and said: “I have a certain dispute with the *shūrā* and there are certain limits to it. Now that I left Dār al-‘Ulūm, the authorities can appoint whoever they like, I do not want to interfere in that regard.” Despite these differences, he continued meeting them, and they would have academic discussions as well.

My dear brothers! It is our duty to set right our education system, and it is our duty to make efforts in the field of *tazkiyah*, and to increase our contact with Allāh’s pious servants. We must establish a bond with Allāh’s pious servants and

purify our hearts. There is a serious deficiency in this regard – we are not paying any attention to purifying our hearts. This lack of purification is causing many harms. True knowledge is the one which shows us the true path and conveys us to Allāh *ta'ālā*.

Knowledge which does not show us the path of truth is not knowledge, it is ignorance. If a person is an '*ālim* and he does not understand these things, if he cannot control his tongue, if he backbites others, if he looks for faults in others, and he tries to cause the downfall of others; then all I can say is may Allāh *ta'ālā* have mercy on such an '*ālim*. We have to make *du'ā'* to Allāh *ta'ālā* to bestow him with rectitude and *taqwā*.

The criterion for correct knowledge

Knowledge teaches us humility. The book, *Karīmā*, is the first primer which we study in Persian. It contains a saying which says: “The branch which is full of fruit bends down towards the ground.” You will not find a branch full of fruit and still remaining upright towards the sky. In like manner, a person who possesses correct knowledge will certainly lower himself. He will certainly have humility which is the essential trait of knowledge. This is a thermometer for us by which we can gauge whether a person has correct knowledge or not. If he has correct knowledge, he will have humility. If there is a deficiency in humility or a total absence of it, we can deduce that his knowledge is also mere hot air.

Their lives were lighthouses

You get *‘ilm-e-nubūwwat* (knowledge of prophet-hood) and *nūr-e-nubūwwat* (light and effulgence of prophet-hood). When *nūr-e-nubūwwat* enters a person’s heart together with *‘ilm-e-nubūwwat*, he cannot be arrogant and he cannot consider himself to be great. Instead, he will encourage others to progress and advance.

Hadrat Maulānā Ajmerī Sāhib *rahimahullāh* taught *Bukhārī Sharīf* for fifty years in Dār al-‘Ulūm Ashrafiyyah Rānder. Maulānā Sa‘īd Aḥmad Sāhib Pālanpūrī *mudda zillūhu* personally related this to me. He said: “I went to teach in Ashrafiyyah, and after a few years, I went to Hadrat [Ajmerī] and said to him: ‘Hadrat, if you permit me, I would like to teach *Tirmidhī Sharīf* from next year.’ Hadrat became very pleased and said: ‘You can gladly teach, and if ever you need to ask anything, you can come to me without any hesitation.’”

Maulānā Sa‘īd Aḥmad Sāhib Pālanpūrī *mudda zillūhu* personally related this to me. He said: “This was the first person who said to me: ‘You can gladly teach.’ Maulānā continues: ‘After I taught *Tirmidhī Sharīf* for one year, Hadrat summoned for me himself and said: ‘Maulānā, *al-hamdulillāh* you taught *Tirmidhī Sharīf*, now I want you to teach the second volume of *Bukhārī Sharīf* next year.’” Maulānā Sa‘īd Aḥmad Sāhib himself related this to me. We can gauge the greatness of Hadrat Maulānā Shaykh Ajmerī

rahimahullāh from this incident. Look at how selfless he was and what piety he possessed! You people must have noticed that when he used to enter a gathering, he would seat himself in the rear. This is how he led his life, and if you observed him, you would conclude that he was indeed a pious servant of Allāh *ta'ālā*. This used to have a remarkable effect on the students. His life was a lighthouse for others.

An earnest appeal

My dear friends and elders! It is necessary for '*ulamā*' to be very vigilant. The conditions are bad and many subversive movements are operating from within. Previously too I had made an earnest appeal to you to study all the new periodicals that are coming out and see what is happening in the world. Look at how the Jews, Christians and other nations are ganging up together and planning against us. The Jews have conspired to make the nations of the world, especially the Muslims, morally depraved. After destroying them in this way, their wealth and treasures must come into Jewish hands. They have set aside different programmes for this. There are television programmes, the internet is a "net" on its own, and 350 radio stations in America are owned by Jews. I read this in an Arabic article in a Jewish periodical in America and was astounded by it. Forty major newspapers are under Jewish control. They are using these means to completely destroy the moral fibre of the nations of the world – except for Jews. This is done so that these

nations do not stand up against the Jews in the future. When a nation is morally depraved, it is automatically destroyed. Nations are built on character and morality. Shauqī, a famous Egyptian poet, rightly said:

إنما الأمم بالأخلاق — فإذا ذهب أخلاقهم ذهبوا

“Nations are built on character. When their character disappears, they also disappear.”

This is an era of freedom

For the last two years, meetings were held in Toronto on the issue of including homosexuality and sex education in schools, and small children to be explained about these matters. We are at a loss as to what would happen if our children learn these things. In order to support their views, they get hold of pseudo-Muslims – Muslims only in name – who claim that there is nothing unnatural about this. One person said: “So what if they are taught about homosexuality? It is a matter of agreement between two individuals, and if they are happy about living together, it is their right. This is a free society.”

We seek refuge in Allāh *ta’ālā*. I said: They now want us to commit an act which would completely destroy us, and regarding which Allāh *ta’ālā* said in the Qur’ān:

فَجَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ

“We turned that town upside down and We rained down upon them rocks of limestone.” (Sūrah al-Hijr, 15: 74)

Muslims are used against Muslims

Just the day before yesterday I read an interview about a person who was captured in Afghanistan who had come in search of Usamah [bin Ladin]. This man was a Syrian Arab. He was asked: “How did you come under their [Western] control? How did you become a spy for them?” He replied: “I was studying in university, a few people befriended me, they took me around with them, took me to restaurants, and then took me to a place and showed me erotic films.” You see how they are corrupting the morality of Arab youth!

He continues: “They then took me to a bar, got me to drink alcohol, called a few girls, and got me involved with them. They entrapped me gradually in this way. Then one day they took me to an embassy and offered me a certain amount of money if I did what I was asked.”

This is how they are using Muslim intellects against Muslims.

We have to wake up

I went to Jordan in 1968, and when I went to Amman, I saw a beautiful building. On entering it, I saw many books on display, and many American magazines. An Arab youngster was

seated near me. I started conversing with him and he informed me that this was the American Cultural Centre. It is their job to keep an eye on all the colleges and universities of Jordan. They have full details of all the students, who are the top students, who is achieving the best symbols, etc. When they identify an intelligent student, they correspond with him, congratulate him on his successes, and express their happiness at his results. They would then invite him to one of their functions, offer him a post in America, and the possibility of sending him over. A few days later they send him a few photographs of girls whom he could correspond with. He is provided with their addresses.

So this youngster was relating to me how they attract Arab youth in this way. You see how the nations of the world are pursuing us! They are distributing various types of literature, while we are fighting over minor issues.

My dear brothers! Our *'ulamā'* are not even studying all these things. They are not looking at where we are being attacked from and how we should be responding. The Qādiyānīs are working on one side, the Shī'ah are working from another side, the Salafīs are working from yet another side, and we are sleeping heedlessly. It is the time for us to wake up now.

Our weapons could not achieve what our propaganda achieved

A book was published in Pakistan about the life and activities of 'Abd al-Majīd Sālik Sāhib. The youngsters probably did not even hear his name. Before India gained its independence, the Muslims had a few famous newspapers. Maulānā Abul Kalām Āzād used to publish the *al-Hilāl* from Calcutta, and this newspaper was well-received by all of India. Maulānā Zafar 'Alī Sāhib used to publish the *Zamīndār*, and Maulānā Muḥammad 'Alī Jauhar used to publish the *Hamdard* from Delhi.

Now 'Abd al-Majīd Sālik Sāhib used to work for the *Zamīndār* and was on its editorial staff. He had some differences with Maulānā Zafar 'Alī Sāhib, so he left and started his own newspaper by the name of *Inqilāb* which was along the lines of *Zamīndār*. Ghulām Rasūl Mīr and a few others left Maulānā Zafar 'Alī Sāhib and joined the *Inqilāb*. 'Abd al-Majīd Sālik Sāhib remained its editor for many years, and he was a man of great political vision. So his life and activities have now been published in a book.

He writes at one place that when Sayyid Aḥmad Shahīd's *raḥimahullāh* movement started and the caravan of *mujāhidīn* were proceeding towards Bālākot, they were heartily welcomed by the Muslims. The British had a secret meeting to decide what to do. They felt that if they were to resort to force and weapons, these Pathan people

would fight with full force, and even if their last child is killed, they will continue to regard us as the enemy and continue fighting us. We will not be able to gain any control over their tribal peoples. So what should be done? They decided to initiate a religious dispute. They got hold of a few naïve Muslims and purchased the services of some materialistic *maulwīs*, and spread a propaganda throughout the Sarḥad region that these people [Sayyid Aḥmad Shahīd and his supporters] are Wahhābīs.

‘Abd al-Majīd Sālik Sāhib quotes the testimony of an Englishman in this book who clearly states: “Our weapons could not achieve what our propaganda achieved. We got the people of the entire region against them, and caused the whole movement to fail.”

A Jewish conspiracy

We now see a movement against the Deobandīs. Several books have been written on the subject of *ad-Deobandīyyah wa Aqā'iduhā* (the Deobandīs and their beliefs). Then there are books against the *Tablīghī Jamā'at*. We consider this to be a Jewish conspiracy and Muslims are bought to achieve this purpose. For the last five or six years we are constantly hearing about the ‘ulamā’ of Deoband that the Taliban who are operating in Afghanistan or the *mujāhidīn* who are being trained in Pakistan all have their roots in the movements of Shāh Walī Allāh Sāhib *rahimahullāh*, Sayyid Aḥmad Shahīd

rahimahullāh, H*ad*rat Nānautwī *rahimahullāh* and the reason behind H*ad*rat Shaykh al-Hind *rahimahullāh* was imprisoned.

We are following in the footsteps of these ‘*ulamā*’, and so they consider these [Deobandī *madāris*] to be centres of jihād who will stand up against them. They feel they have to put an end to our roots. Books are published for this purpose, and all the ‘*ulamā*’ of Deoband are now being labelled as *mushrik* (polytheists). This is done to cut off the *ummah* from them. When a nation is cut off from its ‘*ulamā*’, it is very easy to put an end to it. Muslims will not remain Muslims in beliefs, they will only be Muslims in name.

My dear brothers! Very sinister conspiracies are taking place in the world. We are seeing one thing, while various other factors are playing behind the scenes. These nations of the world will spend money, they will establish committees, and undertake formal research in this regard. They sent several people to find out about the *Tablīghī Jamā‘at*, many professors from Europe and America went to Dār al-‘Ulūm Deoband, and undertook an in-depth study of it.

A 200 year old war

Someone related to me that a delegation from here went to India. It included a few Muslims as well. They went to several places, and the Muslim participants expressed their desire to visit Deoband. One of the Englishmen said: “No, we

are not going to Deoband.” The Muslim asked: “Why? After all we went to Aligarh, Hyderabad, and other places, why can’t we go to Deoband as well?” He replied: “We Englishmen have a two hundred year old war with Deoband. So we are not going to Deoband.”

So you see, they have fully understood Deoband. Your people here in U.K. know what Deoband is all about. But we [Muslims] have not understood Hadrat Nānautwī *rahimahullāh*. We have not understood what Hadrat Shaykh al-Hind *rahimahullāh* really wanted.

My dear brothers! For Allāh’s sake, read the biographies of these personalities. At present, there are some books in simple Urdu. Books like *Imām Muḥammad Qāsim Nānautwī-Hayāt wa Khidmāt*, *Shaykh al-Hind-Hayāt wa Khidmāt* and other similar books are easily available. And if you read *Deoband kī Pachās Mithālī Shakhṣiyyate*, you will learn various incidents concerning their knowledge, practice, *taqwā* and humility. We will begin to consider them to be giants before us.

Hadrat Shaykh al-Hind’s humility

Shaykh al-Hind *rahimahullāh* was an ‘*ālīm* of the highest level. He taught *Bukhārī Sharīf* for forty years in Dār al-‘Ulūm Deoband. Senior erudite ‘*ulamā*’ used to sit before him as though they were little children. The respect which he had for his teacher, Hadrat Maulānā Muḥammad Qāsim

Nānautwī *rahimahullāh* can be gauged from the following incident.

There were some discussions about Hadrat Maulānā Qārī Muhammad Tayyib Sāhib's *rahimahullāh* marriage and there were suggestions that he get married in Rāmpūr (Rāmpūr is a town near Sahāranpūr, and not the famous Rāmpūr which was once a state). When Hadrat Shaykh al-Hind *rahimahullāh* learnt that a person is to be sent to Rāmpūr for the proposal, he went to Hadrat Nānautwī's *rahimahullāh* house and sent a message to Ummī Jān [Hadrat Nānautwī's wife] saying: "Ummī Jān! I will go to Rāmpūr with the proposal." He then took 2-3 persons with him, proceeded to Rāmpūr and said: "I have come as a *hajjām* (barber) from Hadrat Nānautwī's house."

These are the words of Shaykh al-Hind *rahimahullāh*. This was the level of his humility and submission.

The extent of Shaykh al-Hind's humility

I heard from the people of Deoband that Hadrat Shaykh al-Hind *rahimahullāh* would occasionally go to Hadrat Nānautwī's *rahimahullāh* house, sit in the outer room, and send a message to Ummī Jān saying: "This servant is here, you can order me to do whatever work you have." After doing whatever work he was given, he would say at the end: "Send me Hadrat's shoes which are inside."

These shoes would be sent to the outer room, and he would then place them on his head.”

This was the person who taught *Bukhārī Sharīf* for forty years in Dār al-‘Ulūm Deoband. Today we are not even prepared to offer *salām* to our teachers.

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

“Learn a lesson then, O you who are endowed with insight!”

As long as we do not follow in the footsteps of these elders, we will not be able to do any work. If we do not develop the humility, sincerity and *nisbat* (affinity, close bond) with Allāh *ta‘ālā* which these elders possessed, we will not be able to do any work. Our elders were able to make such great contributions because they obliterated themselves. Hadrat Thānwī *rahimahullāh* had obliterated himself, Maulānā Khalīl Aḥmad Sāhib [Sahāranpūrī] *rahimahullāh* had obliterated himself. Hadrat Gangohī *rahimahullāh* had obliterated himself.

Hadrat Gangohī’s sincerity

Hadrat Gangohī *rahimahullāh* said on one day: “Maulwī Yahyā! One of my ‘well-wishers’ who used to write letters against me has not written an article for quite some time now.” There was a person who used to write a lot against Maulānā Gangohī *rahimahullāh* and he used to resort to

many abusive and derogatory words. So Maulānā Yahyā Sāhib *rahimahullāh* replied: “Hadrat, his letters are still coming, but he has become so abusive and vulgar that I do not even feel like reading his letters to you.” Hadrat Gangohī *rahimahullāh* said: “Maulwī Yahyā! You must certainly read them to me because he may well write something which is the truth and which we could follow.”

I heard from my teachers in Dhābel that Maulānā Gangohī’s *rahimahullāh* juristical capabilities surpassed those of ‘Allāmah Ibn ‘Ābidīn Shāmī *rahimahullāh*. Now look at a person who was trained at the hands of Hadrat Hājī [Imdādullāh] Sāhib *rahimahullāh*. Such a man is saying: “Maulwī Yahyā! You must also read what my opponent says because he may well write something which is the truth and which we could follow.”

This is what you call knowledge, this is what is known as *tazkiyah* (purification of the soul).

My dear brothers! It should not happen that one of our opponents says something, so we refuse to listen to whatever he has to say. Brother! At least listen to what he has to say. If he is providing a proof, it may well be that there is some weight in his proof. It is not necessary for every single thing which we say to be correct. Why do we impose on ourselves into thinking that whatever we are understanding and whatever we are thinking is

correct? May Allāh *ta'ālā* give us *taufiq* (inspiration).

Conclusion

My dear friends! It is quite late now. I apologize to you. I did not even imagine I will be able to speak for so long before you. It was certainly your love which enabled me to express the thoughts which were in my heart. I make just one appeal to you. You must connect yourself to these elders. Read and study their biographies with all earnestness. It is essential to create depth in our knowledge. Presently, knowledge has become very superficial. There has to be depth in knowledge. If we possess correct knowledge of the Qur'ān and Hadīth, and we then mould our lives according to the lives of these elders, success will kiss our feet.

Keep yourselves away from disputes, partisanship and division. This is essential in our times. Serve Islam in this country in accordance with the demands and needs of this place. If Allāh *ta'ālā* inspires us to do this, we will probably be able to do some work. To give guidance and bring a person onto the correct path is Allāh's prerogative. But it is our responsibility to do as much work as we can in this regard. May Allāh *ta'ālā* give us *taufiq*.

وآخر دعوانا أن الحمد لله رب العالمين

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد وبارك وسلم، اللهم ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين، اللهم ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا، ربنا إنك رؤوف رحيم، اللهم وفقنا لما تحب وترضى واجعل آخرتنا خيرا من الأولى، اللهم إن قلوبنا ونواصينا وجوارحنا بيدك لم تملكنا منها شيئا، فإذا فعلت ذلك بنا فكن أنت ولينا واهدنا إلى سواء السبيل، اللهم اجعلنا من عبادك الصالحين، اللهم اجعلنا من عبادك الصالحين، اللهم إنا نستلك رضاك والجنة، ونعوذ بك من سخطك والنار، اللهم إنا نستلك حسن الخاتمة، اللهم إنا نعوذ بك من سوء الخاتمة، اللهم إنا نستلك حسن الخاتمة، اللهم ربنا تقبل منا إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم، وصلى الله تعالى على خير خلقه سيدنا محمد وعلى اله وأصحابه أجمعين، برحمتك يا أرحم الراحمين.



The duty of '*ulamā*' is not confined to safeguarding their own selves from evil. Rather, their position demands that they protect others from evil as well. Furthermore, they must not do a *mubāh* (lawful) act which could cause misunderstanding among the masses and create the possibility of evil spreading. Unfortunately, today there is a general trend to merely consider a certain act to be *mubāh*, without thinking about the effect and consequences it will have on others. This is causing '*ulamā*' to lose their respect. The '*ulamā*' and seniors should be continually mindful of this. Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "A person cannot be included among the *ahl at-taqwā* in the true

meaning of this word as long as he does not abstain from even lawful (*mubāḥ*) acts out of fear of falling into *ḥarām*.” (*at-Targhīb wa at-Tarhīb*, vol. 2, p. 352)

HAKĪM AL-UMMAT'S WORDS OF WISDOM

MUSJID 'UMAR FĀRŪQ, LEICESTER, U.K.

Had^{ra}t Wālā dāmat barakātuhum delivered this talk in Musjid 'Umar Fārūq, Leicester, U.K. on 24th March 2002. Had^{ra}t Wālā related to the audience the words of wisdom of Hakīm^{ul} Ummat Mu^jjaddid^{ul} Millat Had^{ra}t Maulānā Ashraf 'Alī Thānwī *rahimahullāh*.

أما بعد! أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾ صدق الله العظيم.

Respected ‘*ulamā*’, elders and friends!

I am very pleased to hear that Hadrat Maulānā *dāmat barakātuhum* reads the *Malfūzāt* of Hadrat Hakīmul Ummat *rahimahullāh* daily to you. The world knows Hadrat Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* as Hakīmul Ummat (the specialist physician of the *ummah*). He was certainly a *mujaddid* (reviver) of this century.

What do we understand by what *Dīn* is? Who is a religious person? Hadrat Thānwī *rahimahullāh* constantly explained to people the essence of this. He paid particular attention to the five departments of *Dīn*, viz. *aqā’id* (beliefs), *‘ibādāt* (acts of worship), *mu’āmalāt* (dealings), *mu’āsharat* (social relationships) and *akhlāq* (character). The structure of *Dīn* rests on these five departments. If a person is more inclined to one of them while paying no attention to the others, then although you may consider him to be a religious person, he is not really so.

Hadrat Thānwī *rahimahullāh* explained it in this way, and made effort on people in this regard until they understood what it means to be a truly religious man. Hadrat clearly explained the finest points and laid them bare. His books are absolutely clear on the issue of *aqā’id*. He clearly explained the beliefs of the Ahl as-Sunnah wa al-

Jamā'ah. The rules and regulations of the Hanafi *madh-hab* related to acts of worship are clearly explained by Hadrat in his books. As for dealings and social relationships, he used to keep a very vigilant eye on his associates and *murīds*. He used to say to them: "When you come here, you may engage in less *dhikr* and read less *tasbīh*, but the least you have to learn when you come here is how to manage your dealings with people."

You must know how your character and mannerisms have to be. Without this, your *īmān* is not complete. Hadrat Thānwī *rahimahullāh* was very firm in this regard.

The caliphate has been cancelled

A man from Punjab was quite close to Hadrat Thānwī *rahimahullāh*. He used to engage in a lot of *dhikr* and other acts of worship. Hadrat had also conferred *khilāfat* on him. He wanted to come to meet Hadrat, so he wrote a letter from Punjab requesting permission. Hadrat's *murīds* could not go to him without permission. The person would first have to write a letter informing Hadrat of his intention to come and meet him, the number of days he intends to stay, and if Hadrat permits, he will present himself.

Hadrat gave this man permission and he came to Thānābhawan with his son as well. Now look at the unique heart which Allāh *ta'ālā* blessed Hadrat with. We do not know what passed Hadrat's heart while in the *majlis* (assembly) that

at the end of the *majlis* when he met Hadrat, Hadrat asked him: “You came with your son as well. Did you purchase a full ticket [for the train journey] or a half ticket [which is normally bought for a child]?” The man replied: “I bought a half ticket.” Hadrat asked: “How old is he?” He replied: “He is thirteen years old.” Hadrat asked: “What is the government rule in this regard?” He replied: “When you are over twelve years old, you have to buy a full ticket.” Hadrat asked: “So why did you buy a half ticket?” Hadrat then said: “If a person can cheat for just eight *ānās* in *Dīn* is not worthy of being *mujāz-e-suhbat* (a *khalīfah*). I am cancelling the *ijāzah* (permission) which I gave you.” Such was the nature of Hadrat’s training and tutorship. You cannot even do this!? You must spend the eight additional *ānās* and follow the rules laid down by the government.

Many of us go on journeys and we know that the airlines limit us to 20kgs of luggage, yet we will go with over 25kgs. Many religious people also do this. Hadrat Maulānā had just now related how strict Hadrat Thānwī *rahimahullāh* was in these matters. Brothers! You perform *ṣalāh* – very good. You read the Qur’ān – very good. But set right your dealings as well.

A warning lesson

I was seated in Dār al-‘Ulūm Falāh-e-Dārayn, Tadkeshwar when a man who appeared to be very religious came in. He was quite active in the work of *da’wah*. He met me and I asked him about his

occupation. He replied: “I go out in the path of *da’wah* for six months and see to my factory for six months.” He had a carpet and mat factory. We needed mats for the *madrasah*. I looked at his appearance, his manner of speaking, and considering him to be a religious man, I placed an order with him. I paid him in advance and made him note down the quantities and types of mats which we needed.

Six to seven months passed and we still did not receive our order. We wrote several letters to him, and the goods eventually arrived. We opened them and when the workers held a mat from opposite sides and flapped it in order to clear it of excess dust and dirt, it split into two pieces. On examining the mats, we noticed that they were all made with raw cotton. I was very upset and thought to myself: “He appeared to be a very religious man, he had a mark of prostration on his forehead, and he claimed to spend six months in *da’wah* and *tablīgh*, yet this is how his dealings are!”

At that time, I thought of what Hadrat Thānwī *rahimahullāh* used to say: “Religiosity does not entail portraying ourselves to be religious in public while our dealings with people are not correct.” This man was dealing with a *Dīnī madrasah*, we trusted him, but see how he broke this trust. Coincidentally, I happened to meet him on one occasion. Hadrat Maulānā ‘Umar Sāhib Pālanpūrī *rahimahullāh* was delivering a talk in an *ijtimā’* and I also attended it. I saw the same

man crying profusely in the *du'ā'*. When the *du'ā'* ended, I went up to him, touched him on his back and said: "Brother! You are crying a lot, yet this is how you dealt with the *madrakah*?!"

So Hadrat Thānwī *rahimahullāh* whose *Malfūzāt* Maulānā read just now made an immense contribution to Islam by fully explaining every department of *Dīn*. He was certainly the *mujaddid* of this century. He said: "*Dīn* does not entail doing certain things externally while casting aside these dealings and transactions."

We must not neglect the *fard* and *wājib* by paying full attention to the *nafl*

'Allāmah Yūsuf Qardāwī is a senior Arab 'ālim. He wrote a book titled *al-Islām baynal Jumūd wa at-Tatarruf* (Islam between stagnation and excesses). He says that Islam is neither a stagnating thing, nor something which goes beyond the limits. It is a religion of moderation.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

"And so, did We make you into a balanced nation."

Qardāwī Sāhib writes: I went as a guest to a friend's house. It was a cold country, so I suggested that we will sit on a chair and have our meal. The host said: "Absolutely not. This is against the Sunnah. We will sit on the floor and eat." So because he insisted, I sat down on the

floor and had my meal. On the third day I learnt that he is owing money to a lot of people and is not paying them back. I thought to myself: He insisted on practising on the Sunnah so much to the extent of making me sit on the floor, whereas it was more necessary for him to pay back the loans which he was avoiding. He is casting aside the *farḍ* and *wājib*, but running after a Sunnah.

The *Dīn* does not teach us these things

In Canada I see people attending lectures and talks, but they park their cars haphazardly. This happens every Friday and for every other gathering. I am there for so long, but not once was there no announcement wherein a number plate was not called out and the owner was not asked to move his car because it was obstructing others. I think to myself: Muslims cannot understand such a simple thing – they are attending a *Dīnī* gathering, they have come to rectify and reform their ways, yet they are parking their cars in a manner which obstructs others.

One day I left immediately after the talk because I had to reach home quickly. So I said to my companions, come, let us leave quickly and proceed home. A car was parked in a manner which obstructed us and our car could not come out. We searched for the driver, asked someone to make an announcement in the masjid, searched for him here and there, and eventually learnt that he was eating in a restaurant. When he returned, I asked him: “Brother! Where did you people learn

this *Dīn* from? You came here to listen to a talk, that is very good. But you are causing inconvenience to others after listening to this talk!? You have parked your car in a way which is causing obstruction to so many other people.”

There are times when these Westerners stop and look at all this and wonder at what kind of people we are. Our *Dīn* does not condone such actions.

This is not the mark of Muslims

My father had spent time with Hadrat Thānwī *rahimahullāh* in Thānābhawan. When we were still young he taught us not to remove our shoes in a place which would cause those who are entering and leaving to have difficulty in walking, or cause them to trip and fall. He taught us to keep our shoes in the side. My father instilled this habit into me from a young age. This was a result of Hadrat Thānwī’s *rahimahullāh* teachings. He must have seen people scattering their shoes here and there. When a person leaves [a masjid or gathering], he trips and falls. Moreover, the shoes become scattered and it becomes difficult to find them. So Hadrat used to say: This is not the behaviour of a Muslim. A Muslim takes every small matter into consideration so that his action does not cause any inconvenience to anyone in this world.

Hakīmul Ummat's caution

Hadrat Thānwī *rahimahullāh* was travelling to Kānpūr on one occasion and he carried some sugarcane with him. So he asked the ticket inspector to have it weighed to check that it is not in excess of the weight which he is allowed to carry in the train. The ticket inspector was a Muslim, and he said: “Hadrat, there is no need to have it weighed.” Hadrat asked: “What will happen if someone checks its weight further on and it happens to be in excess?” He replied: “I am going to be on this train as well, no one will ask you anything.” Hadrat asked: “Till which point will you be with me?” He said that he will be on the train up to a certain station. Hadrat asked: “What will happen after that?” He said: “The next ticket inspector will board the train and I will tell him that these are Hadrat's goods. He will be with you till Kānpūr.” Hadrat asked: “What will happen after Kānpūr?” He replied: “Hadrat, you are only going till Kānpūr, he will get you off the train.” Hadrat said: “I have to proceed beyond that as well. I will have to stand before Allāh *ta'ālā*. Who will come and speak on my behalf there?”

Hadrat wanted to teach him this: Very well, you have shown consideration to me, but it is not correct. Hadrat was very cautious in these matters and would consider the finest points.

This is what you call *taqwā*

Hadrat Thānwī *rahimahullāh* was unique in his dealings. He fell ill on one occasion and there was a *hakīm sāhib* who used to treat Hadrat. When Hadrat fell ill, he went personally to the *hakīm sāhib*'s consulting room. On seeing Hadrat, he came out and said: "Hadrat, why did you take the trouble of coming here. You should have merely sent a message and I would have come over to you."

Hadrat said: "No, *hakīm sāhib*. I am ill at the moment and you are my doctor. It is my duty to come to you."

This is what is known as showing consideration of one's duties and responsibilities. This is what you call knowledge. This is what is known as righteousness. This is true *taqwā*. That is, a person takes every matter into consideration. Here I am in need of a doctor, and I think to myself that I am the shaykh, and people refer to me as Hakīmul Ummat, and so, I send a message summoning the *hakīm sāhib* to my place! Hadrat said: "This is not correct. I am the one who is in need, so I must come to you." See what an important lesson [Hadrat taught us]!

You will find countless incidents of this type in the life of Hadrat Hakīm al-Ummat *rahimahullāh*. Furthermore, Hadrat's *Malfūzāt* (statements and words of advice) are such that even if a person reads them today or listens to them attentively,

his life will change. His *Mawā'iz* (exhortations) and *Malfūzāt* bring about a complete change [in a person]. Allāh *ta'ālā* inspired Hadrat to say things in a manner which causes each person to consider it to be a treatment for his own illness. This is a unique quality. Allāh *ta'ālā* bestowed him with a certain level of acumen and understanding through which he would open the knots of the hearts, and clear the worries which were in the minds.

Hadrat *rahimahullāh* paid most attention to the correction of dealings and character. Some people consider these things to be absolutely insignificant. For example, if I throw some rubbish outside my house and I think to myself that it is my house and I threw it in my yard, what harm will it cause to anyone? Hadrat *rahimahullāh* used to say: “No, this is also not permissible. You are causing discomfort to others.”

A general ailment

A person is reading the Qur'ān in his house or listening to the recitation of the Qur'ān from a tape, and he has the volume very loud. A school-going child who lives next door is studying his school book, or there is a sick person next door who is in pain. In such a case, it will not be correct for the person to read or listen to the Qur'ān in a manner which would disturb his neighbour. The person may think that he is doing something according to the *Dīn*, after all, he is

reading or listening to the Qur'ān. But the loud volume is disturbing his neighbours. The child cannot study or the sick person cannot fall asleep because of the high volume. Hadrat *rahimahullāh* says: This is not the mark of a religious man. Religiousness demands you to lower your volume so that you do not disturb your neighbour. It is not possible for every person to want to listen to a particular thing all the time. This was Hadrat's *rahimahullāh* manner of reviving all five departments of *Dīn*.

The blessing of affiliation with Hadrat Hakīm al-Ummat *rahimahullāh*

Hadrat *rahimahullāh* corrected beliefs of all those who were affiliated to him. *Al-hamdulillāh*, I saw the most ignorant of people from the villages, but the moment they placed their hands in the hand of Hadrat *rahimahullāh*, I saw their beliefs becoming very strong and firm. My father was a school teacher and was not well educated in Islam. But his beliefs were correct and firm right to the end. And he would not make any concessions whatsoever with regard to what he heard from Hadrat *rahimahullāh*.

So these *Malḡūzāt* which are being read must be heard by as many as possible. *Inshā Allāh*, this will be a major way of reformation of the *ummah*. Hadrat Thānwī *rahimahullāh* was definitely a *mujaddid* (reviver) of his time. Allāh *ta'ālā* brings forward such an 'ālim in every era to revive *Dīn*, and the different departments of *Dīn*. Many

people were of the view that Hadrat Thānwī rahimahullāh was the *mujaddid* of this century. It is also said about Hadrat Maulānā Ilyās rahimahullāh that he held the position of *mujaddid* of this era. He revived the departments of *Dīn*. Allāh *ta'ālā* created such a great personality in our country. We should therefore study his books, and learn what *Dīn* is all about.

Lack of scruples

My dear brothers! *Dīn* does not comprise of just a few outward forms whereby we adopt certain outward forms and choose certain things, while we do not set right matters in our houses, we do not set right our matters with our wives and children, we do not set right matters with our neighbours, we do not set right matters with those with whom we interact.

I am relating to you something which happened just the other day. There is a religious and wealthy man here in Britain. He was complaining to me and saying: “Many trustees of *masājīd* come to me for loans. They ask me for loans for a *musjid* or a *madrasah*. They take large sums of money from me and promise to pay back the amount within one year. I agree to it thinking that they are building Allāh’s house, these are poor trustees who are religious and regular with their *ṣalāh*, yet they are concerned about building a *musjid*. So I give them a loan.” He continues: “Several years have passed but I have neither received any payment nor did they even bother to

phone me just once to explain the delay or to apologize.” He related this to me the day before yesterday.

So I thought to myself that this is the same thing which Hadrat Thānwī *rahimahullāh* was referring to. That is, a person appears to be religious and thinks that he is serving Allāh’s creation, but his dealings are worthless. O servants of Allāh! When you have made a promise to a fellow Muslim and promised to pay him back within one year, and you were unable to pay him back for whatever reason, you should at least go to him and explain the situation to him. Tell him: “I had made a promise to you, but there is a problem at the moment and I ask you for an extension in time. Give me another six months or one year. It will be a great favour on your part.”

In fact, I say that even before the arrival of the appointed time, if you feel you will not be in a position to make the payment, you must meet the person, phone him or write a letter to him and ask him for an extension in time. That man [the wealthy person referred to in the beginning] is saying: “Now my heart has become dead. If anyone comes to borrow money from me, I will not give a single penny.”

My dear brothers! This is against religiosity. We have to understand this point: what we consider to be religiosity is not religiosity; it is merely an outward show of religiosity. Religiosity entails a person not causing discomfort to another through

his character and dealings. O servants of Allāh! If a person is pained or discomforted because of us, then this is a very dangerous situation. All our pious elders of the past did their utmost to live their lives in a manner which would not cause any discomfort and pain to any servant of Allāh *ta'ālā*, and their mere presence must be a source of benefit to Allāh's creation.

A weakness

Many errors with regard to etiquette are committed in public places. For example, you go to a gathering or assembly and keep your water-can on one side. Another person arrives, sees no one watching him, so he picks it up and goes away. Now you come for your water-can and do not find it. You become worried and think to yourself: I left it here, who took it away? The one who took it does not return with it. After using it, he becomes occupied in other trivial conversations. In the meantime, you need it and are discomforted.

Now you see! The person had come to a religious gathering but he caused discomfort to a fellow Muslim. This is against religiosity. We cannot take a person's item without obtaining his permission. If you pick up an item belonging to someone without his permission, you will cause inconvenience to him. If you do not cause him inconvenience, he will at least become worried and think that he lost his item, or someone stole it. Now you return after half an hour and say to

the owner: “Forgive me, I needed to use it, so I took it from here.” The poor person will say: “No problem, it’s okay.” But what is the treatment for the half an hour’s mental discomfort which he experienced? May Allāh *ta’ālā* bless us with correct understanding.

Victory through character

My dear brothers! We have to set right our beliefs, then our acts of worship (*‘ibādāt*), and together with this, we have to set right our dealings and our character. The character and behaviour of a Muslim have to be of the highest level. If a Muslim possesses good character, leads his life in a manner which does not inconvenience anyone, is ready to serve others, then everyone in this world will embrace him.

There is a big businessman in Mumbai. He related the following incident to me: He said: I was travelling by car from Mumbai to Kāthiyāwār. As I was approaching Barodah, I saw a Hindu family on the road side, next to their car, and they were using hand signs in an effort to stop the cars which were passing by. But no one stopped for them. When they saw me, they did not even lift their hands. I passed them, but then thought to myself: This is a family in distress, the man is there with his wife and children, and it is becoming dark. I ought to ask them what the problem was. So I reversed my car and asked: ‘Why are you stopped here?’ The man replied: ‘I have no petrol in my car, I am here with my

family, and I am very worried because it is getting dark and no one is stopping to help me.’ I said: ‘There is nothing to worry about, I have a gallon of petrol.’ I gave him the petrol and then asked: ‘A few cars passed by and you asked for help with your hands. Why did you not raise your hands to me?’ He replied: ‘When I saw my own people not stopping to help me, I thought to myself: ‘This person who looks like a *mullā* (Maulānā) will not stop for me.’”

The *hājī sāhib* (the above businessman) then conveyed the message of Islam to him and said: “Our master, Muḥammad *sallallāhu ‘alayhi wa sallam*, taught us to help the one who is in distress. Our Muḥammad *sallallāhu ‘alayhi wa sallam* taught us to help anyone who is in pain, in a problem or in distress. This is my religious and moral obligation. I went forward and then reversed, thinking to myself: This is a family man, his wife is with him, his two children are with him; so I ought to help him.”

The man was very impressed and repeatedly asked the *hājī sāhib* to come to his house and have tea with him. This, despite the terrible situation in India [between Muslims and Hindus]. But by practising on the character as taught by Rasūlullāh *sallallāhu ‘alayhi wa sallam*, the man’s heart became soft. He realized that here was a man whom I did not even request to stop. He went forward, then came back, and helped me. I should therefore take him to my house, offer him tea, and let him proceed on his journey. The

hājī sāhib excused himself by saying: “I still have a long journey ahead of me. I will come to your house on some other occasion.” A poet depicts the importance of character as follows:

“We live through good character, and we vanquish [win over the hearts of people] through good character.”

If you are able to develop and maintain high character, you will be able to call the nations of the world towards you. You will be able to embed *Dīn* in them. While we are in our businesses, seated in our work places, or travelling, we must portray such character that their hearts are able to testify to what an excellent people we are. The Qur’ān depicts this in a unique way. Allāh *ta’ālā* says:

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ

“As for that which benefits man, it remains in the land.” (Sūrah ar-Ra’d, 13: 17)

We should all strive to become beneficial people in this world. People must be able to perceive our benefit, and say: “These are very beneficial people, they are very helpful, they have excellent character.” Such a nation can never be obliterated.

وَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً

“As for the scum, it dries away.”

There is no value to scum. We should not remain on this earth as scum. We must be of benefit. If we are of benefit, then:

يَمْكُثُ فِي الْأَرْضِ

“it remains in the land.”

We will remain established on earth, no one will be able to uproot us. We find unique guidelines from the verses of the Qur’ān. This verse teaches us to be of benefit, and we will be of benefit when our relationship with Allāh *ta’ālā* is good, and our relationship with Allāh’s *ta’ālā* creation is good. The *Dīn* entails the fulfilment of the rights of Allāh *ta’ālā* (*huqūq Allāh*) and the rights of fellow humans (*huqūq al-‘ibād*). May Allāh *ta’ālā* enable us to enlighten our lives through the *Malfūzāt* of our pious elders.

Allāh *ta’ālā* says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

“Keep yourself with those who invoke their Sustainer morning and evening, seeking His countenance.” (Sūrah al-Kahf, 18: 28)

Remain in the company of those who call on Allāh *ta’ālā*. Impose your temperament with theirs. Be with them in their moments of activity and inactivity. Take a lesson from their lives and learn the lessons of life from them. Look at their character. If we maintain contact with them, the

direction of our life will change. If we have love for this world or if our dealings with people are not correct, then after remaining in the company of these pious people, these bad traits will come out of our systems. We will say to ourselves: “Even if it means earning less in this world, we will not utter anything wrong.” We will acquire this quality when we sit with the pious servants of Allāh *ta’ālā*.

May Allāh *ta'ālā* enable all of us to study the books of our elders, understand them, and practise on them.

وآخر دعوانا أن الحمد لله رب العالمين

أَللّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ، أَللّهُمَّ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ، أَللّهُمَّ رَبَّنَا لَا تَزُغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ، أَللّهُمَّ إِنْ قُلُوبَنَا وَنَوَاصِينَا وَجَوَارِحُنَا بِيَدِكَ لَمْ تَمْلِكْنَا مِنْهَا شَيْئًا فَإِذَا فَعَلْتَ ذَلِكَ بَنَّا فَكُنْ أَنْتَ وَلِيْنَا وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ، أَللّهُمَّ اجْعَلْنَا مِنَ الرَّاشِدِينَ، أَللّهُمَّ اجْعَلْنَا مِنَ الرَّاشِدِينَ، أَللّهُمَّ اجْعَلْنَا مِنَ الرَّاشِدِينَ، أَللّهُمَّ اجْعَلْنَا مِنَ الرَّاشِدِينَ، أَللّهُمَّ انصُرْ مَنْ نَصَرَ دِينَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاجْعَلْنَا مِنْهُمْ، واحْذِلْ مَنْ حَذَلَ دِينَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَجْعَلْنَا مَعَهُمْ، أَللّهُمَّ رَبَّنَا آتِنَا مَا وَعَدْتَنَا عَلَى رِسْلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، أَللّهُمَّ إِنَّا نَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمَعَافَاةَ الدَّائِمَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ، تَوْفِنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالشَّهِدَاءِ وَالصَّالِحِينَ، أَللّهُمَّ تَوْفِنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالشَّهِدَاءِ وَالصَّالِحِينَ غَيْرِ خَزَايَا وَلَا نَدَامَى وَلَا مُفْتُونِينَ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، أَللّهُمَّ رَبَّنَا تقبل منا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وتب علينا

إنك أنت التواب الرحيم، وصل الله تعالى على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين، برحمتك يا أرحم الراحمين.

Whenever the work of reformation (*islāh*) commenced with others, it was never successful. It is therefore essential to first reform one's own self and undertake one's own introspection. In this way, no one will have an opportunity to point a finger at you. Those who are engaged in rendering religious services should be more concerned about their own *islāh* as opposed to that of others. The good deeds of religious people brings honour to the *Dīn*, while the evil deeds of the very same people is a cause of dishonour to the *Dīn*.

VALUABLE WORDS OF ADVICE TO STUDENTS

JĀMI'AH RIYĀD AL-‘ULŪM, LEICESTER,
U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk at Jāmi'ah Riyād al-‘Ulūm, Leicester, U.K. on 25th March 2002. He gave extremely beneficial words of advice to the students. By practising on these words, students will be able set right their future.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

My respected brothers and friends! First of all, we have to express our gratitude to Allāh *ta'ālā* for having selected us for knowledge of *Dīn* from among the billions of people who are inhabiting this world, and for having enabled us to acquire this knowledge. This is a very great favour of Allāh *ta'ālā*. The reason for mentioning this right at the beginning is that some of our friends come to the *madāris* to study but they do not have value for this favour in their hearts. They have either come because their parents sent them, or they were overtaken by a temporary zeal to learn Arabic.

A few valuable words of advice

Nevertheless, this is a very great favour of Allāh *ta'ālā* when He enables a child to go to a *madrasah* or Dār al-'Ulūm where he devotes his time to acquiring the higher sciences of Islam and considers this to be a special boon. It is a rule of the world that when a person goes to any institute, he will have to remain fully devoted to the purpose for which he went there. So when a student comes to a *madrasah*, he must not feel satisfied as long as he does not realize the objective for which he came. He must spend his night and day in studying and discussing issues related to knowledge. Knowledge does not entail having “on the surface” knowledge of a particular

thing. If we merely page through a book, attend classes when we feel like, etc. we will not gain firmness in knowledge. A person acquires firmness in knowledge when he remains attached to his books, he reads them repeatedly, and revises them. If he is studying *ṣarf* (etymology), he must know the scales so well that if he is awoken from his sleep and asked to formulate a certain scale, he must be able to do it there and then. If he asked to provide the major scale (*ṣarf-e-kabīr*), he must be able to do it. If he asked to provide the minor scale (*ṣarf-e-ṣaghīr*), he must be able to do it. He has to have this level of firmness in the subject of *ṣarf*. And firmness can only be acquired when a student connects himself totally to his knowledge, and remains attached to it. He must not permit his mind to wander while acquiring knowledge. He must not have some thoughts about the world, a little about his books, some about sports, and some about knowledge of *Dīn*. Knowledge is not acquired in this way, and firmness in knowledge will never be achieved.

A student must cut himself off from the world, leave aside all worldly engagements, remain confined to the *madrasah*, and remain devoted to his teachers and books. Only then will he be able to acquire knowledge in the true sense of the word. Students who unnecessarily widen their circle of friends cannot achieve much. You should also remember that when you were studying in a school, you had four or five friends who lived in your residential area. Now that you have come to

the *madrasah*, it will be necessary to sever your ties from those friends with whom you used to go to the gardens, playgrounds, and with whom you used to socialize. You will have to remain totally focussed. You will also have to reduce your love for your own house.

Shaykh ‘Abd al-Fattāh Abū Ghuddah *rahimahullāh* wrote a unique book which every student ought to read. In fact, I always advise students to read two of the shaykh’s books. One is titled, *Qīmatuz Zaman ‘indal ‘ulamā’* (the value of time in the sight of the ‘ulamā’). You must read this book so that you will learn the value of time, what is time, and how valuable it is.

Time is life

There are two sayings with regard to time in the Arabic and English languages. The Englishmen say: “Time is money” or “Time is gold”. The Arabic saying in this regard is: *al-waqt huwal hayāt* (time is life). Now compare the two. In English, time is compared to money and gold, while in Arabic it is compared to life. You know very well that money and gold are items which come and go. If they get less or get finished, a person can work hard and regain them. But life is something which can never be retrieved once it is finished. If just one portion of one’s life passes, it cannot be brought back. The Arabic saying showing the value of time is more eloquent than the English saying.

Nevertheless, I was speaking about the Shaykh's book, *Qīmatuz Zaman 'indal 'ulamā'* (the value of time in the sight of the '*ulamā'*'). In it, he writes about the efforts, striving, and toiling of the '*ulamā'*' for the sake of acquiring knowledge. The number of sacrifices they made, and how much of hardships and difficulties they had to bear when acquiring *Dīnī* knowledge. Look at the strenuous efforts they made for the acquisition of Hadīth.

The importance of the science of Hadīth according to Imām Aḥmad ibn Hambal

I will just relate one story of Imām Aḥmad ibn Hambal *rahimahullāh* to you. He completed acquiring the knowledge of Hadīth from the '*ulamā'*' of his time and region. He heard about a senior *muḥaddith* by the name of Shaykh 'Abd ar-Razzāq in Yemen, so he felt the desire to go to him and learn Hadīth from him. There were no aeroplanes, fast cars and air-conditioned coaches in those days. People used to travel on camel-back and it would take them months to reach their destination. Imām Aḥmad *rahimahullāh* got ready for this arduous journey. He proceeded with one of his companions to Makkah Mu'azzamah. It was the hajj season so he decided to perform hajj first and then proceed to Yemen.

When he reached Makkah Mu'azzamah, he learnt that this great imām, Shaykh 'Abd ar-Razzāq has also come for hajj. Imām Aḥmad's companion came to him and said: "Good news, O Imām Aḥmad, Shaykh 'Abd ar-Razzāq is here in

Makkah Mukarramah. Let's go meet him now." Imām Aḥmad replied: "No, no. It is inappropriate for us to go to him and state our purpose to him while he is here. The Shaykh has come here for ḥajj and it is disrespectful to the science of Ḥadīth for us to go to him and say to him that we have come to listen to Ḥadīth from him. Now just imagine Imām Aḥmad ibn Ḥambal's *rahimahullāh* respect for the science of Ḥadīth and a teacher of Ḥadīth. Look at how his heart was filled with respect! He said: "We will go to his house in Yemen and learn Ḥadīth from him. This science [of Ḥadīth] demands that we go to his house and hear it from him."

After much difficulty, the journey commenced after ḥajj. The caravan was moving ahead. It was a long journey and Imām Aḥmad's *rahimahullāh* provisions for the way were finished. The Shaykh writes:

كان في هذه القافلة بعض أثرياء

"There were a few wealthy people in this caravan."

They came to know that Imām Aḥmad's provisions were finished, so they said to him: "There is no need for you to worry, we will make all arrangements for you." He replied: "My heart cannot tolerate my going to acquire Ḥadīth while using someone else's money for the journey."

When I read this response of his, I said to myself: *Allāhu akbar!* Look at the temperament of these

personalities. They do not want to be indebted to anyone's money in the acquisition of Hadīth.

Imām Aḥmad *rahimahullāh* then went to the person who leads the camels and said: "Give me some work, I will break leaves for the camels and bring them to you, I will bring water for them; and you can pay me for these services."

Imām Aḥmad ibn Hambal *rahimahullāh* – the imām of the Ahl as-Sunnah – cut leaves and grass for the camels, provided drinking water to them; and the little pay which he received for this was used to eat a little food. He eventually reached Yemen, studied Hadīth, and became such an erudite imām that the world today refers to him as Imām Ahl as-Sunnah.

Allāh *ta'ālā* then bestowed him with steadfastness and fortitude which will be spoken of in glowing terms by people right until the day of Resurrection. He was lashed on his back on the issue of *khalq al-Qur'ān* (whether the Qur'ān was a creation or not) and was made to suffer severe pain from the government of the day. But he remained a mountain of patience and fortitude, and repeatedly said: "You can kill me if you want or you can imprison me, I am not scared of anything."

هاتوني شيئاً من كتاب الله ورسوله فأقول به

“Bring me some proof from the Book of Allāh and Sunnah of Rasūlullāh *sallallāhu ‘alayhi wa sallam* so that I can accept what you say.”

As for beating me, this will not make me change my mind in any way. Such was the steadfastness and fortitude which Imām Aḥmad *rahimahullāh* received from Allāh *ta‘ālā*. But first look at how he acquired knowledge and what sacrifices he made for its acquisition.

When and how does *nūr* come into knowledge

Knowledge which is acquired after sacrifices creates a special effulgence in the heart. Hadrat Maulānā Yūsuf *rahimahullāh* would constantly say this: “The more you strive for this knowledge, the more light of knowledge will enter your heart. The more *taqwā* you bring into your life, the more benefit you will gain from your knowledge.”

A student who remains in *wudū’*, lives a life of *taqwā*, is respectful to his teachers, books and classroom will find the quality of his knowledge increasing and effulgence increasing. He must not be like the college students who casually hold their books at their sides, who not only make a noise in their classrooms, but also break [the furniture and other items] in the classrooms.

When you are studying in a particular classroom, you ought to have respect for every item that is in it. You must think to yourself: This is the classroom in which I am learning Allāh’s Book

and the Hadīth of Rasūlullāh sallallāhu 'alayhi wa sallam. I cannot throw dirt in it, I cannot spoil it in any way; this is a sanctified place.

Every book which our elders included in the syllabus is most valuable and we cannot gauge its true value. It is written on the marginal notes of *Qudūrī* (a book of jurisprudence) that if a person is experiencing a certain difficulty, and he reads just the main text of *Qudūrī* from beginning to end, and then raises his hands and makes *du'ā'* to Allāh *ta'ālā*, there is a strong possibility of his *du'ā'* being accepted. Similar statements have been made with regard to *Hidāyah* and *Bukhārī*.

A similar thing is said about the book, *Shāṭibīyyah*, which is written by 'Allāmah Shāṭibī *rahimahullāh* and taught to those who study the *qirā'at-e-sab'ah* (the seven modes of reciting the Qur'ān). This is an excellent book of Arabic literature. Each line of its poetry is extremely sweet, and a person who has an inclination for Arabic literature will go into a trance merely from reading its poems.

The language of students has to be good

It is said that Imām Shāṭibī *rahimahullāh* was *fāqid al-baṣar*. This means that he could not see with both eyes. When describing a person who cannot see, we could say he is *andhā*, *nā bīnā*, or *fāqid al-baṣar*. Students should always try to use the best forms of expression. All three are synonyms. But the expression *fāqid al-baṣar* has

a certain sweetness which is not in the other two words. The language of students has to be good. While studying in the *madrassah*, we have to learn to express ourselves in an excellent manner. We must think to ourselves on how to say a particular thing.

So it is also a duty of students to correct their language. They must try to use the best expressions and sentences of Urdu [or any other language]. For example, you say to a person: “Sir, do not misbehave in this manner.” You could also say to him: “Respected sir, do not narrow the circle of behaviour.” The meaning is the same, but different ways of expression change the weight and tone of what you are saying, and it has a better effect on the addressee. Speak the truth, but say it properly. No matter how bitter a statement you wish to make, you can give it in a “capsule”. A bitter medicine is filled into a capsule so that it is easy to swallow.

Many people say that you have to speak the truth and state the fact. I say: You must certainly speak the truth and state the fact, but say it in a sweet way. The Qur’ān teaches us:

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“Dispute with them in a manner which is best.”

So we will have to learn what to say and the best way of saying it.

One way of rectification

A person was performing *wuḍū'* at the pond of Delhi's Jāmi' Musjid, and his heels were left dry. Hadrat Shāh 'Abd al-Qādir Sāhib *rahimahullāh* noticed this. Now Rasūlullāh sallallāhu 'alayhi *wa sallam* warned against this in a Hadīth when he said:

ويل للأعقاب من النار

“The person who does not perform *wuḍū'* correctly and leaves his heels dry, then that portion [of his dry heels] will be cast into Hell.”

Shāh Sāhib *rahimahullāh* did not tell him that he left his heels dry. Instead, he said to him: “Come here and check if I left my heels dry.” The man understood, and said: “Hadrat, your heels are not dry, rather it is my heels which have been left dry.” This was one approach of our pious elders. Allāh *ta'ālā* had blessed them with unique qualities. They would speak to a person in a manner which would compel him to accept without feeling insulted in the least.

Imagine if we address a person as follows: “Hey you! Don't you know how to perform *wuḍū'*? You are performing *wuḍū'* in this haphazard manner and rushing forward. How will your salāh be accepted?” He will become angry with you. But if you say to him: “Dear brother, look here, I just performed my *wuḍū'*. Please check if I left any section dry.” He will think to himself: “This man

is an ‘*ālim*, why will he leave out any section dry? Most probably I overlooked something.” He will immediately think of his error. This is the meaning of:

بالتي هي أحسن

“in a manner which is best.”

The qualities of a true student

Shaykh ‘Abd al-Fattāh *rahimahullāh* lists the qualities of a true student as follows:

من ترك أحبابه وهجر دكانه ومات أحد أقربائه فلم يحضر جنازته

He is the one who leaves his friends, leaves his and his father’s business, and if any of his relatives pass away, he does not attend the funeral. Instead, he makes *du‘ā’* for the deceased from wherever he is and continues with his studies.

I really liked this statement of Shaykh ‘Abd al-Fattāh *rahimahullāh*. It is necessary for us to read it again and again – a student leaves aside his circle of friends, pays no attention to his business, and remains focused in his studies by remaining in the *madrasah*.

How should a book be studied?

Once I was sitting with Hadrat Maulānā ‘Alī Miyā Sāhib *rahimahullāh*. This took place about four

years ago. It was a short assembly of students. Hadrat made one particular statement: “You must read a book as though you have licked it [like when you have a meal and lick the plate and your fingers absolutely clean].”

He then said something about his self: “I read the books of Aḥmad Amīn so many times that I knew pages upon pages from memory.” Aḥmad Amīn is a famous Arab author. Then there is Tāhā Husayn, ‘Abbās Maḥmūd ‘Aqqād, Mustafā Luṭfī Manfalūtī and Mustafā Sādiq Rāfī. These are all Arab writers. We have students studying *Maqāmāt* and *Mutanabbī*. These students must know about the senior Arab writers and their different styles of writing.

Nevertheless, I was saying that Hadrat Maulānā studied the books of Aḥmad Amīn thoroughly. He wrote a book titled *Ilā Waladī* which contains letters in which he advises his son. It is an excellent book. When I went to Cairo, I went in search of this book. I went to several bookshops but could not find it. I eventually saw it displayed in a showcase of one of the bookshops and got very happy at finding it. I entered the shop and said to the owner that I would like to purchase the book. He said: “That is the last copy I have and it is not for sale.” I said to him: “Please sell it to me. I have come from India and will be departing in two days. I will not be able to get this book. I will really appreciate it if you sell it to me.” When he heard I was from India, he said to one of the workers: “Get the book out and give it to him.

We will look for another copy from somewhere else. This man has come from so far in search of this book.” He took out the book and I bought it.

There is another book written by him by the title *Hayātī*. Hadrat Maulānā used to say that if we read it repeatedly we will learn the flowing nature of the Arabic language. So Hadrat Maulānā said: “I read the books of Ahmad Amīn so many times that I knew pages upon pages from memory.” If you read Hadrat Maulānā ‘Alī Miyā Sāhib’s *rahimahullāh* books, you will realize how much he was influenced by the style of Ahmad Amīn.

I personally heard from my *ustādh* (teacher) Shaykh ‘Abd al-Wahhāb, who had come from Azhar University to Deoband as a teacher. He was a resident of Tantā’. He said: “Sayyid Abul Hasan ‘Alī [Nadwī] writes just like the most senior writers of Egypt.” Because Hadrat Maulānā had thoroughly “licked” the books written by Egyptian authors since his childhood, his Arabic was very polished. If you have an inclination for Arabic, you must read the books of Arab writers repeatedly until their style settles in your mind. This is the way of learning a writer’s style.

Be mindful of your addressees

When I was studying in Dhābel, I had a great interest in reading the books of Maulānā Āzād. I used to read his books repeatedly. Consequently, many of his words and expressions became embedded in my mind. I would occasionally

accompany Maulānā ‘Abd al-Jabbār Sāhib to the villages and deliver talks. When I used to deliver these talks, the same words and expressions of Maulānā Āzād used to come out from my mouth. I had a relative who was a retired magistrate. He said to me: “When you deliver a talk in the village, do not use Maulānā Āzād’s language because these villagers do not understand his language.”

Maulānā Āzād attended a gathering where he was to deliver a speech. It was about 1:00a.m. by the time his name was announced. So the moment he stood up to deliver his speech he said: “When the Laylā of the night spread out her black hair, Abul Kalām’s name was called out.” What he meant was that when it became extremely dark and late, that is when my name was called out to come forward and deliver a speech. Now imagine if someone were to use the same words in a village, who would understand him? Nevertheless, he was Abul Kalām [and could speak in such a way].

As I was saying, I knew extracts from his books from memory. So my relative said to me: “When you come here to the village, you must speak in simple Urdu because these people cannot understand Abul Kalām’s language.” This made me realize my mistake. We were young at the time, we were students, and we thought that if we spoke high Urdu, people will praise us and speak about how excellent the talk was. At the time, we had no perception whatsoever as to the purpose of delivering a talk, viz. to convey *Dīn* to those who were seated before us. And for this, one has

to use simple language. You are students who are seated here, that is why I am mentioning these things to you. At least you will learn what level your language must be.

A student has to be humble-minded

My dear brothers! My request to you is to remain attached to your books. If you do not understand any lesson, do not sleep peacefully without any worry. Instead, you must go to your teacher, serve him, and after serving him, say to him: “Hadrat, you put in a lot of effort in teaching the lesson, but I have not understood it as yet. I have a weak mind.” This is one way of conveying your message to him. The other [unacceptable] way is to say: “Hadrat, we did not understand anything which you said.”

There was a Pathan studying with me in Dhābel. The book, *Nūr al-Anwār*, was being taught by Hadrat Sūfī Sāhīb *rahimahullāh*. The Pathan student remained quite for a few days, then one day he suddenly got up angrily and said: “By Allāh, how are you teaching? You are probably teaching in English because we cannot understand anything which you are saying.” Sūfī Sāhīb was quite pained by this statement, so he closed the book and said to all of us: “Get up from here, you cannot study under me.” He chased all of us out of the class.

So this is not the way to speak to one’s teacher. Instead, say to him: “Hadrat, you explained

everything very well, but I have a weak mind, I could not understand it. Please explain it to me again, or use another approach of explaining.” In this way, the teacher will not be offended and he will also teach the lesson again. A student has to be humble-minded. He has to have the quality of humility in him. He is the one who is receiving, and a receiving person ought to have humility. A receiving person cannot impose his self. A student should ask the teacher, seek his permission and speak like this: “Hadrat, if you accept, I have a question to ask.” If he accepts, you may pose your question. These are etiquette. This is how students should first lower themselves, and then ask the teacher whatever they have to ask. If you do not understand it the first time, ask for it to be repeated. It is not necessary for every student to understand everything the first time it is explained to them.

Three types of students

Hadrat Maulānā ‘Alī Muḥammad Sāhib Tarājwī rahimahullāh used to say: “Every class has three types of students, those who are very intelligent, those who are of average intelligence, and those who are of weak intelligence. The very intelligent ones will understand the teacher’s lesson the first time he explains it. The average ones will have to be taught two times, and the weak ones will have to be taught three times. So a teacher should not become angry when a question is posed. He should not think that this student is wasting his time.

We will start the lesson now

When I was studying Arabic under Shaykh Maḥmūd in Deoband, we had a retired magistrate in our class. He was gone grey from old age, but he had the desire to become a Maulānā. Now just imagine a man who was a magistrate, who used to sit in court. Now that he is gone old and retired, he wants to become a Maulānā. He started studying *Mīzān* and he used to sit in the little children's class. He did not think I am such a senior person. He had a few sons who held high posts in Pakistan.

So he used to come with us to Shaykh Maḥmūd and would repeatedly say:

شيخ أنا ما فهمتُ

“Shaykh, I did not understand.”

So Shaykh Maḥmūd would repeat the lesson several times, and a lot of time would get wasted in this way. Some of our class mates were getting fed up and were thinking to themselves: This old man does not understand anything, he keeps on asking for the lesson to be repeated, and he is wasting our time in this way. When the Shaykh came to know of this, he said to us: “This poor man has come out of a desire for knowledge. Even if he asks me to repeat a lesson five times, I will repeat it to him.”

There were times when he was delayed in coming to class, so Shaykh Maḥmūd would not start the lesson. He would say:

لم يحضر أبوكم نظام الدين

“Your father, Nizām ad-Dīn, has not arrived as yet. We will start when he comes.”

This is how much consideration Shaykh Maḥmūd showed to him. When he would arrive, the Shaykh would smile and say to us:

جاء أبوكم

“Your father has arrived. We will now commence our lesson.”

My dear brothers! Work hard in your studies. Do not go forward until you understand the present lesson. Live with *taqwā*. These sciences which are taught in the *madāris* are not for the sole acquisition of outward knowledge. Rather, they are also taught for internal knowledge, *taqwā*, purity and internal purification.

I will now explain the meaning

So we were talking about Imām Shāṭibī *rahimahullāh* and about the term *fāqīd al-baṣar*, and we deviated from our topic. It is said with regard to him that because he was *fāqīd al-baṣar*, it was his practice to conduct his lessons at the time of *ghalas*. When it is still a bit dark at the

time of *subh s̥ādiq* (true dawn), it is referred to as *ghalas*. Then you get the word *isfār* which means when it is a bit bright. The word *asfara* means to open something. A *safar* (journey) is called *safar* because a person's habits and conditions come into the open. Women without *purdah* are known as *nisā' s̥āfirāt* because they walk about with their faces exposed. The Arabic language is very vast.

Nevertheless, Imām Shātībī *rahimahullāh* used to conduct his lessons at the time of *ghalas*. When he used to enter the class, it was his habit to say:

من جاء أولاً فليقرأ

“The one who arrived first may commence reading.”

He would always say the above. But one day, he broke his habit and said:

من جاء ثانياً فليقرأ

“The one who arrived second may commence reading.”

The student who came first was quite distressed and thought to himself: It was always *Hadrat's* habit to ask the one who arrived first to commence reading. What has happened today that he asked the second person to commence reading? He began thinking and pondering over this, and then remembered that he had had a wet

dream and forgot to take a bath. And 'Allāmah Shāṭibī *rahimahullāh* perceived this through his insight. This is why the Shaykh broke his habit.

Now look, 'Allāmah Shāṭibī *rahimahullāh* may have been *fāqid al-baṣar* (blind), but he was not *fāqid al-baṣīrah* (one who is devoid of insight). The eyes of his heart were open. Such was the level of the person who wrote *Shāṭibīyyah*, a book which is taught in all the *madāris*. You can go to any university in the world – whether in America or Britain, whether to Oxford or Cambridge – you will not find a book written by a person who possessed such insight.

Students must memorize extracts of prose and poetry

I was saying to you that you are very fortunate in that Allāh *ta'ālā* selected you from among millions of people to study these sciences. You must perform two rak'ats daily to show your gratitude to Allāh *ta'ālā*. If you value Allāh's favour, He will give you more. Study and work hard, purchase good books after consulting your teachers and read those books. You must purchase your own dictionaries. If you do not understand a word, you must look it up immediately. As far as possible, try to solve a lesson on your own.

Hadrat Maulānā Ilyās Sāhib *rahimahullāh* writes about Hadrat Maulānā Yahyā Sāhib's *rahimahullāh* method of teaching. He would say

to his students: “Let me see what you understood. Explain the lesson [to the class] and I will help you wherever you did not understand.” The students would explain the next lesson, and if they did not understand any point, he would teach it to them. This is how their capabilities improved. They used to memorize extracts of Arabic prose and poetry. It is impossible for you to learn a language without memorizing some extracts of its prose and poetry. This is why you get *mahfūzāt* (items to be memorized) in the Arab countries. There is a book in Benares titled, *Majmū’ah min an-Nazm wa an-Nathr*. Excellent extracts of prose and poetry have been collated in this book.

A personal experience

I was travelling by train in India on one occasion. A student was seated near me – I gauged from his dress and appearance that he was a student. He did not recognize me. I asked him what he was studying. He said he was in the fourth year studying *Sharḥ al-Wiqāyah*, *Mukhtārāt*, etc. He asked me: “Where do you live?” I replied: “I live here in a small village by the name of Kāpaudrā.” He asked: “What do you do?” I replied: “I have a farm.” He did not know who I was.

I then asked him: “What do you think of *Sharḥ al-Wiqāyah*?” He replied: “It is a good book, it contains rules and regulations.” I asked: “What do you think of *Mukhtārāt*?” He replied: “It is a very difficult Arabic book.” He thought I was a

villager so he explained to me in this manner. I said: “There is a particular lesson in *Mukhtārāt* which is titled *al-Khitābah al-Mu’jizah*. Do you remember any sentences from it?” When I said this, he became a bit attentive, and must have thought to himself that here is a villager and he is talking about *al-Khitābah al-Mu’jizah*.

I said to him: “This lesson contains a speech of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. When Rasūlullāh *sallallāhu ‘alayhi wa sallam* was returning from Hunayn, he distributed the booty among the seniors of the Quraysh. He did this to reconcile their hearts. A few Anṣār youngsters complained about this and said:

سيوفنا تقطر من الدم

“Our swords are still dripping with blood and Rasūlullāh *sallallāhu ‘alayhi wa sallam* is giving the booty to his relatives.”

This was their objection. When Rasūlullāh *sallallāhu ‘alayhi wa sallam* came to know of this, he instructed for all the people to be assembled. When they assembled, he addressed them, and the first thing which he said was:

ما هذه وجدة التي وجدتموها في أنفسكم

“What is this misgiving which you are experiencing in your hearts?!”

It is an excellent and eloquent speech. Hadrat Maulānā ‘Alī Miyā Sāhib *rahimahullāh* quoted that section of the speech, and gave it the title, *al-Khiṭābah al-Mu’jizah*, because when Rasūlullāh *sallallāhu ‘alayhi wa sallam* completed his speech, tears were flowing from the eyes of all the Anṣār to the extent of moistening their clothes.

Rasūlullāh *sallallāhu ‘alayhi wa sallam* also asked them: “Does it not please you that people return to their homes with sheep and camels, while you return with Allāh’s Messenger?” They all replied: “We are pleased with Allāh and His Messenger.” This entire speech of Rasūlullāh *sallallāhu ‘alayhi wa sallam* ought to be memorized.

Tāriq ibn Ziyād had delivered a speech on Jabal Tāriq (Gibraltar). It is also worthy of memorizing. He started his speech as follows:

أيها الناس! أين المفر؟ البحر من ورائكم والعدو أمامكم وليس لكم والله إلا
الصدق والصبر.

“O people! There is no escape. The sea is behind you and the enemy is in front of you. By Allāh, you can do nothing except prove yourselves true to your word and exercise patience.”

The lines of poetry which Farazdaq said in praise of Hadrat Zayn al-‘Ābidīn *rahimahullāh* also ought to be memorized. Extracts of this nature must be memorized. In this way you will gain proficiency

over the Arabic language, and you will experience the joy of this language.

Guidelines to students who are learning the translation of the Qur'ān

My dear friends! We are studying the translation of the Qur'ān. We find one word appearing in several places, and it has a different meaning in each place. In fact, there are words which appear twice in the same verse, and our Urdu translators translated the same word differently. For example, in the verse

لم تكن فتنة إلا أن قالوا

The word *fitnah* has been translated differently by Shaykh al-Hind *rahimahullāh*, Maulānā Ghulāmullāh *Sāhib* and *Hadrat* Thānwī *rahimahullāh*. I thought to myself: How is each one translating the same word differently? I then asked a *maulwī sāhib* to see how many times the word *fatana* and its derivatives appear in the Qur'ān. Then I asked him to check how the word *fitnah* has been translated in the different places in the Qur'ān. Now when students of the Qur'ān have several translations before them, they will realize the vastness of the Qur'ān, the eloquence of its words, and the different ways in which people worked on the Qur'ān.

Once I asked a student the meaning of the word *hamīm*. He replied, it means “hot water”. From it you get the word *istihmām*, and you say:

أريد أن أستحم

“I want to bath with hot water.”

You could also say:

أريد أن أغتسل

“I want to take a bath.”

But this statement does not specify anything – whether you want to bath with cold water or hot water. But if you say:

أريد أن استحم

It will mean you want to bath with hot water.

So one meaning of *ḥamīm* is hot water. This word also means a friend. A sincere and devoted friend is called a *ḥamīm*. The Qur’ān uses both meanings. When referring to hot water, Allāh *ta’ālā* says:

وسقوا ماء حميما

“They [inmates of Hell] will be made to drink boiling water.”

When referring to a close and sincere friend, Allāh *ta’ālā* says:

لا يسئل حميم حميما

“A close friend will not ask about his close friend.”

One meaning cannot be applied to both places. We will have to apply different meanings for both. A student learning the translation of the Qur’ān will have to know which meaning is to be applied where. He must then compare it with the Urdu translations so that he can gauge the inclinations of each translator.

The translation of Shāh ‘Abd al-Qādir *Sāhib rahimahullāh* is in the pure Delhi language. Maulānā Akhlāq Husayn *Sāhib Qāsimī* has written a book on this translation, titled, *Mahāsin Tarjumah Shāh ‘Abd al-Qādir*, in which the author writes about its merits. He goes to some detail in listing its merits and virtues, and why certain words were used. Unfortunately, we cannot even understand Urdu translations and the reason why a certain meaning is given in certain place. Some of the translations of Shāh *Sāhib rahimahullāh* are so excellent that I sometimes go into a trance. It may appear to be a Hindi word, but it is rather a matter of taste.

Nevertheless, you are studying the translation of the Qur’ān, so you ought to make a comparison of a few translations. About five or six translations have been printed together [in one book] in Pakistan. You must place the translation of *Hadrat Thānwī rahimahullāh* before you so that it is easy for you to compare, and you can benefit from all translations at once. You must then refer to the dictionary for the actual meaning of the

word. In an Arabic dictionary, the word *fatana* is given as:

إلقاء الذهب في النار

“To place gold into a fire so that you can test whether it is pure or not.”

You can then learn the different meanings of this word as it appears in different verses. These are sciences and they need effort on your part.

Maulānā ‘Alī Miyā Sāhib *rahimahullāh* used to say: “Education is not a toy-house for children where one plays for a short while and then goes away.” Small children will make little houses, they will have a few small cars, they will make a market place, one of them will be a businessman, he will also have a small scale, and so on. Then after playing for an hour or so, they will get tired, or they will get into an argument. So one of them will kick his shop down, and leave angrily. Thus, Hadrat used to say that education is not a toy-house of children where you come for a short while, learn a little, then you get up and leave. It requires toiling, patience and devotion. May Allāh *ta’ālā* bless us with these qualities.

A guarantee for firmness in knowledge

I get tired very quickly and I am ill, so I ask you to excuse me. My only request to you is to study with devotion and purity, and to stay in the *madrasah* with *taqwā*. Pay full attention to your

books. *Inshā Allāh*, you will certainly succeed. Hadrat Thānwī rahimahullāh said: “If a student comes on time to class, listens attentively to his teacher, repeats the lesson once to his friends, then I guarantee that – *inshā Allāh* – he will get firmness in knowledge.”

Come on time to class, listen attentively to your teacher, if you do not understand, ask respectfully, then after learning the lesson, repeat it to your friends. This will be enough, there will be no need for any more efforts. If you come to class after making *mutāla’ah* (pre-studying a lesson) and you listen attentively to your teacher, then – *inshā Allāh* – you will benefit. May Allāh *ta’ālā* bless us with beneficial knowledge.

وآخر دعوانا أن الحمد لله رب العالمين

أَللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ، أَللّهُمَّ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ، أَللّهُمَّ وَفَّقْنَا لِمَا تَحِبُّ وَتَرْضَى وَاجْعَلْ آخِرَتَنَا خَيْرًا مِنَ الْأُولَى، أَللّهُمَّ رَبِّ زِدْنَا عِلْمًا نَافِعًا، أَللّهُمَّ رَبِّ زِدْنَا عِلْمًا نَافِعًا، أَللّهُمَّ زِدْنَا عِلْمًا نَافِعًا، أَللّهُمَّ احْفَظْنَا مِنْ بَيْنِ أَيْدِينَا وَمِنْ خَلْفِنَا وَعَنْ أَيْمَانِنَا وَعَنْ شِمَائِلِنَا وَمِنْ فَوْقِنَا وَمِنْ تَحْتِ أَرْجُلِنَا، أَللّهُمَّ احْفَظْ بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ، أَللّهُمَّ انصُرْنَا فَإِنَّكَ خَيْرُ النَّاصِرِينَ، أَللّهُمَّ ارْحَمْنَا فَإِنَّكَ خَيْرُ الرَّاحِمِينَ، أَللّهُمَّ احْفَظْنَا فَإِنَّكَ خَيْرُ الْحَافِظِينَ، أَللّهُمَّ إِنَّا نَسْتُلِكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمَغَافَةَ الدَّائِمَةَ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ، تَوْفِنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالشَّهَدَاءِ وَالصَّالِحِينَ، تَوْفِنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالشَّهَدَاءِ وَالصَّالِحِينَ غَيْرِ خَزَايَا وَلَا نِدَامَى وَلَا مُفْتُونِينَ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ،

ربنا تقبل منا إنك أنت السميع العليم وتب علينا إنك أنت التواب الرحيم، وصلى
الله تعالى على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين برحمتك يا أرحم
الراحمين.

A MOMENT OF REFLECTION

APTON LANE, U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk in Apton Lane, London, U.K. after the Gujarat riots. Hadrat sheds light on many issues. The reader is requested to read the details of this talk again and again, and try to practise on it.

أَمَّا بَعْدُ! أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ﴾، وَقَالَ تَعَالَى ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾ ﴿صَدَقَ اللَّهُ الْعَظِيمُ﴾.

Respected ‘ulamā’, elders and friends! I have just come from India and am proceeding to Canada. I had to go to Canada urgently but could not get a confirmed seat from here. So I was forced to stay over here in Britain.

I am an eyewitness to the events which took place in Gujarat. I saw the burning houses, while I was seated in my house, I heard the breaking down of shops from the rear, I saw those poor people who were just managing to survive from their little shops. They were now walking about homeless. I saw groups of robbed humans whose houses were burnt down and were left homeless. They are living in temporary tents in Ankleshwar, Dadhāl, and Kharod. These are conditions around my village – conditions which are considered to be mild. Those who really suffered are those from Gaudrā, Ahmadābād and surrounding areas. The conditions there are beyond description. The heart of the one who saw the smoke and the fallen shops would obviously be injured. After all, he is not a human who is made of rock who is not affected by these things. I felt I should relate to my brothers here of what is happening there.

State-sponsored terror

My dear friends! Whatever happened in Gujarat, whatever you heard, or what you saw on television was not a sudden out of the spur incident. Rather, there was an organized conspiracy behind it. It was mentioned in our papers that this is not a Hindu Muslim conflict. It is a state-sponsored terror. The entire state is bent on destroying the Muslims of Gujarat completely. They must be terrorized in a manner which would never permit them to rise again. Their properties must be destroyed, their shops must be burnt down, and those who speak on their behalf must be chopped to pieces and flung aside. A Congress leader in Ahmadābād was killed mercilessly, chopped to pieces, his daughters were beaten, petrol was poured on them, and they were burnt. Acts of barbarism have always been committed, many were killed before this, many conflicts of this nature took place before, but we cannot find a parallel to the new form of terror which we saw with our own eyes.

Where is human equality

This is the 21st century in which the world claims to be very cultured, very advanced, we are moving towards culture, we have large universities and colleges, we have large institutions, slogans of human rights and human equality are shouted out. To catch human beings and cast them into a fire, to lock helpless humans in a house and burn

it down, to burn them alive – can we call this human equality? Imagine human bodies burning like dry sticks, grass and straw, and the leaders of the country continue watching the scene! Just try an imagine for a moment: Petrol is poured on a living human being and he is put to light, how his soul must be trembling at the time!?

My dear brothers! This barbarism and animalism is not to be treated lightly. The Qur'ānic verse which I read to you portrays the very same scene:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

“We created man in the best of forms, and then reduced him to the lowest of the low.”

No cultured society of the world, no educated human being, no honourable man, no person who has the slightest understanding in his heart would ever condone such barbarism.

Two viewpoints

It is very strange: on one hand you get the entire world fearing over the life of another, and if just a single person is killed, there is a huge uproar, the news will be screened on television for one month, the radio stations will speak about it, and the newspapers will write about it. And here when thousands of people are being burnt alive, they are all silent about it. It is something to think about - how can these two views operate in the world? Have the Muslims come into this world so

that they may be chopped off and cut down in every country, while the world watches this scene silently.

The Muslims themselves have fallen into heedlessness. There are millions and millions of Muslims, but they cannot write a single letter to the government, to the leader of the country, to the prime minister and express their displeasure, and ask: Why is this happening? Why are you burning human beings? What is your purpose? What religion do you claim to profess? You are constantly claiming that your religion is not based on fanaticism, but based on mercy. They say that the Hindu religion is based on two pillars – *ahinsā* and *dayā* – that is absence of fanaticism and mercy. They claim that these are two solid foundations of their religion. Now let us search and see who has *ahinsā* and where did their *dayā* disappear to?

Hearts which are harder than rock

Is this what *dayā* means: That you grab a four year old child from his mother's lap and cast him into a burning vehicle right before his mother's eyes? A Jeep was travelling on the highway. These people stopped it, tied the doors with wires so that those who are inside cannot come out, and then set it on fire. Those poor people were screaming from inside but it had no effect on those who were outside. My dear friends! This is shocking. You even get water coming out from rocks:

وَأَنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

“There are rocks from which rivers gush forth.”

But these people who treated their fellow humans in this manner and watched the entire scene are more hard-hearted than rocks.

A beneficial word of advice

It is almost a month since this gory event started. It started on the 27th of February, and it is the 29th of March today. I was performing *wudū'* just now when I received a phone call informing me that shops were also burnt in Anand and there was widespread killing there. Four shops were burnt in Bharūch. There is no end to this. And these people are not even bothered about what the world thinks about them. What is our secularism about? We formulated a constitution and deceived the entire world by claiming that we are the largest democracy in Asia, and we have the best secularism in Asia. Can we make such claims after all this terror!? It is most shocking.

My dear brothers! Our heedlessness is also to blame. Such clashes occurred before as well. We made a noise for a few days, collected some money, sent it there, and then remained silent. In the meantime, the criminals walked about freely without us pursuing them in the least. Whereas we have a constitution, we have a law in India, there is a massive judicial system. We never tried to collect large sums of money, obtain the

services of the best lawyers, and then take the government to court.

The need for Muslims to understand

Last year there was a conflict with the Christians in India. A few of their houses were burnt, and one or two Christians were killed and cast aside. There was an uproar in the entire Christian world. The Christian organizations in India sent news of this incident to the entire world. They sent pictures of the conflict. The German, French, English and American radio stations were crying out against this barbarism.

Our Prime Minister came to a poor district like Dāng and stood watching. You probably do not know this, but this is the poorest forest-like area of Gujarat. It gained the status of a district after very long, it is situated above the district of Balsār. There is nothing there – it is a forest of teak-wood trees. The Bāsī people inhabit that place. The Prime Minister had to go there because of pressure from the world.

On the other hand, our Muslims are so heedless and unconcerned, that they cannot use the media to present these events to the world and show how the Muslims are suffering.

You have so much of feeling for a fellow human that if one of your own is killed, you demand the killing of twenty!? What can be said about such humans? You are calling us terrorists, then what

do you have to say about this? How would you define it? This is something which our Muslims must understand, and made to understand.

Such people were also involved in the looting and killing

My dear brothers! Sixty thousand people are presently living in temporary camps in Ahmadābād. These are the same people who used to give thousands in charity. They had huge businesses. Huge jewellery and watch businesses were looted. People who are considered to be wealthy were also involved in the looting. They were people who owned several vehicles. Look at the words that were printed in the Gujarati newspapers:

Well-known wealthy people driving in luxury
cars and robbing people

These are their words. This is written by their newspaper. If a Muslim were to say this, they would claim that he is lying and is merely saying this to denigrate us. But this is written by their newspapers.

Muslims must file all the newspapers which were published from the 28th of February till now. They should at least file all this news which was written by them. They must then show it to the members of parliament in this country [England], and show it to the Germans and French as well.

What is this revenge for?

My dear brothers! Nothing can be achieved by merely sitting down. Whichever musjid I went to, the people expressed their sorrow and shock, and said that this was a great injustice done to the Muslims. Very well, at least you have some feeling. But the oppression will not be removed by merely saying this. We will have to make resolutions, we will have to prepare platforms, we will have to utilize the means which are normally used in this world. The power of the media is the biggest power at present. The media brings everything to light, it moulds the minds for everything.

This is the level of their mischief: There is widespread killing in Ahmadābād, and the entire northern section of Gujarat, and all the villages of Mihsāna district are being wiped out one after the other, yet there is no mention whatsoever of this in the newspapers. In some of the villages bulldozers were used to flatten musjids and roads were made in their place. In these last few days Hindu idols were placed in seventeen musjids. Pages of the Qur'ān were torn and thrown. There is a place called Jagharyā near my village. A musjid was built two years ago close to this place. My uncle from South Africa is presently in our village. Two days after I arrived here, he went to see this musjid. I phoned him from here and asked him about the situation there. He said that the situation was very volatile. Every single shop of the Muslims was destroyed, and idols were

placed in the masjid. Now tell me, what type of Hinduism is this? What is this revenge for?

There is no perception of any crime

There is an entire history behind this group. Our youngsters do not know who or what the BJP is. Our Muslims do not know who the Bajrang Dal refers to. Our Muslims do not know the aims and objectives of the Shiv Sina. Our Muslims do not know the plans of the Vishu Hindu Prashad. They are still saying that they are happy that the Hindus of India are speaking the language of Mahmūd Ghaznawī. The Gujarati newspapers printed these words in a large typeface: We are happy that the Hindus are using the language of Ghaznawī. One newspaper stated that the Muslims are treated in this manner in return for their 300 year old treatment of the Bāsīs. This is in response to that.

In other words, although they are committing all these acts of oppression, they have the audacity of making such statements. To commit a crime is painful in itself, but it is worse where there is no perception or consciousness of the crime. A crime is committed and these proud statements are made. They are committing crimes and saying it is nothing. Curfews are imposed for ten days at a time in the large cities, and they are claiming they have established peace.

A new example of oppression and barbarism

When the BBC interviewed the Chief Minister, he said: "Gujarat has 18 000 villages. Where are we going to get the police to go to all of them? These things happen, and we brought the situation under control within five days. The Congress government could not bring such situations under control in five months. No one can point a finger at us. We have done our job."

Whereas this is absolutely false. The police were watching all these things happening right before their eyes. I saw all this from my house. We were receiving phone calls all the time saying that our village is targeted next, and it is going to be attacked. So there was no question of sleeping the entire night. Our youngsters had surrounded the village. And those who were bent on disruption were roaming about openly. A curfew was imposed in Ankleshwar. An announcement is made that a curfew is in force, no one is to go out. But these people were walking about openly. We could see in the light of our torches how fifty people at a time were marching outside, each one having some weapon or the other in his hand, one is brandishing a sword, another is saying something, and so. There is no curfew for them. But if a Muslim were to just come out of his house, a bullet will strike his chest.

My dear friends! This is the height of tyranny which is presently perpetrated in Gujarat. After 1947, I do not think any region of India witnessed

such barbarism as it witnessed in Gujarat. There were many riots and conflicts before this. But I do not find a parallel to the new forms which we witnessed at present. Allāh *ta'ālā* alone knows which organization planned this whole operation.

Our worst calamity

Nevertheless, one Muslim has an innate bond with another Muslim. When oppression of this nature is committed in any part of the world, our emotions ought to be awakened for our fellow Muslims. My dear brothers! There is no time for heedlessness. This is not the time to merely talk. This is not the time to cry and wail. We will have to make a determined effort. We must form bodies which work with one voice. Our worst calamity is that the Muslims of the world are scattered, and they have no one to guide them.

The intelligent and educated people can have differing views, and these differences are on the academic level. But when such events take place, all differences must be cast aside and they must all become like one body. They must take the form of one single organized body. They must then have short-term and long-term plans. Our immediate work must be to make arrangements for food and drink for those who are in the camps, and to make arrangements to resettle them in their homes.

The extent of hard-heartedness

Listen to something shocking and see the extent of their hard-heartedness. They do not even allow those poor persecuted people to live in the tents with peace. They come to the tents and subjugate them to more persecution. A few days ago, a minister went to visit the camps. He ordered all the camps to be removed because these people are living here for too long now. So our poor oppressed people said: "Where must we go? Our homes have been burnt down?" He replied: "Go into the sea." How can a responsible member of the government make such a statement!?

So what should Muslims do in such a situation? They have to raise their voices. The intellectuals, members of parliament, ministers, and members of the media have got to be awakened. They do not even know what is happening. Even if they do know, they are silent about it for some reason or the other. There is a need to ignite their emotions, and ask them: For how long can you tolerate such treatment of humans?

A few beneficial words of advice

I had said this the other day in Leicester as well. The newspapers here in Britain and the voice of BBC radio go throughout the world. The BBC broadcasts its news in 32 languages. The first thing people listen to in the morning and evening is the BBC. My friends! I have seen the Germans, French and Americans sending their delegations

and representatives to make inquiries about trivial matters which concern us. An American publication has an Arabic edition and is published here. I purchased it last week in Bolton. It contained an article about the *madrasah* of Maulānā Yūsuf Sāhib Binnaurī *rahimahullāh*. So I said to the people, just think, an American publication has an English edition for America, and it has an Arabic edition containing an article about one of our *madāris*.

Now what interest do they have in this? Why are they aware of every little thing of ours? Huge books are written on Dār al-'Ulūm Deoband. Articles on Dār al-'Ulūm are written. And Togirya [name of a person] in India is claiming that all this turmoil is because of Dār al-'Ulūm Deoband. When this *madrasah* is shut down, this conflict will come to an end.

Togirya claims that the Muslims of India will only live in peace if they keep the Hindus happy. They will have to do whatever the Hindus dictate to them. They cannot live in this country with peace in any other way.

He is making such statements in public, and they are published in the newspapers. You may have read his statements. He came here to England as well. Now just look in what direction the world is moving, and what it's line of thinking is!? In the meantime, the nations of the world are silently watching all this as though it was a scene played out to them. There is no one to point a finger at

them and say that they are extremists, they are moving towards terrorism, and they are killing innocent humans. There has to be some opposition to all this. If other nations are not saying anything, at least we [Muslims] should say something. We have to go to the radio and television stations. Even if we have to give them the money, we must give it and send them to India. Tell them: If you do not believe us, we will take your people, come with us, and see what is happening there. And when you return, you must present a report here. We will have to do this. My dear brothers! We will have to take their people and show them. We will have to have a strong platform from which we must work.

An earnest appeal

My dear brothers! Allāh *ta'ālā* bestowed each person with different abilities. An *'ālim* has been given certain special abilities by Allāh *ta'ālā*. A lawyer has his own abilities. A politician has certain abilities. There is a need to gather all these people with different abilities and get them to work from a single platform.

Unfortunately, our situation is such that if we were to collect £2 000, we will differ on where this amount should be sent, and on whose name. I went to a place yesterday, and a few people related to me saying: "*Maulwī Sāhib*! We collected an amount of over £2 000, but we had a dispute in the evening with regard to who we should send

it to.” I asked: “Is this something to dispute about?”

This is how much the Muslims have retrogressed. They collect a sum of money in the masjid, and are now fighting about its distribution. We are fighting against each other over minor issues. This has weakened us completely. My dear brothers! For Allāh’s sake, set right your minds. I am making an earnest appeal to you. This is not how nations progress. A nation can never move forward if it is going to fight over such trivial issues. A strong committee will have to be established for the entire country, selected people from the whole of England will have to be brought together. They must decide who the best journalist is, who is the best writer of articles, who can speak effectively to the government, etc.

What must we do?

My dear brothers! There is a need to work with wisdom. I can never advise anyone to form a secret movement and to start killing people. There is no permissibility for this – neither here, nor in India. Listen carefully! I am sitting here in a masjid and speaking. If we are going to resort to such tactics, we will harm Muslims. There is no need for us to engage in subversive activities. We must stand upright above the ground and work. We must do everything legally so that no one can accuse us. But whatever legal action we start, we must continue supporting it as long as no

decision is passed against it, even if it means having to go to the supreme court.

It is essential for us to support it and use people with the best brains and intellects, even if we have to make certain sacrifices and gather funds for it. The feeding scheme is a separate fund. What immediate action can we take for these poor people who have become homeless? How can their homes be reconstructed? What help can we give them to re-establish their businesses? These issues will have to be addressed.

But our essential duty is to take legal action. We must contact good lawyers, consult great legal minds, and maintain contact with them. This is very important, but we do not pay any attention to it. We cannot get a single lawyer while they will obtain the services of fifty lawyers for a single case.

No Muslim showed concern in this regard

My dear brothers! They [the Hindus] have been indoctrinating the minds of people since several years in Gujarat. They place their literature in the waiting room of every doctor. Go to any doctor in Sūrat, Ankleshwar, Bharūch, Ahmadābād, Barodā or any other city. You will be seated in the waiting room for your turn. You will find several magazines placed on the table in the waiting room. Pick up any magazine and it will be an exponent of the BJP. It has not occurred to any Muslim to publish a magazine which presents the

true facts, the Muslim viewpoint, and which spreads the word of unity. Such a magazine ought to be placed on the tables of these waiting rooms. We cannot even place literature in barbershops, while they can do it.

Last year I was travelling by plane from here. I saw a few magazines placed in one corner in the plane. I got up, had a look at the magazines and found a seditious magazine published from Gujarat. So you see! They have even conveyed their literature to airlines. Passengers will now sit and read their literature and their minds will become indoctrinated.

No Muslim is concerned about undertaking some solid fundamental work where the highest quality magazines in English, Arabic, etc. may be published, and which are appealing to the eye. Here in Britain you have four daily Arabic newspapers, viz. *al-Wasat*, *ash-Sharq al-Awsat*, *al-'Arab* and *al-Hayāt*. So four daily Arabic newspapers are published, and these contain their [Arab] issues. But we cannot publish a single small newsletter in Gujarati. We do not even have any high standard Urdu publication. I do not know if there is any English publication which is distributed here, and what its influence is.

My dear brothers! We cannot carry on in this way. We are unable to present our voice to them. We are merely sitting in silence.

One way of indoctrination

My dear brothers! If we want to do anything in this world, we will also have to adopt the ways of other nations. When the 9/11 attack took place in America, one of the channels broadcast the event for three months from morning to evening. Not a single day was left out. As long as this event was not fully embedded in the minds of the world, they continued showing the scene on television in different ways and from different angles. They did this because they wanted to show how they are suffering.

Who undertook the attack, and what forces were playing behind the scenes; this is another matter. Some writers in America are writing in this regard, and the newspapers include some of those writings. You must be reading of the conspiracies, I do not want to go into the details. Despite this, they have convinced the entire world that it is the Muslims who committed this act.

My dear brothers! A bomb exploded in a particular place four years ago. They continued accusing and attacking the Muslims for three consecutive days. They apprehended a youngster in Paris. On the fourth day it was learnt that it was one of their own organizations which had carried out the attack. But the Muslims heard all this silently and did nothing about it. In the meantime, the CNN broadcast this event to the entire world. They did this to show what the Muslims are doing, what is happening where, and

what conspiracies are taking place. So you see how the people are indoctrinated. Yet we know nothing.

A point of reflection

Whatever happened in Gujarat was not a sudden event. Rather, preparations must have been made for it from a long time. But this was not the case in Gujarat previously. I remember when I was studying in Deoband in 1947 and there was much conflict and communal riots all over India. We students in Deoband were discussing among ourselves, and we Gujarati students said to them that these riots may take place here, but they cannot take place in Gujarat. We are all traders, and the Hindus of Gujarat are very soft. Apart from Godhrā, I do not think any riots had taken place anywhere in Gujarat. But now the most violent riots and conflict took place in the very same Gujarat regarding which we used to say that riots can never take place. There is no parallel to such riots. I think the most fanaticism in India is presently found in Gujarat. The lawyers, doctors and other educated people are all supporters of this fanaticism. Our people are now even considering it dangerous to go to a non-Muslim doctor because they do not know how he would treat them.

If we have a person holding a high position and he is fulfilling a role of leadership, what type of treatment will he receive? So they are distributing pamphlets among their circles. I received a fax

five days ago. It was a pamphlet giving them [doctors] guidelines on how to treat Muslim female patients. If a child is born, how the word “aum” must be written. If you have Muslim staff, what you must do to them. If you want to start a conflict, what technique you must adopt. All these guidelines are written down. Someone got hold of this pamphlet and faxed it to me.

We do not understand anything that is happening in the world. This is our response: we will complain, then sit down, have a good meal, and go to sleep. We cannot carry on in this way. There is a need for us to put our heads together, there is a need for mutual consultation, and there is a need for unity and agreement.

My dear brothers! We cannot carry on in the way we have been in the past. For Allāh’s sake, for Allāh’s sake, I appeal to you to cast aside your differences and your disputes over minor issues. People of wisdom and understanding must come forward. Each person desiring leadership, each person wanting certain responsibilities to be given to him, each person wanting certain things to be done via his organization, each person wanting certain things to be done by his city – all this is totally wrong. Rather, one should look at the entire country, people who can play an active role and also possess a sound methodology should be selected. They must then work methodically with consultation. On one hand you get those working with a zeal and a fervour. And then you get those working in a methodical and systemized way.

There is a big difference between the two. We do not need zeal alone, we also need rational thinking. We have to see how we can present our viewpoint to the world while working within the laws of the country – without breaking any laws. But we are falling back in realizing such a thing.

Brothers! People are bound to become zealous. Sometimes when we speak to government representatives, they become zealous and fanatical. Their zeal is then harmful to our cause. So there is no need for zeal and fanaticism. There is a need for conscious and rational thinking. There is a need to touch their conscience and to make them realize that their ways are wrong, and they have to acknowledge their wrong.

One way of inviting

Hadrat Maulānā ‘Alī Miyā Sāhib *rahimahullāh* (may Allāh *ta‘ālā* fill his grave with *nūr*) once delivered a talk in Lucknow in the Ganga Parshād Hall under the auspices of Payām-e-Insānīyat. Senior members of the BJP were seated there, and a few members of the Congress were also present. The majority of the audience was Hindu. Hadrat Maulānā *rahimahullāh* said to them:

My friends! I ask you one question. You see a potter making his pots and utensils. He continues making one after the other and keeps them one side. He makes a considerable number of utensils, and a man who has a staff in his hand comes and starts breaking all the utensils. Now

let me ask you: Will the potter not be pained by the person's action?

Hadrat Maulānā posed the above question, and said: We are all seated here in the Ganga Parshād Hall. Look at the items which are here, there is a clock hanging on the wall, there is a loudspeaker, chairs are placed here. If a person enters this hall now and starts breaking the chairs, causes the clock to fall down, etc. will the organizers of this event allow him to do all this? Will they be disturbed by his actions or not? Obviously, everyone will say that this is painful and disturbing.

Hadrat Maulānā then said: Allāh *ta'ālā* created man, and he is Allāh's creation, Allāh *ta'ālā* brought him into existence. Now if a person kills another without any valid reason or burns him, will it not disturb his Creator?

Are you understanding! Hadrat Maulānā stirred the hearts of non-Muslims. He knocked on their hearts and asked: Just think of what you are doing and who you are displeasing. Are you taking the country forward or are you destroying it? Are you worried about the welfare of the country or are you causing it to suffer?

There is a need to make them understand. My dear brothers! There is a need to meet them, there is a need to engage them in seminars. We must call on the university professors, we must invite them to our homes. We must have

seminars and present these issues to them, and ask them to think rationally. Ask them: Is such a way of life acceptable in the 21st century? Is the manner in which these people were treated appropriate? Is it right of us to remain silent over such behaviour? Should our voices not join forces?

This is how we will have to speak to them.

The statement of Mujāhid-e-Millat

The other point is that the Muslims have become so heedless that they think of nothing except eating, drinking and earning a living. My dear brothers! From the time I arrived in this country, I have been saying this: You must get your youngsters involved in the local political parties. If anyone is inclined to a particular party, he must join it. If a person wants to join the Labour Party, he must join it. He must be prepared to work for the different projects of the country so that when the time comes, you will be able to speak on the same level with them. If you remain seated in your houses and expect them to raise your issues in parliament, they say you are in a dream. I heard this about thirty years ago from Hadrat Maulānā Hifz ar-Rahmān Sāhib rahimahullāh in Sūrat. Hadrat said this in a special assembly in Sūrat.

He said: O Muslims! Do not think you can stay in a democratic country, remain in your homes, and expect some other party to present your issues in

parliament. It is impossible for you to remain seated, not join a party, not make some sacrifices; and then expect people to listen to you and stand up for your rights. This will not happen. You will have to rub shoulders with them and work.

The far-sightedness of Shaykh al-Islam Hadrat Madanī *rahimahullāh*

India was divided in 1947. I remember the leader of the Jamā'at-e-Islāmī, Hadrat Maulānā Abul Layth *rahimahullāh*, writing a book in 1948 in which he called on the Muslims of India to separate themselves completely from politics. Shaykh al-Islam Hadrat Maulānā Husayn Aḥmad Madanī *rahimahullāh* responded by saying: "I consider Muslims non-involvement in politics synonymous to suicide." The one who remains aloof from politics is as though he is committing suicide.

A few words of advice to youngsters

I will say the same thing to you. Think of your percentage in Britain. There are also other nations here who are small in number. But just look at the representation which they have in parliament. They are much fewer than the local Christians, but see what voice they have in parliament! They are able to convey whatever they want at parliament. Look at what effect they had on the Islamic world. Just take a look. You are all educated people, your youth are going to the universities and colleges. There is no more the

case of people having come from Pakistan and not knowing the English language. You now have one section of the community which fully understands and speaks the English language. I am saying to these youngsters to understand the situation and to make effort in this direction as well. You must distribute your work and see who will monitor the media, who will enter politics, who will engage in social work, and so on.

Jewish control of the media

My dear brothers! I was in America last year, and one of my friends related to me that if anything about Jews is published in the smallest of towns in America, it is relayed to their committees in New York by the evening. And the next day, a refutation of the article is published throughout the country, and the radio stations speak about it. They control 300 radio stations.

I saw an Arabic book title, *Sahāfatul Yahūd fī al-‘Ālam* (the Jewish press in the world). The book lists forty major newspapers in the world which are presently under Jewish control. Now we must think to ourselves, we have no newspaper of our own, we have no one to speak on our behalf, we have no contact with those who speak on television, we have no voice in parliament, we have no strong body. Merely crying will not help. If we sit and cry about the riots in Gujarat, the number of our mothers and sisters who were humiliated, etc. will not help. Rather, we will have to respond appropriately.

My dear friends! I cannot even describe what they did to our women, and the despicable acts which they committed. They got into the houses with their weapons, raped the women, and then burnt them. No true Muslim can ever accept this.

The helplessness of Muslim leaders

My dear brothers! Conditions are worsening in a manner you cannot imagine. In the presence of such conditions, we have to think about getting rid off our differences, we must meet our fellow brothers, speak to them and say: The differences which exist between us are in their place, but we will have to be united on this issue. Once a single body is formed, there will be no need to work against others. For Allāh's sake, put an end to your differences. If a few people are prepared to do some work, support them fully, provide them with financial assistance, help them with your advice. If you have some ideas in your mind, you should at least write to them and inform them. It is the right of a Muslim to present his opinion. But do not try to break an organization or body which has been formed. Do not form your own body to compete against the other body. Do not make statements like: they are not good people, who are they to represent us? And so on. Muslims normally say such things.

The leadership of Muslims in India has become weak or made to become weak. *Al-ḥamdulillāh* they have some sort of leadership in U.P. and a few other regions. But in Gujarat – despite such

difficult conditions – there is no Muslim leader who can take the courage to go to Aḥmadābād and say something. We tried, I phoned some people in Delhi and requested them to make some efforts. They said they will phone and see what they can do. So these people cannot even provide us with a proper answer. They do not even have the courage to get off at the Aḥmadābād airport. Such are the conditions.

My dear brothers! Those who could speak, those who occasionally raised Muslim issues were systematically wiped out. So in such a situation, Muslims throughout the world will have to wake up and do something. We will have to meet the intelligentsia of other nations. We will have to use them to pressurize those people and prick their conscience, show them that what they are doing is wrong, humanity cannot degenerate to a level where humans are treated in this manner. Differences among nations are inevitable, and you get differences among parties. If you want authority, there are other ways of achieving it. But the path which you have chosen to achieve it, and your claims to Hindu supremacy is taking the country towards destruction. This is wrong. We will have to explain these things to them.

One essential task

There is one essential task which we will have to do. We will have to get together and collect money to give to the sincere and devoted people who are working there. They are going to Delhi at the

moment, and I received several phone calls from them informing me that they have been in Delhi for the past few days but there is not a single office of the Muslims in Delhi where they can sit and meet collectively.

There is no benefit in empty zealously

I remember sitting in the company of Muftī 'Atīq ar-Rahmān Sāhib *rahimahullāh* on one occasion. We were speaking about the Majlis-e-Mushāwarat, so he related that at the time of its formation, they toured the entire country and people welcomed it with great zeal. Many articles were written in praise of its formation. The Muftī Sāhib said to me: "Maulwī Sāhib, four months have passed but we do not even have the rental for the Majlis's offices. What is the benefit of these slogans when Muslims of the whole of India cannot give the rent for the offices of the Majlis!?"

The same situation exists today. If a few voluntary workers come from Lucknow or Delhi, they come at their own expense, they will have to find their own accommodation, and they have to hire a vehicle with their own money to go around meeting people. For how long are these poor *maulwīs* carry on doing this? There is a need to have a certain amount of money dedicated to this cause and through which the Muslims can have a powerful centre in Delhi. All expenses must be paid through it. We can still find workers and volunteers today. All that we need is to encourage them.

After coming here, I learnt telephonically that a few educated non-Muslims are prepared to take the case forward, lay charges against the culprits, and take it up to the supreme court. But we have to support them and we ought to do it. We must embrace such non-Muslims who are interested in helping us. We cannot refuse them to do what they want to. We cannot say that we will do it. If they are prepared to do it, we must encourage them. We will have to keep them in the forefront. We cannot work without this.

Maulānā Fudayl Sāhib phoned and said: “Maulānā, we are fluttering like fish out of water.” On hearing about the different conditions in Gujarat, I cannot get sleep. Another person phoned me and said: “We are going to meet Wājpayee this evening. If you have any thoughts about what I should say to him, let me know.” I said, send representatives of non-Muslim groups as quickly as possible to Aḥmadābād. No Muslim will be able to proceed from the Aḥmadābād airport to Narodā and Patiyā, no matter how senior a leader he may be. The authorities will tell him that the situation is beyond their control, he should not have come, and they are not responsible to guard him. This is what they will say. So I said: Meet the non-Muslim representatives and send them quickly before the destroyed villages are completely wiped out. There is no other way out.

My dear friends! All the Muslim hotels and restaurants from Aḥmadābād to Chāpī and then

to Arbo Road have been completely destroyed. And as I related to you, riots took place in Anand even today. While we are sitting and talking here, riots and fighting is continuing there, and we do not know the extent of the damage. May Allāh *ta'ālā* inspire us and give us the understanding not to remain silent in these situations. And if we do anything, we must do it rationally. The pious elders are present here. They have the experience, they remained in the company of our elders and made a contribution. We must consult them, maintain constant contact with them, a delegation can go from here and see what work we can do. They will inform you of their needs. Obtain video coverage of what happened, obtain newspaper cuttings, make copies of these and try to distribute them here. We should at least present these things to the world.

The extent of our heedlessness

My dear brothers! The last thing I want to tell you is that we must turn to Allāh *ta'ālā*. Unfortunately, we do not turn to Allāh *ta'ālā* even after so many calamities befalling us. Look at how heedless we Muslims are. When I was leaving India, I stayed over in the *musāfir khānā* in Mumbai. It has a common hall and a room for salāh attached to it. I went there before the *fajr salāh* and said: “My dear friends! Muslims are being massacred, they are dying, they are burning, but you are not waking up for salāh. Wake up, a tap is right here, perform your *wuḍū'*, perform two *rak'ats* of salāh, and you can go back

to sleep. No one will stop you from sleeping. You can get up at nine o' clock. But you should at least perform two *rak'ats* of *ṣalāh* to Allāh *ta'ālā*."

Apart from one person, the entire hall remained asleep. I was very pained by this. It is extremely dangerous to have such indifference. and Muslims not turning to Allāh *ta'ālā*. Whenever Rasūlullāh *ṣallallāhu 'alayhi wa sallam* faced any matter, he would direct himself towards *ṣalāh*, he would hasten towards *ṣalāh*, he would raise his hands before Allāh *ta'ālā*. He did the same thing on the occasion of the Battle of Badr. He went into his tent and started making *du'ā'* to Allāh *ta'ālā*. He said: "O Allāh! I have come with this small band of Muslims here. If they are destroyed, there will be no one to take Your name in the world." While Rasūlullāh *ṣallallāhu 'alayhi wa sallam* was engaged in *du'ā'*, his sheet which covered his upper body moved apart and the whiteness of his armpits were visible. Abū Bakr Siddīq *radiyallāhu 'anhū* became restless and said: "Enough, O Rasūlullāh!"

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* was treated harshly in *Tā'if*, he was stoned, and his feet were drenched in blood. Even during such a time, he raised his hands before Allāh *ta'ālā* and said:

يَا أَرْحَمَ الرَّاحِمِينَ، إِلَى مَنْ تَكَلَّمْتُ؟ إِلَى عَدُوٍّ يَتَحَمَّيْنِي أَمْ إِلَى قَرِيبٍ مَلَكَتْهُ أَمْرِي.
إِنْ لَمْ تَكُنْ سَاحِطًا عَلَيَّ فَلَا أُبَالِي، غَيْرَ أَنَّ عَافِيَتَكَ أَوْسَعُ لِي

“O the most Merciful of those who show mercy! To whom are You handing me over? Is it to an enemy who looks at me with a scowl, or is it to a relative to whom You have given control over me? If You are not angry with me, I have nothing to worry about. However, Your peace is more sufficient for me.”

Even if we have to read this *du‘ā* today after over 1400 years, our hairs stand on their ends. The Final Prophet, the Leader of the Past and Future generations – *sallallāhu ‘alayhi wa sallam* was in a state of pain and agony, blood was flowing from his feet, and see how he turned to Allāh *ta‘ālā*. But tears do not flow from even one of our eyes. We do not get up in the latter part of the night. We do not cry before Allāh *ta‘ālā*. We do not say: O Allāh! What is happening to the Muslims in Palestine? O Allāh! What is happening to the Muslims in India? O Allāh! What is happening to the Muslims in Afghanistan? O Allāh! The Muslims are suffering all over the world.

But not even a single tear flows from our eyes. It is a serious and dangerous situation when Muslims cannot turn to Allāh *ta‘ālā* and cry before Him even at times of calamity.

The gist of my message

For Allāh’s sake, there are two things which we have to do: (1) We have to turn to Allāh *ta‘ālā*. (2) We have to break our personal desires and personal organizations, and work on a united

front. We have to work with understanding and rationality. We have to work in consultation with our pious elders. If you make some efforts in this regard and start an organized and systematic effort here in Britain, then – *inshā Allāh* – the results will be seen. This *ummah* was put through many trials and tribulations. This is not the first time. Our pious elders tell us that they will continue coming. The Qur’ān says: We will test you. We will be tested by hunger, fear will be imposed on us, we will experience decrease in our people and wealth, our fruits will decrease. But despite all this, Allāh *ta’ālā* says:

وَبَشِّرِ الصَّابِرِينَ

“Give glad tidings to those who are patient.”

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“The patient ones are those who, when calamity strikes them, say: ‘To Allāh we belong and to Him is our return’.”

Īmān and cowardice cannot combine in one heart

Muslims never become despondent. In 1947, Maulānā Hifz ar-Raḥmān Sāhib *rahimahullāh* went from village to village and said to the people in his own unique way:

O Muslims! *Īmān* and despondency, *īmān* and cowardice cannot combine in one heart. For a

person to be a Muslim and then lose hope in Allāh *ta'ālā* – this cannot happen. A Muslim is not a coward no matter what the condition. Irrespective of the type of test and tribulation, he has to complete it with patience and wisdom. If our *īmān* is weak, we will have to get rid off the weakness. If our wisdom is weak, we will have to get rid off the weakness. If we do not resort to the plans and solutions which we have to find, then it shows weakness in our wisdom.

Maulānā Taqī ‘Uthmānī’s *mudda zilluhu* advice

Maulānā Taqī ‘Uthmānī Sāhib *mudda zilluhu* (may Allāh *ta'ālā* give him *barakah* in his life) wrote an editorial on the reasons for the retrogression of Muslims. He wrote: “I am quite distressed. I cannot provide details at present, but I will make a few references.” Then he wrote the following in the last paragraph: “One is *īmān* and one is *hikmat* (wisdom). Muslims will have to ponder and reflect in which of the two there is a weakness. Is there a weakness in *īmān* or in *hikmah*? Why are we getting a hiding? We had a glorious history but there were times when we got a hiding. And we are still getting a hiding. So there has to be something which has to be corrected. Our intellectuals, our ‘*ulamā*’ and our thinkers will have to think over this.”

My dear brothers! The first movement in India was the movement of Sayyid Aḥmad Shahīd *rahimahullāh*. This movement was continued by

Hadrat Nānautwī *rahimahullāh* by Hadrat Shaykh al-Hind *rahimahullāh*. Then a second awakening took place in several Muslim countries. Hassan Bannā' stood up, Idrīs Sanūsī stood up, 'Abd al-Qādir al-Jazā'irī stood up. Other movements came into the limelight after them. Eventually we had the Taliban standing up. We have to study history and work out where we slipped. There have been efforts by the Muslims for just over 300 years now. We will have to check what weaknesses crept in and where did they creep in. What events took place which prevented us from gaining victory? The academics will have to think about this. May Allāh *ta'ālā* inspire our thinkers, '*ulamā*', and people of religion to put their heads together and think about the reasons behind our retrogression, and why we are getting a hiding. The Muslims in general must start having confidence in one particular person.

The condition of the Muslim community

Hadrat Maulānā 'Alī Miyā Sāhib *rahimahullāh* came to Mumbai after a lengthy journey. He was staying over at the house of Muḥammad Bhāi – a transport agent. I went to Mumbai and went to meet Hadrat Maulānā after the '*asr* assembly (*majlis*). A few intellectuals of Mumbai were present. Someone posed the question: "Hadrat, the problem is with regard to leadership. The Muslims do not have a good leader."

This is a statement which we make quite often, and, it was made there as well. Hadrat Maulānā replied:

“Brother! Allāh *ta’ālā* blessed Muslims with many capabilities, and this country has many good leaders. But the Muslims do not allow any one leader to go forward. The moment he goes a bit forward, they pull him back. They will bring some complaint or the other against him. They will say: He is like this and like that. The moment something happens, they will say: “He is after such and such position, this is why he did what he did.” Hadrat Maulānā said: “They do not have confidence in anyone.” This is not confined to India, but occurs here as well. You see for yourself, if a person comes to deliver a talk, people will say he came for name and fame.

My dear friends! I am just a traveller. As I said in the beginning, I have come from India and am proceeding to Canada. I am on a journey and merely related to you what I saw there [in Gujarat]. I delivered talks in Bolton, Leicester, Batley and other places, and said to the people: For Allāh’s sake, pay attention to this. But people are still saying: “This *maulwī s̄ahib* has come here for name and fame, why should we attend his talk?” Now what can I say? Why have I come here? Have I come to take something from you? I am not even prepared to accept a five pound note if someone gives it to me and asks me to distribute to deserving people on his behalf. You

should rather distribute it yourself, why are you giving it to me?

Muslims' mentality has become such that if we were to sit in a gathering and have a discussion, then the moment the discussion is over and people depart, they will speak among themselves and say: "This man is not a good man. Why did you even speak to him?" So they just go up from the assembly and they speak in this manner. If you carry on in this way, you will never be able to do anything constructive. You will have to change your mentality.

We will have to prod humanity's conscience

If we want to set right the condition of this *ummah*, we will have to change ourselves. Do not think that what happened in India will remain confined there, and that the Muslims in the rest of the world are safe. The situation is bad. Canada is considered to be a multicultural society. I have been observing the situation there since the 11th of September [9/11] and noticing a change. Letters are sent to the *masājid* instructing the committees to send a word for word translation of the sermons which are delivered in the *masājid*. The Canadian government passed a law that the police will apprehend a person on the slightest suspicion.

There is a big footwear businessman from Hyderabad. He is a very pious man and is connected to Dr. Ismā'īl Sāhib. He was going to

Los Angeles on one occasion and they kept him at the airport for six hours. An officer came, asked him about his associates, in which masjid he performs ṣalāh, what his views are, what does he know about Usāmah [bin Ladin], and so on. He replied: “I am a businessman, I have been living here in Toronto for so many years. Here is my passport and other documents which I am taking with me, have a look at them. I have business associates in Los Angeles.”

The officer left, another officer arrived after a short while, and posed the same questions. In this way, he spent six hours at the airport. In the meantime, he missed his flight, and he had to go back. Later on he learnt that they undertook an inquiry of him because his name was Mujāhid.

So you see, the conditions are not favourable. In addition to India, we are being ill-treated everywhere else. We will have to do something about it. We will have to prick the human conscience. May Allāh *ta’ālā* give us the *taufiq* (inspiration).

My dear brothers! I am not feeling well and I am an ordinary student. I am not a politician. I am a very ordinary student. I am a man of the *madrasah* and spent my entire life in *madāris*. However, I spent some time with our pious elders. I heard the speeches of Hadrat Maulānā Hifẓ ar-Raḥmān Sāhib *rahimahullāh*, and I travelled with Hadrat Madanī *rahimahullāh*. In those days I could not really understand what they were

saying because I was so young, but now I am beginning to understand every statement they made and what it meant.

We are all Muslims

I was in Sūrat on one occasion when Hadrat Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* visited. A session of the Jam'īyyatul 'Ulamā' was held, so Hadrat Maulānā said to 'Īsā Bhāi (he was a strong supporter of the Jam'īyyatul 'Ulamā', a member of the Congress, and he used to publish a periodical titled, *Peghām*): “'Īsā Bhāi! We should call Munādā Sāhib as well.”

Munādā Sāhib was the editor of *Muslim Gujarat* and was an ardent supporter of the Muslim League. His pen had influenced the entire Gujarat. He was very angry with those of our 'ulamā' who were affiliated to the Congress. So when 'Īsā Bhāi heard this request, he said: “Hadrat, what are you saying!? Munādā spent his entire life in opposition to us, and now you are asking me to call him!?”

Hadrat Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* replied: “'Īsā Bhāi! The country has been divided [into India and Pakistan], the situation has changed. Now there is no Muslim League member and no Congress member. We are all Muslims. When conflicts or communal riots take place, and people are arrested, they will not look at who is a Congress supporter and who is a

Muslim League supporter. They will attack me and you as well.”

Hadrat Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* then said: “Forget all these differences now. We will have to gather all the Muslims who are scattered all over India irrespective of whether they are Muslim League supporters or supporters of any other party. We will have to work with all of them together. Only then will you have a voice.”

In the present riots in Gujarat, many of the businesses of the Sulaymānī sect and of the Shī‘ah were also burnt. There is a professor of a large university. He is a free thinker and was educated in America. He has a daughter studying in university and she is having an affair with a non-Muslim. But when these riots started, this professor’s house was the first to be burnt. This happened despite his free thinking, liberalism and his daughter having an affair with a non-Muslim. The only reason it was burnt was that they had Muslim names. Then I remembered what Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* had said: “Īsā Bhāi! When conditions change, they will not look at whether a person is a supporter of the Muslim League, or of the Congress Party.”

A person by the name of Ihsān Ja‘farī was burnt despite being a supporter and representative of the Congress.

This is why I say to the Muslims here: Forget all your minor issues. Whatever is happening to us is because we are Muslims. For Allāh's sake, everyone must get together and work. May Allāh *ta'ālā* give us the *taufiq*. We must listen to what our elders of the past said. Each and every statement of theirs has to be studied and pondered over. I can write with the blood of my liver that these differences will not be of any avail. May Allāh *ta'ālā* give us the *taufiq* to work on a correct methodology. You people must consult each other, and try to support the single organization which is to be formed. Obtain the services of good lawyers for the court cases. Our elders in India are still present. Contact them and ask them what help they need from you. Do not form any secret organization. There is no leeway for this. You must sit at a table and work to move ahead. Resort to the courts.

May Allāh *ta'ālā* change our conditions, may Allāh *ta'ālā* give us *taufiq*. Brothers, I do not have anything else to say. I related to you whatever I saw there. I have heard that a few more people from India will be arriving in the next few days. *Inshā Allāh* they will give you more updates and explain the situation to you. You must consult them also.

وآخر دعوانا أن الحمد لله رب العالمين

أَللّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ، أَللّهُمَّ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ، أَللّهُمَّ رَبَّنَا لَا تَزِرْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ

لذلك رحمة إنك أنت الوهاب، اللهم إن قلوبنا ونواصينا وجوارحنا بيدك، لم تملكنا منها شيئا، فإذا فعلت ذلك بنا فكُن أنت ولينا واهدنا إلى سواء السبيل، اللهم اجعلنا من الراشدين، اللهم اجعلنا من الراشدين، اللهم احفظنا من بين أيدينا ومن خلفنا وعن أيماننا وعن شمائلنا ومن فوقنا ومن تحت أرجلنا، اللهم احفظنا فإنك خير الحافظين، اللهم احفظنا فإنك خير الحافظين، اللهم ارزقنا فإنك خير الرازقين، اللهم إنا نستلك العفو والعافية والمعافة الدائمة في الدين والدنيا والآخرة، توفنا مسلمين وألحقنا بالشهداء والصالحين وحسن أولئك رفيقا.

O Allāh! Forgive us our sins.

O Allāh! We committed many wrongs. O Allāh! Pardon us our wrongs.

O Allāh! Set right our understanding.

O Allāh! Bestow us with sincerity.

O Allāh! Enable us to bond with each other. O Allāh! Give us the *taufiq* to live as a single *ummah*. O Allāh! Enable us to honour each other, enable us to accommodate each other. O Allāh! We have split ourselves into groups over trivial matters. This has caused us severe damage. O Allāh! Protect us from such partisanship and make us one *ummah*.

O Allāh! Enable us to establish a bond with You. Connect our hearts to You.

O Allāh! You alone are all-powerful and all-mighty. O Allāh! No matter how dangerous the

situation may be, Your power is the greatest. O Allāh! There were many mighty nations in the world which no one could fight, yet you reduced them to bits in a few moments. O Allāh! Those who have become Pharaohs today – reduce them to bits in a few moments.

O Allāh! Let guidance be widespread.

O Allāh! Open the minds of these people. O Allāh! Create the aversion for evil in their hearts. O Allāh! If in Your knowledge, guidance is not decreed for them, then purify and cleanse this earth of their mischief.

O Allāh! The *ummah* of Muḥammad *ṣallallāhu ‘alayhi wa sallam* is in turmoil everywhere. It is being tried and tested everywhere. O Allāh! Protect the *ummah*.

O Allāh! We acknowledge our terrible crimes, but we are still attached to your Pure Naby *ṣallallāhu ‘alayhi wa sallam*. O Allāh! We are begging you through Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* and through our connection with him.

O Allāh! Reform and rectify our hearts.

O Allāh! Treat us with mercy and affection.

O Allāh! Expand our hearts.

O Allāh! Purify our minds.

O Allāh! Bless us with the straight path.

O Allāh! Enable us to listen to the words of our pious elders. O Allāh! Enable us to practise on what they say. O Allāh! Instead of us following our desires, enable us to follow the advice of our pious elders.

O Allāh! Enable us to work under a single *amīr* (leader).

O Allāh! Create trust in the *ummah*.

O Allāh! Enable us to understand the paths as shown to us by our pious elders.

O our Master! Treat us with kindness and affection. Open the doors of guidance. Open Your doors of kindness and mercy.

O our Master! No one can harm the one whom You protect. The one who is under Your power cannot be harmed in the least by anyone. O Allāh! You protect us.

O Allāh! Give peace to those who are affected by these conflicts and riots. Provide for them and take care of them in every way.

O Allāh! Accept our broken *du'ā's* solely by virtue of Your grace and kindness.

ربنا تقبل من إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم.



HOW CAN MAN BE SUCCESSFUL?

Talk delivered in Clapton, London



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد، أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ، ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾ صدق الله العظيم.

The creation is divided between the good and evil

Respected brothers! Allāh *ta'ālā* created many creations and also created their qualities and peculiarities. For example, Allāh *ta'ālā* created angels who are constantly in His obedience. There are countless angels whose number we do not know. Each one is appointed to a certain task, and he is not heedless of that task in the least. Some are in *rukū'* (bowing posture), others in prostration, and yet others are carrying out some other order. There is absolute obedience in them and nothing else.

Then there is another creation on earth which has the qualities of rebellion and disobedience in it. This creation is itself astray, and leads others astray as well. These are the *shayāṭīn* (devils) and jinn. The properties and traits of rebellion and disobedience are in them.

There is yet another creation of Allāh *ta'ālā* whom Allāh *ta'ālā* conferred with the honour of being *ashraf al-makhlūqāt* (the most honourable of all creations). Allāh *ta'ālā* combined two qualities in this creation, viz. the qualities of angels, and the traits of Satan and jinn. This creation is known as man.

When those who are living in this world at present, and those who passed away in different eras of the past attach themselves to a Prophet of Allāh *ta'ālā* and endeavour to live their lives in accordance with the revelation sent down by Allāh *ta'ālā*, they reach very high levels of loftiness. They reach such heights, that they even surpass the angels. Angels do not have desires, they do not experience hunger, they do not have a need for marriage, and the other needs which we have are not experienced by them. Thus, it is not astonishing if they are fully occupied in obedience [to Allāh *ta'ālā*]. After all, Allāh *ta'ālā* created them expressly for this purpose.

On the other hand, Allāh *ta'ālā* made man a conglomeration of both qualities, and placed many things in his natural constitution. For example, he feels hungry, thirsty, he feels hot and cold, he has a need to get married, Allāh *ta'ālā* placed love for children in him. If he attaches himself to Allāh *ta'ālā* while taking all these factors into consideration and occupies himself in Allāh's worship, his rank become very high and elevated. Allāh *ta'ālā* says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“We created man in the best of moulds.”

Allāh *ta'ālā* placed many qualities in man.

Guarantees for success: attachment to divine revelation and the Prophet sent by Allāh

The Prophets *'alayhimus salām* taught man by saying: Look! You have two types of qualities in you. (1) The qualities of jinn and evil ones. For example, rebelliousness and desires. (2) The qualities of angels. For example, worship and obedience. Your essential objective is to create a bond with Allāh *ta'ālā* through worship and obedience. To create a conviction with regard to the life of the Hereafter, and to bear in mind that this worldly life is only for a few days. We will have to leave this world. We have been sent to this world merely as a test and examination. This world is only a *dār al-imtiḥān* (a place of tests). This world is a place of sowing for the Hereafter. Our harvest in the Hereafter will depend on how we sow in this world. We have come into this world so that we do deeds in a manner which causes Allāh *ta'ālā* to be pleased with us, and so that our life in the Hereafter – which is an eternal life – becomes excellent.

But whenever man severed his relationship from Allāh *ta'ālā*, when he distanced himself from divine revelation, and did not take benefit from the light of prophet-hood, he fell to such an extent that he became worse than animals. So man either

surpasses the angels through worship and obedience, or becomes worse than the devils through rebellion and disobedience. This is a unique and strange condition of man. Allāh ta'ālā says:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

“We then reduced him to the lowest of the low.”

In other words, he goes to the lowest levels. He begins to have evil desires, and he stoops to such animalistic acts which even animals do not commit. Man will resort to killing his own brothers, he will slaughter his parents, he will kill his wife and children, he will cast small innocent children into the fire. These are all acts which are lower than humaneness.

I have just heard of the situation here. You people must be hearing of the situation in India and other places on a daily basis. A person who has been bestowed with the slightest bit of perception and the slightest bit of compassion can never stoop so low as to snatch a 3-4 year old child which is playing in it's mother's lap and fling it into a fire while the mother looks on helplessly. Just try and imagine what must be going through that mother's mind! We are not talking of just one or two, rather thousands are thrown alive into fires and burnt alive. But those who are perpetrating this do not feel anything. This is the pit of man's downfall.

There is nothing to be happy about the many large universities which have been opened, the world

progressing a lot, science making many discoveries, and man having reached the top level. This is nothing to be proud about. Man is leaving the path of prophet-hood and abandoning the ways of the Prophets *'alayhimus salām*. Despite all the [material] progress which he is making, he has fallen to such pits which are beyond our imagination.

The most despicable action

I was in Gujarat between 28 February and 10 March. I cannot even describe the heart-rending incidents which took place. I seek the protection and sanctity of Allāh *ta'ālā*. Shops are being broken down, *masājid* are being burnt, copies of the Qur'ān are being torn and thrown about, our mothers and sisters are being dishonoured, innocent children are burnt and chopped. We received such information which leaves us confounded. There was a man who was absolutely weak and ill. He could not even get up from his bed. Yet, he was carried with his bed, thrown into a fire, and reduced to ash. Human beings were thrown into fires just as sticks, straw and grass are thrown in fires. This is the most despicable action and the most uncouth thing to do. There can be nothing worse than this. A person becomes so hard-hearted, so barbaric, and he reaches such a pit of bestiality that he kills humans just like him with his hands, throws them with his hands into a fire and burns them alive!? Even if his beliefs and ideas are different, a human cannot stoop to such a level.

Look at how much effort Rasūlullāh *ṣallallāhu 'alayhi wa sallam* put in, and then elevated the

humans of his time to a lofty level of character. When the Sahābah *radiyallāhu ‘anhum* used to go out for jihād, he would instruct them saying: “Do not kill an old and weak person. Do not kill a monk who is occupied in worship in his monastery. Do not chop down any tree. Do not raise your hands against women and children.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* said: “It is not permissible for a Muslim to burn anything which has a life.” For example, it is not permissible for us to kill ants by burning them with an electric current [or any other burning medium]. A religion does not permit the burning of ants, yet its adherents are treated in such a bestial way that petrol is poured over their children, women, and the aged; and they are burnt alive. Tell me! Can there be any barbarism and savagery worse than this?

My dear friends! The conditions throughout the world are becoming very bad. Man is not progressing, but retrogressing. Thousands of books are printed, thousands of magazines and periodicals are published, and huge universities and colleges are opened. Consequently, we think we are moving forward, and making a lot of progress in science and technology. Whereas we are retrogressing. All this is because we are deprived of prophetic sciences, and because we are separating ourselves from divine revelation. All these things are proving harmful to man. If there was a bond with divine revelation and if there was a connection with Allāh *ta‘ālā*, these same things [scientific and technological advances] would have been beneficial to man. But now, these things which were made for his progress are being

used to burn man. The ease of gas was provided so that it will be easy for women to prepare meals at home. There will be no need to go out and pick firewood. The smoke which results from the burning of firewood will not harm their eyes. But now, the very same gas which was for man's benefit is being used for his destruction. The sole reason for this is that man is not thinking about the Hereafter, and he has no connection with Allāh *ta'ālā*.

An empty claim

On one hand they [Hindus] claim that their religion is based on two things, viz. Ahinsā and Diyā. In Hindi, an absence of fanaticism is known as Ahinsā, and Diyā means soft-heartedness. In other words, we are not harsh to anyone. Instead, we are soft-hearted to him. They claim that they do not kill animals because killing them is against soft-heartedness. Now look! They are so considerate towards animals, yet they are destroying humans; and that too, so heartlessly. What kind of policy is this? Listen to their claims, yet look at their actions!

Tests will continue

The manner in which Muslims are treated is not something new. This has been continuing since before. The Qur'ān informs us that when Muslims shift away from the straight path, Allāh *ta'ālā* warns them. He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرِ ط وَبَشِّرِ
الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“We shall most certainly test you through a little fear, and through hunger, and through loss in riches, lives and fruits. And give glad tidings to those who are patient. Who, when any calamity befalls them, say: ‘We are the property of Allāh alone, and to Him alone we are to return.’” (Sūrah al-Baqarah, 2: verses 155-156)

You will experience hunger and fear, you will experience shortage in wealth and fruits, and there will be a decrease in your lives. Today we are overtaken by fear, hunger has afflicted us, we are losing lives, and we are suffering losses which amount to millions of rupees.

The first condition for success: return to Allāh

In the light of the present conditions, there is a severe need for two things: (1) we must return to Allāh *ta’ālā* in the true sense of the word. This is the lesson we learn from the life of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. When he experienced any stress and calamity, he would turn to Allāh *ta’ālā*. When he was faced with any difficult issue or matter, he would hasten towards *salāh*. He would perform two *rak’ats* of *salāh* and beg of Allāh *ta’ālā*.

The extent of Rasūlullāh’s *sallallāhu ‘alayhi wa sallam* servitude

During his journey to *Tā’if*, the leaders of this town turned the dregs and scum of their society against

him. They taunted him and threw rocks on him to the extent that his feet flowed with blood which coagulated in his blessed sandals. He was inflicted with merciless difficulties, but what did he do? When those worthless fellows left him, he proceeded to an orchard, raised his hands to Allāh *ta'ālā* and made *du'ā* to him. The Final Messenger, Rasūlullāh *sallallāhu 'alayhi wa sallam*, expressed such servitude and humility that a person reading this *du'ā* today after over 1 400 years will still experience a tremble in his heart. [One part of this *du'ā* is]:

يَا أَرْحَمَ الرَّاحِمِينَ، أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ

“O the most Merciful of those who show mercy, You are the Rabb of the weak and downtrodden.”

Look at the extent of servitude and humility with which Rasūlullāh *sallallāhu 'alayhi wa sallam* turned to Allāh *ta'ālā*. He said further on: “O Allāh! If You are not displeased with me, then I have nothing to worry about.”

Today there is a need for us to wake up at night, and to cry before Allāh *ta'ālā* and beseech Him. And say: “O Allāh! If You are displeased with us, it is essential for us to gain Your pleasure. But if You are not displeased with us, we do not have to bother about anyone. You are fully aware of whatever is being done to us. You are the greatest, You have power over everything, You destroyed far more powerful nations than this in the past.” The Qur’ān repeatedly says:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Surely Allāh has power over everything.”

The changing of conditions is solely in Allāh’s control

At present, it seems as though Muslims throughout the world are flowing like refuse and rubbish, and they have no worth whatsoever in any country. But if we turn to Allāh *ta’ālā*, develop a bond with Him, wake up at night and cry before Him; then conditions can change. It is solely Allāh’s *ta’ālā* prerogative to turn conditions, and change bad situations into good ones. Allāh *ta’ālā* gave Rasūlullāh *sallallāhu ‘alayhi wa sallam* a most powerful victory in just a few years. He departed from this world after having spread Islam throughout the Arabian peninsular. From the very place where not a single person was prepared to listen to him, Rasūlullāh *sallallāhu ‘alayhi wa sallam* prepared a powerful and commanding group of followers through whom Islam spread in all corners of the world.

‘Allāmah Balādhurī *rahimahullāh* writes that the *Sahābah radiyallāhu ‘anhum* had reached the city of Bharūch in Gujarat and other areas of India in 15 A.H. If you were to go to San Francisco, which is the extreme end of America, after which there is nothing but ocean – as though the world ends there – you will find *masājīd* there and the words of Allāh *ta’ālā* reverberating from them.

My dear friends! So the first thing we have to do is to establish a true bond with Allāh *ta'ālā* because the first condition for success in every hardship is to turn to Him alone and beseech Him.

The second condition for success: brotherly affection

The second thing which we have to do is to open our hearts and come forward to help our brothers. The situation of us Muslims is quite strange. We have televisions in our homes and we see the conditions about which I am speaking on the televisions. We see how our Muslim brothers are being treated. But our inner emotions are not waking up. When a nation reaches a level where it does not turn to Allāh *ta'ālā* despite the calamities which befall it, and the desire of fellow-feeling does not awaken in it; then such a nation can neither gain salvation from hardships nor make any progress.

A spark of the Sahābah's self-sacrifice

Our nation ought to be like the Sahābah *radiyallāhu 'anhum*. A Sahābī relates: A group of people came to Musjid-e-Nabawī at the beginning of the day and presented themselves before Rasūlullāh *sallallāhu 'alayhi wa sallam*. They had no clothes on their bodies, no shoes, and the effects of hunger were clearly visible on their faces. When Rasūlullāh *sallallāhu 'alayhi wa sallam* looked at them, the expression of his blessed face changed to one of grief. Looking at them had a deep impact on his heart. He asked Hadrat Bilāl *radiyallāhu 'anhu* to announce that everyone must gather in the musjid.

Rasūlullāh sallallāhu *‘alayhi wa sallam* addressed the people after the announcement was made. He said to the Sahābah radiyallāhu *‘anhum*: “Look at your brothers and the condition in which they are.” The hearts of the Sahābah radiyallāhu *‘anhum* were filled with *īmān*, and so, they brought whatever they had. Whether it was one or two dirhams, or whatever food they had available, they presented it. The Anṣār brought huge baskets of grain. Eventually, there two huge heaps of grain and clothes.

The demand of *īmān*

Look! Some people in difficulty came to Rasūlullāh sallallāhu *‘alayhi wa sallam*, he perceived their difficulty, and directed the attention of the Sahābah radiyallāhu *‘anhum* towards their difficulty. The Sahābah radiyallāhu *‘anhum* went immediately to their houses, and came back with whatever they had. This resulted in two huge heaps of food and other necessities. The narrations state that when Rasūlullāh sallallāhu *‘alayhi wa sallam* saw this spirit of extending a helping hand in the Muslims, his face beamed with joy just like the glittering shine of the moon.

This is the demand of *īmān*. When Muslims witness such situations, they leave everything, and reduce their own expenses. If they are used to eating two curries at a time, they reduce it to one. If they have ten sets of clothing, they give five sets to their fellow brothers in difficulty. They do not wait for any appeal in this regard.

Work with mutual consultation

Our condition has retrogressed to such an extent that if we collect some pounds, we fight among each other with regard to who we should donate it to. I went to a certain place a few days ago – I am talking about a place here in England – and I was very pained at what I heard. I said to my self: “O Allāh! What is happening to this *ummah*!?”

The people of this place informed me thus: “Maulānā, you came here a few days ago and requested a few brothers to make a collection and send it to the people of our village [in India]. We made a collection, but there is now a fight over who should send it and to which group we should send it? Some people are saying we must send it to such and such organization, others are saying we must send it to some other organization.”

Is this the only way of our progress – to fight and argue over every trivial issue? These times require unity. The situation demands us to put our heads together and do work through mutual consultation. The Muslims throughout the world are experiencing problems. We have to combat this by casting aside our minor differences and coming together on a single platform.

My dear friends! We are arguing over trivial issues and causing partisanship. This person is from such and such village, this person is from such and such country, this person belongs to such and such group, etc. etc. Islam does not teach this. Instead, a Hadīth states:

“One Muslim is a brother to another Muslim.”

I just learnt recently that a certain person donated a large sum of money for helping the downtrodden, and said: “Don’t ever mention that I donated this amount.” This is the type of enthusiasm we ought to have. This is what the Sahābah *radiyallāhu ‘anhum* used to do. They never thought we gave such an amount of money, and yet our names were not mentioned. This is not good.

Living nations are vigilant

My dear friends! There is no end to the heedlessness in which the Muslims are. On the other hand, every type of preparations are being made against us. They have lists of which houses belong to the Muslims, the number of people living in each house, the businesses which belong to Muslims, the amount and type of goods which the businesses have, etc. They come out with the detailed lists and cause havoc within minutes. They reduce our lives, wealth, honour, dignity, and everything else to ash. Some shops had goods worth millions of rupees, they burnt it in a systematic way, and reduced it to ash. While the Muslims do not know what is happening. Muslims spend night and day in front of the television, Muslim youth are lost in their own world, and they know nothing of what is happening around them and what conspiracies are planned against them. Whereas living nations remain vigilant. They are not so heedless. Just look at the media and

think and ponder for a moment. If a single person from among them has to die, they will make a noise and clamour for one full month. But if 50 000 of our people suffer and die in some place, we do not even know of it. We cannot even write a letter of consolation to the president of the country.

How should we express our displeasure?

I was in India during the communal riots [in Gujarat]. I phoned several people in different countries to send telegrams, faxes and e-mails by the thousands to the Indian government, asking them what is happening to humanity? Why are humans being treated in this manner in the 21st century? We ought to be restless in this regard. I phoned a person after having phoned him two days before that, and asked him whether they did anything about what I requested. He replied that a few people did. This is how numb and insensitive we have become. Fifty to sixty thousand people had to flee their homes with just clothes on their bodies, and are living helplessly with the sky as their roof, but we cannot even write letters of complaint!

I am not asking you to go and fight. But you can at least express your disapproval. When a wrong is being committed, and the law allows us to express our disapproval, why don't we do it?

My dear brothers! The silence, insensitivity, and unconcern of Muslims is harming them. Muslims have to remain vigilant. Our youngsters must have courage, they must have practical wisdom. We have to bring the intelligent and educated class of the

outsiders closer to us, we have to bring them to the same table, and ask them: “Why are your inner recesses not experiencing any pain? When just two of your people die, you create an uproar. Here you have people dying mercilessly in the thousands, and there is not a single person to cry out!? Just think! Petrol is poured over a small baby and it is burnt alive right in front of it’s mother. How that innocent child must have died screaming and crying!? What must have been going through the mother at the time?”

My dear brothers! We ourselves have become numb and insensitive. We will only be able to sensitize others when we have some feeling in us. ‘Allāmah Iqbāl rightly said: “Bless us with perception in the effects of calamity.” ‘Allāmah Iqbāl is making *du‘ā* to Allāh *ta‘ālā*: “O Allāh! Bless this nation with perception. They do not even have any perception.”

We are so terrified at the moment that we do not speak out the truth. We fear being labelled as terrorists, and be included in the list of terrorists.

An organized conspiracy against the Muslims

A few days ago I went to the market to buy something. A British youngster was standing nearby, and as I passed by him he said: “Usāmah bin Lādin.” This is the situation. But we have to prove through our character and mannerisms that we are not terrorists. Rather, we are the followers of *Rahmatul lil ‘Ālamīn* *sallallāhu ‘alayhi wa sallam* [the Prophet who came as a mercy to the worlds]. Our hearts are filled with affection for everyone. We

do not say that we must only have feelings for Muslims. Instead, if a non-Muslim is treated unjustly, we will state that it is wrong. We do not like oppression for even non-Muslims. Our Prophet sallallāhu 'alayhi wa sallam was sent to everyone. The Muslims are certainly not like this. Rather, it is an organized conspiracy against the Muslims. It is the power of the media which is being used to discredit and malign this huge nation [of Muslims] who are present throughout the world by the millions. They are being told that there is no nation which is worse than the Muslims. They have to be wiped out, they have to be chopped up, they have to be destroyed, they have to be banished from their homes, their countries have to be snatched away from them.

Shake the hearts of people

My dear brothers! What can I say? My heart is in so much of pain and discomfort at the moment that I cannot speak. You were here, while I was there [in India] and witnessed acts of barbarism with my own eyes. I saw those large groups of people who were displaced from their homes and were lying outside at the doors of others, without any support and help. For Allāh's sake, for Allāh's sake, do the work which you have to do. The educated people must come forward. They must shake the hearts and emotions of people and inform them that the entire humanity is treading the wrong path. If this continues, humanity will suffer terribly. This is not an issue which concerns only Muslims, Christians or Hindus. Rather, it is an issue concerning all of humanity. The whole of humanity is heading towards

destruction. We have to say these things. We cannot desist from saying them out of fear of being accused. When a Muslim speaks, he speaks the truth. May Allāh *ta'ālā* inspire us to proclaim the truth. Āmīn.

Conclusion

My dear brothers! The gist of what I said today is that we have to do two things, viz. (1) return to Allāh *ta'ālā*, come to the *masājid*, cry before Allāh *ta'ālā*, beseech Him and beg Him.

(2) The other thing is to apply the practical steps which are to be taken and utilize the appropriate means and measures which are used by nations of the world at present. If you confine yourself to remaining and crying in the *musjid*, it will not help. You must understand well that if we just sit back and cry, we will not achieve anything. We will also have to employ those plans and strategies which are suited to the occasion, through which we can awaken the emotions of the world. We will have to direct ourselves to the world through talks, through the pen, through the radio and television. It is the responsibility of each person to endeavour according to his capabilities in his respective field. We must spend our monies, organize seminars, and ask the people: Does your sentiment permit you to speak about human rights on one hand, and strive to break and destroy human rights on the other hand? For how long can this double standard continue in this world? You should therefore put an end to it.

May Allāh *ta'ālā* bless the Muslims with correct understanding. May He bestow them with courage,

and inspire them to return to Him. Āmīn. O the most Merciful of those who show mercy.

وَأَخِيرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Our final supplication is that all praise is due to Allāh, the Rabb of the universe.

THE MERIT OF MEMORIZING THE QUR'ĀN

Talk delivered in Dār al-'Ulūm London, Cant, on the occasion of completing the memorization of the Qur'ān



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد، أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿الم، ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ، هُدًى لِّلْمُتَّقِينَ﴾ صدق الله العظيم.

A unique arrangement for the protection of the Qur'ān

Honourable *asātidhah* (teachers and lecturers), respected guests, and my dear brothers! In today's assembly, one of our students is about to complete the Qur'ān. *Māshā Allāh*, he will have the good fortune of completing the *hifz* (memorization) of the Qur'ān. It is a very great fortune when Allāh *ta'ālā* inspires a child to memorize the entire Qur'ān. The entire history of this *ummah* demonstrates that it had an extraordinary bond with the Qur'ān in every era and every region, and that Allāh *ta'ālā* laid down a system for its protection. Books and scriptures were revealed to the different Prophets '*alayhimus salām* who came into this world. The Zabūr, Taurāh and Injīl were also revealed. But Allāh *ta'ālā* did not

promise to safeguard and protect any book. Only with regard to this book, Allāh *ta'ālā* says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“It is We who revealed the admonition [Qur’ān] and it is We who are its protectors.”

Consequently, Allāh *ta'ālā* created a desire and love for the Qur’ān in the hearts of people. People memorize it – and that too – people whose language is not Arabic. We are known as ‘Ajamī (non-Arabs). Some of us speak Gujarati, others speak English, others speak Persian, and yet others speak various other languages. But look at this unique system of Allāh *ta'ālā* where a non-Arab child memorizes the Qur’ān, and that too, at a very young age.

I live in an apartment in Canada, and there is a five year old child who has not even taken admission in a *maktab* (primary *madrasah*) as yet. But he has memorized the entire Qur’ān. When I look at this child, the thought crosses my mind that Allāh *ta'ālā* is saying to the inhabitants of this earth: Look! This is a miracle of the Qur’ān. No matter which religion you look at, you will not find a five year old child of that religion having memorized his religious book. You will not find a five year old child reading the entire Bible from memory. This is solely the miracle of the Qur’ān. This is Allāh’s *ta'ālā* system; He is showing mankind how He makes arrangements for the protection of this Book. No one in the world can obliterate this Book. It has come with such sciences regarding which no one can have any doubts,

misgivings or reservations. “This is a Book in which there is no doubt.”

All the sciences of this world have certain doubts. But this Book and all its sciences have no doubt whatsoever.

Senior scientists present certain theories in this world. But fifty years later another scientist arrives on the scene and says that what was written by him fifty years ago was wrong. The correct and new theory is what I am presenting. Countless theories of this world have already changed. But you cannot show a single letter of the Qur’ān which has changed. No person can say with regard to any Sunnah of Rasūlullāh *sallallāhu ‘alayhi wa sallam* that it has changed with the passage of time. This can never happen. It will remain exactly as it was from his time until the day of Resurrection. There will be no change in it whatsoever.

Two days ago I was reading an article in your *Jang* newspaper that several doctors did research and concluded that there are fewer cases of AIDS in a nation which has the practice of circumcision. So I said: “Rasūlullāh *sallallāhu ‘alayhi wa sallam* and the Prophets *‘alayhimus salām* demonstrated this research since time immemorial. And it continues in our Muslim society solely as a Sunnah. Only now, the British and American doctors are telling us that these are its benefits. Whereas we thought that this was a Sunnah of the Prophets *‘alayhimus salām* alone. But look at the wisdom behind these Sunnats which researchers are expounding today.

Merits of a hāfiz *al-Qur'ān*

Nevertheless, it is a great fortune to safeguard the Qur'ān in one's heart. The person enjoys a very high rank. My dear friends! If a child becomes a hāfiz *al-Qur'ān*, practises on it, and lives his life according to the injunctions, orders and prohibitions mentioned in it; Allāh *ta'ālā* will accord him special treatment on the day of Resurrection. His parents will be made to wear a crown, and Allāh *ta'ālā* will give the child the right of intercession. And so, he will intercede on behalf of several members of his family. This is the gist of what is mentioned in the Aḥādīth.

The honour which Allāh *ta'ālā* conferred on a hāfiz *al-Qur'ān* has not been conferred for any degree of this world. Nowhere will you find that if a person becomes a scientist, he will be guaranteed entry into Paradise. In no book will you find that if a person becomes a senior doctor or specialist, he will receive high ranks in Paradise. But Rasūlullāh sallallāhu 'alayhi wa sallam said with regard to a child who memorizes the Qur'ān: "It will be said to him on the day of Resurrection: 'Continue reading and climbing the levels of Paradise.'" These glad tidings are solely for a hāfiz *al-Qur'ān*. He is most fortunate.

A strange story about memorizing the Qur'ān

Our Gujarat had a famous king by the name of Maḥmūd Bīghrā rahimahullāh. He used to call the 'ulamā' to his assembly every week and listen to their conversations related to *Dīn*. The kings of those days were very religious. So 'ulamā' were seated in his assembly and they were talking about hifz-e-

Qur'ān (committing the Qur'ān to memory) and its merits. They spoke about a hāfiz interceding on behalf of several of his family members, and through his intercession, Allāh *ta'ālā* will protect them from the Hell-fire. Sultān Maḥmūd took a deep breath and said: "If only a child in Sultān Maḥmūd's family was a hāfiz-e-Qur'ān."

Look! He was the king of Gujarat, yet he was expressing remorse over the absence of a hāfiz in his family. His son, who later became known as Muẓaffar Shāh Ḥalīm, was present in the assembly. He saw his father's grief over the absence of a hāfiz in his family, and made a firm resolution to become a hāfiz. Not very long thereafter, his father appointed him as the governor of Chānpānīr, a place close to Baroda. This is a mountainous region and people visit it to this day. There are forts there, and school children go there on excursions.

When Muẓaffar went to Chānpānīr, he dedicated all his spare time to memorizing the Qur'ān. His efforts soon bore fruit and he completed the entire Qur'ān. Look! He is the king's son and is himself a governor of a region. He has all the wealth, treasures, and servants at his beck and call. But he saw his father's wish of his becoming a hāfiz, and of gaining salvation in the Hereafter through him. Why, then, should he not make his father happy by becoming a hāfiz?

It is recorded that he worked so hard in this regard, that his eyes would become red. His servants would say to him: "Hudūr (Sir), why are you striving so

hard when Allāh *ta'ālā* did not impose on any person to do more than what is within his capacity?

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allāh does not impose on a soul more than what is in it's capacity.”

The people of those times were highly educated [in Islamic sciences]. They used to quote verses of the Qur'ān and say to him that he was over-exerting himself. He replied: “Even if I were to lose my eyesight by memorizing the Qur'ān, I would give preference to memorizing it over losing my eyesight.” And so, he strove very hard, and when the month of Ramaḍān approached, he presented himself before his father in Aḥmadābād and said: “My dear father! If you permit me, I will lead the *tarāwīḥ salāh*.” The father asked: “How will you do that!?” He replied: “Just permit me.” He was given permission, and he read the entire Qur'ān in the *tarāwīḥ salāh* all by his self.

Maḥmūd Bīghrā was so overjoyed that when he completed the Qur'ān in the *tarāwīḥ salāh*, he prepared an elaborate banquet in his honour.

Our elders' attention to expressing joy over the memorization of the Qur'ān

When Ḥaḍrat Maulānā Sayyid Ḥusayn Aḥmad Madanī's *rahimahullāh* younger son, Maulānā Arshad, was a young boy and memorizing the Qur'ān, then Ḥaḍrat Madanī *rahimahullāh* used to distribute sweetmeats after each *pārā* which his son

completed memorizing. Our elders were very particular in this regard. They would think to themselves: “My son has memorized another *pārā*, let me distribute some sweetmeats.” When he completed the entire Qur’ān, Hadrat invited a large number of people. His attachment to the Qur’ān can be gauged from this.

When Hāfiz Ibn Hajar *rahimahullāh* completed writing *Fath al-Bārī*, he invited 300 ‘ulamā’. When Hadrat Shaykh al-Hadīth Sāhib *rahimahullāh* completed his commentary to *Bukhārī Sharīf*, he went to pains in preparing a large banquet.

So we learn from this that our elders used to be overjoyed at the completion of a *Dīnī* task. As for completing the memorization of the Qur’ān, this is something else. It is a very great treasure. Kingship of this world and all the treasures of this world can be placed on one side, and just the memorization of the Qur’ān is placed on the other side. This is very great. It is a grand means of goodness and blessings in a house. All you who are memorizing the Qur’ān have to be congratulated. May Allāh *ta’ālā* enable you to complete your *hifz*, and keep it safeguarded in your chests forever. *Āmīn*.

***Taqwā* is the only criterion in Allāh’s sight**

My dear brothers! We have to memorize the Qur’ān with sincerity and to please Allāh *ta’ālā*. We must not aim to become a good *hāfiz* or *qārī* for the sake of monetary gain. This should not be our goal. The Qur’ān is a sanctified Book of Allāh *ta’ālā* which changes the lives of people.

Look! Self-worship and ignorance was widespread in the world. The entire world was separated into different bits. One was an Ausī, another was a Khazrajī, another was a Qurayshī, another was something else. People were divided into different tribes. But the Qur’ān united them all. The Qur’ān came and brought different nations into a single row. Allāh *ta’ālā* clearly states in this regard:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا. إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ.

“O people! We created you from a male and a female. And We made you into groups and tribes so that you may recognize each other. Surely the noblest of you in the sight of Allāh is the most righteous of you.” (Sūrah al-Hujurāt, 49: 13)

A person will be honoured by Allāh *ta’ālā* on the basis of *taqwā*. The Qur’ān conveyed this message to the entire human race, and taught humanity that family, place of residence and language are not of importance. These are things for mutual recognition. *Taqwā* is the sole criterion in Allāh’s sight. If an Abyssinian is absolutely black in complexion but has *taqwā* in him, he is worthy of becoming our *imām*. If there is another person from a distinguished tribe, and he is a very wealthy person; but has no *taqwā*, then he has no value in Allāh’s sight. This is the message which the Qur’ān gives to us:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

“Surely the noblest of you in the sight of Allāh is the most righteous of you.”

The only treatment for our downfall

My dear brothers! Understand the Qur’ān. It has elevated many nations of the world. Rasūlullāh sallallāhu ‘alayhi wa sallam said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ

“Allāh shall elevate nations through this Book, and He will debase other nations through it [for having abandoned and rejected it].”

Today we are downtrodden in the world and debased in the sight of the world. All this is because we have abandoned the Qur’ān. Had we held on firmly to the Qur’ān, upheld the bonds of kinship and love as established by the Qur’ān, valued the pure and chaste social life given to us by the Qur’ān, and embraced the injunctions of the Qur’ān, we would have been in an elevated and lofty position today.

The importance of cleanliness in Islam

There was a huge assembly in Surat just two weeks ago. Many educated people were present. I addressed them and said: “It is most painful to see that although we are Muslims, we do not bother about cleanliness. Whereas our Qur’ān says to us:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“Surely Allāh loves those who are constant in repentance, and those who are concerned about cleanliness.”

But if you go to the villages and areas inhabited by Muslims, you will find them filled with rubbish and refuse. Go and see some of our distinguished institutes of learning, and you will see heaps of refuse lying outside. Listen! The Qur’ān is telling us that Allāh *ta’ālā* loves those who are clean. Rasūlullāh *sallallāhu ‘alayhi wa sallam* is saying:

نَظَّفُوا أَفْيَيْتَكُمْ

“Keep your courtyards clean.”

This is what the Hadīth is instructing us, yet we are acting against it. Is this what Islam teaches us? The Qur’ān is issuing an instruction which is further supported by the Hadīth, yet we are acting to the contrary. It has now become the sign of Muslims. Go to any Muslim neighbourhood and you will see rubbish thrown around, goats moving around, old sheets and *lungīs* (loin cloths) hanging about. People immediately conclude that this is a Muslim neighbourhood. Go to any English neighbourhood, you will see it spotlessly clean, there will be gardens in front of the homes, their homes will be well-kept, and you will not see any rubbish lying around.

Just yesterday I went to a masjid to perform ṣalāh. I saw a lot of rubbish lying around in the neighbourhood. I thought to myself, even after coming here to England, our brains have not become clean. I am therefore addressing you specifically. For Allāh's sake, understand the Qur'ān. For Allāh's sake, understand the Hadīth. For Allāh's sake, understand the teachings of Rasūlullāh sallallāhu 'alayhi wa sallam. The Qur'ān and Hadīth do not teach us to remain dirty. If rubbish is lying around in our masjid courtyard or outside our *masājīd*, we are creating a wrong impression to these people. They will think that we cannot even keep our religious places clean.

I visited Bolton about 2-3 years ago. We performed ṣalāh and came out of the masjid. Hadrat Maulānā Abrār al-Haqq Sāhib *rahimahullāh* (of Hardoi) was also present in the masjid. When Hadrat came out of the masjid, he saw rubbish lying around. Hadrat stood up and said: "Brothers! Are any of this masjid's trustees present here?" The people replied: "Yes." Hadrat said: "Call him here." Some more people came out of the masjid and assembled around Hadrat. The trustee also came out. Hadrat asked him: "Are you a trustee of this masjid?" He replied: "Yes." Hadrat asked: "If such rubbish was left lying outside your house would you have approved of it?" He replied: "No, Hadrat." Hadrat said: "Why, then, do you approve of it outside the house of Allāh!? Very well, all of you get together and pick it up." In this way, Hadrat got them all to take the rubbish away.

Hadrat actually wanted to show us how little we realize that we are living in this country (Britain) where people require us to keep our rooms and yards clean. Yet, we throw paper wherever we feel like, cast cigarette packs wherever we want, whereas our Qur’ān says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“Surely Allāh loves those who are constant in repentance, and those who are concerned about cleanliness.”

If we make *taubah* (repent) the filth of our heart will be removed. And if we remain clean, the filth of our external selves will be removed. When a person cries before Allāh *ta’ālā*, his sins are washed off. So purify your hearts first and then your external selves. Just look at the eloquence of the Qur’ān. A person just needs to ponder and reflect over it. Whenever I read this verse, I am overjoyed and my heart tells me that this is what you call the speech of Allāh!

When our heart becomes clean, peace and tranquillity will be established in the world. When a person’s heart is filthy, he fights with others, tries to snatch things which belong to others, speaks harshly to others, etc. But if the heart is pure and clean, disputes and arguments come to an end – as was the condition of the Sahābah *radiyallāhu ‘anhum*.

Someone asked Hadrat Ibn Mas’ūd *radiyallāhu ‘anhu*:

صِفْ لَنَا أَصْحَابَ رَسُولِ اللَّهِ

“Describe the Companions of Rasūlullāh sallallāhu ‘alayhi wa sallam to us.”

He replied:

أَبْرَهُمْ قُلُوبًا، وَأَعَمَّقَهُمْ عِلْمًا، وَأَصْدَقَهُمْ لَهْجَةً

“They were purest of heart, deepest in knowledge, and most truthful in speech.”

In other words, there was no filth in their hearts. Their knowledge was firm. One must not just read a few books superficially and think that he has now become a Maulānā, he now has a *sanad* (mandate), Maulānā Mustafā Sāhib has signed it, etc. Knowledge has to be firmly entrenched. When you memorize the Qur’ān, memorize it thoroughly. Memorize it with *tajwīd*.

Memorize the Qur’ān with *tajwīd*

‘Allāmah Jazarī *rahimahullāh* says:

والأخذ بالتجويد حتم لازم — من لم يُجَوِّد القرآن آثم

*“It is essential to read the Qur’ān with *tajwīd*. The person who does not read the Qur’ān with *tajwīd* is a sinner.”*

Allāh ta'ālā says:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

“and recite the Qur’ān distinctly.”

Thus, when a person memorizes the Qur’ān, he must give due consideration to *tajwīd*. He must read at a slow pace and memorize correctly. Do not read so fast that the people following you in *tarāwīḥ ṣalāh* do not even know what you are reading. My dear brothers! This is Allāh’s speech. The sanctity of Allāh’s speech must be in our hearts. We must read it while having its greatness before us.

An etiquette concerning the Qur’ān

When you read the Qur’ān, think to yourself that you are reading the speech of Allāh ta'ālā – the most affectionate Sustainer. It is the speech of the Almighty Allāh. Respect for Allāh ta'ālā must be in your heart. When the Qur’ān is being recited anywhere, listen to it with utmost attention. This has an effect on one’s temperament. This is why Allāh ta'ālā says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

“When the Qur’ān is recited, listen to it and remain silent; perhaps you may be shown mercy.”

When we have gatherings and the Qur’ān is recited, the majority of people continue with their own conversations. Whereas this is disrespectful to the

Qur'ān. Sometimes, the Qur'ān is read at the beginning of a gathering so that the people who are lounging around outside may come inside and get seated. So the Qur'ān is being used to gather people. The organizers say: "Get a few children to read the Qur'ān so that people can start coming inside and get seated." This is not correct.

My dear brothers! The Qur'ān was not revealed for this purpose. It was revealed as a reminder and an admonishment. When people of the past used to listen to the Qur'ān, tears would flow from their eyes. The words of the Qur'ān reduce a person to crying and sobbing. In the *fajr salāh* of this morning, our *imām* read the Qur'ān in such a beautiful manner that it affected me. What excellent verses Allāh *ta'ālā* revealed in the Qur'ān! When a person reads it or listens to it with concentration, his heart trembles. Allāh *ta'ālā* says:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

"O man! What has enticed you away from your gracious Sustainer?" (Sūrah al-Infīṭār, 82: 6)

Just look at the style of the Qur'ān. When a person listens attentively to the Qur'ān, ponders over its eloquence, and looks at the words which Allāh *ta'ālā* uses for His servants, he will definitely be affected by it. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* and the *Sahābah radiyallāhu 'anhum* used to be affected by it. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said to a *Sahābī radiyallāhu 'anhu* on one occasion: "Read the Qur'ān to me." He said: "O Rasūlullāh! The Qur'ān

was revealed to you, and I must read it to you!?” Rasūlullāh sallallāhu ‘alayhi wa sallam replied: “I like to listen to it from others.” So the Sahābī radiyallāhu ‘anhu began reciting Sūrah an-Nisā’, and when he reached this verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

“How will it be then, when We shall summon from every community a witness, and We shall summon you as a witness over these people?” (Sūrah an-Nisā’, 4: 41)

Rasūlullāh sallallāhu ‘alayhi wa sallam said to him: “Enough.” When the Sahābī radiyallāhu ‘anhu looked at him, he saw tears flowing from his eyes.

The unique effect and impact of the Qur’ān

Even if you were to read the Qur’ān before a non-Muslim while according full respect to the Qur’ān and reading it in a good and beautiful tone, he will certainly be affected by it. Two years ago, a programme was held in a large hall in America. People of all faiths were invited, and each of their religious books were read out. Christian priests, Buddhists, Hindus, Muslims and others were all assembled. After this programme, I read in a newspaper that when the books of each of the other religions were being read, it did not have any impact on the audience. But when a *qārī* read *A‘ūdhu billāh* and *Bismillāh*, the entire hall was silenced and people felt a unique condition. The Qur’ān has a unique effect.

My dear friends! If you read the Qur'ān in a society and environment where people do not understand the Qur'ān – but you read it while bearing in mind Allāh's greatness – it will certainly have an effect on their hearts. Even today, the Qur'ān has the same effect as it had over 1 400 years ago.

Do not have an inferiority complex

Read the Qur'ān correctly, understand it correctly, and feel proud over the fact that Allāh *ta'ālā* sent you to the *madrasah* to study the Qur'ān. Do not consider yourself to be worthless. Do not think that you are attached to '*ulamā*', and so you have no value in this world. If the world does not value you, let it be so. You are certainly valuable in Allāh's sight. When you depart from this world, you will come to know what value you have in His sight. At that time, the entire world will regret, and say: "If only all my children were *hāfiz* of the Qur'ān. The high ranks which you will receive for memorizing the Qur'ān is beyond anyone's imagination.

You must put in all your efforts on the words of the Qur'ān, its meanings, its sciences – i.e. *tafsīr*, *Ḥadīth*, *fiqh*, etc. – and do your utmost to acquire all this. May Allāh *ta'ālā* give you the inspiration to do it. May Allāh *ta'ālā* accept this child who has just completed the *hifz* of the Qur'ān. May Allāh *ta'ālā* also reward the *madrasah* authorities for establishing this *madrasah* in this country after so much of striving.

The Qur'ān cannot be obliterated

Look! This is also a trust from Allāh *ta'ālā*. These people [British] came into our country, India, and tried to put an end to the Qur'ān. They bought thousands of copies of the Qur'ān in Delhi and burnt them. They thought to themselves that as long as the Qur'ān remains with the Muslims, Islamic sentiments will remain in them. This is why they tried in vain to put an end to the Qur'ān. Someone said to them: "Don't be stupid. Even if you were to burn hundreds and thousands of copies of the Qur'ān, it will not make any difference." They asked: "Why is that?" The person summoned a small child and asked them to listen to him reading the Qur'ān. When the child read the Qur'ān [from memory], these people were astounded, and said: "This Qur'ān is in the hearts of little children!?"

There are times when it will not even pass your mind and imagination that here is a small child who has memorized the entire Qur'ān. You will find many small children who memorized the Qur'ān. This is a miracle of the Qur'ān. In short, the Qur'ān cannot be obliterated. It is an eternal miracle of Allāh *ta'ālā*.

A miracle of the Qur'ān

Shaykh Majdhūb, a senior *'ālim* of Syria, had visited our Dār al-'Ulūm Falāḥ-e-Dārayn, Tadkeshwar. Earlier on I had informed you that Maulwī Muḥammad Ḥanīf Rawedarwī is going to visit us. He was a young child at the time. I presented him before the Shaykh and said: "He has memorized the entire Qur'ān." The Shaykh looked at him and was

most surprised. And he repeatedly asked: “Did he memorize the entire Qur’ān or some parts of it?” I replied: “He memorized the entire Qur’ān.” The Shaykh made him read from several places. The Shaykh himself was a hāfīz and a senior ‘ālim. When he heard him reading the Qur’ān from different places with *tajwīd* and a beautiful voice, I saw tears flowing from the Shaykh’s eyes, and he was saying:

والله هذه معجزة القرآن، والله هذه معجزة القرآن

“By Allāh, this is a miracle of the Qur’ān. By Allāh, this is a miracle of the Qur’ān.”

This is a non-Arab child, I tested him in so many places, and he read without any hesitation!

Those who have to be congratulated

My dear friends! You people are fortunate. You are eligible for congratulations. Allāh *ta’ālā* sent you to this *madrasah*. Those who spend on this *madrasah* are fortunate. The parents have to be congratulated for having sent their children here instead of sending them to schools and colleges, and got them to memorize the Qur’ān. May Allāh *ta’ālā* bless them all. May Allāh *ta’ālā* fulfil their wishes and hopes, and reward them more than what they hoped for. Āmīn.

Each one of us has to try to spread the word of the Qur’ān. We must direct the attention of our house people, relatives and those whom we interact with towards the Qur’ān. We must try to live our lives according to the Qur’ān. After becoming a hāfīz, live

a life which is not in conflict with the injunctions of the Qur'ān.

I had quoted a statement of Hadrat Maulānā 'Alī Miyā Sāhib Nadwī *rahimahullāh* previously in this very same hall. Hadrat Maulānā *rahimahullāh* used to say: "Whenever I see a *hāfiz* of the Qur'ān and student of a *madrasah* walking about [wasting time] in the shopping centres, I feel as if he is a crown prince on whose head the crown is about to be placed [he is about to be appointed as the king], but he goes and sits down in the shop of a cobbler."

This means that you must restrain yourself after becoming a *hāfiz* of the Qur'ān. It is not becoming of you to go about in the shopping centres. It is not becoming of you to go to theatres [and cinemas]. Allāh *ta'ālā* placed the Qur'ān in your heart. Think of the greatness of the Qur'ān and do not go to such filthy and impure places. Remain dignified. When you get holidays, go and stay in the company of the pious elders so that the effulgence of the Qur'ān may enter your heart.

My dear brothers! As long as you do not go to the *Ahlullāh* (close servants of Allāh *ta'ālā*) and do not remain in their company, the effulgence of *īmān* which is desired will not develop in you. May Allāh *ta'ālā* inspire us to do this. May Allāh *ta'ālā* accept us. May Allāh *ta'ālā* protect and help the *madrasah* in every way. May Allāh *ta'ālā* reward your parents as well. This child will now complete the Qur'ān and we will then make a *du'ā – inshā Allāh*.

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد كما تحب وترضى وعدد ما تحب وترضى.

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد. اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد.

اللهم ربنا لا ترغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب.

اللهم ربنا هب لنا من أزواجنا وذرياتنا قرّة أعين واجعلنا للمتقين إماما.

اللهم اغفر لنا ولاخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين آمنوا، ربنا انك رؤف رحيم.

اللهم إن قلوبنا ونواصينا وجوارحنا بيدك، لم تملكنا منها شيئا. فإذا فعلت ذلك بنا فكن أنت ولينا واهدنا إلى سواء السبيل. اللهم اهدنا إلى سواء السبيل. اللهم اهدنا إلى سواء السبيل.

اللهم اجعلنا هادين مهتدين غير ضالين ولا مضلين، سلما لأوليائك، وحربا لأعدائك.

اللهم اجعلنا من الراشدين. اللهم اجعلنا من الراشدين. اللهم اجعلنا من الراشدين.

اللهم اجعلنا من الصالحين، اللهم اجعلنا من عبادك الصالحين.

اللهم وفقنا لما تحب وترضى، اجعل آخرتنا خيرا من الأولى.

اللهم اغفر لنا ذنوبنا وإسرافنا في أمرنا وثبت أقدامنا وانصرنا على القوم الكافرين.

اللهم ارحمنا بالقرآن العظيم. اللهم ارحمنا بالقرآن العظيم. اللهم ارحمنا بالقرآن العظيم.

اللهم اجعله لنا شافعا ومشفعا. اللهم اجعله لنا شافعا ومشفعا.

O Allāh! Forgive us our sins.

O Allāh! Accept this completion of the Qur'ān.

O Allāh! Forgive his parents, relatives and teachers.

O Allāh! Give full returns to the *madrasah* people who made all these arrangements.

O Allāh! Make this child a means for the propagation of Your Book.

O Allāh! Give inspiration to other children to take the courage to complete the Qur'ān with sincerity.

O Allāh! Make the Qur'ān an intercessor in our favour.

O Allāh! Pass good decisions in our favour.

O Allāh! Enable us to understand the Qur'ān and make others to understand it.

O Allāh! Nations have become deprived of guidance.
O Allāh! Enable us to present the sciences of the Qur'ān to the people of the world.

O Allāh! Make us inviters towards You.

O Allāh! Nations of the world are presently conspiring against Islam. O Allāh! Protect Islam and Muslims through Your grace.

اللهم انصر الإسلام والمسلمين، اللهم انصر الإسلام والمسلمين. اللهم أعز الإسلام والمسلمين، واخذل الكفرة والمبتدعة والمشركين، اللهم شتت شملهم، اللهم فرق جمعهم، اللهم دمر ديارهم، اللهم مزقهم كل ممزق.

اللهم الطف بنا في تيسير كل عسير فإن تيسير كل عسير عليك يسير.

اللهم ربنا تقبل منا إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم.

وصلى الله على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين برحمتك يا أرحم الراحمين.

THE IMPORTANCE OF THE COMPANY OF THE PIOUS

Talk delivered in Dār al-'Ulūm London, Cant



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد وعلى آله
وأصحابه وأتباعه وأولياء أمته إلى يوم الدين. أما بعد، أعوذ بالله من الشيطان الرجيم،
بسم الله الرحمن الرحيم ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ صدق الله
العظيم

A pleasing observation

Respected 'ulamā' and dear friends. I am very much pleased when I visit this Dār al-'Ulūm. When I see the students having sacrificed their comforts and come here for acquiring knowledge of *Dīn*, and they have the enthusiasm to acquire knowledge of Islam and then convey it to the rest of the world, then I am most pleased. May Allāh *ta'ālā* give you full success in all your objectives, and may He bestow this institution with much progress. Āmin.

My dear friends! I was here previously and had shared some thoughts with you. I had explained how a student should live his life. Some of you children may remember what I said because it was not a very long time since I addressed you. I would like to share a few more thoughts in today's sitting.

Self-effacement is necessary for the acquisition of knowledge

My dear friends! The first condition of knowledge is for the person to obliterate himself. He has to humble himself before his teachers and elders. Allāh *ta'ālā* wants *taqwā* to come into our lives. The manner of developing *taqwā* is mentioned in the Qur'ān, viz. we must remain in the company of the sādiqīn (truthful, righteous). Allāh *ta'ālā* clearly mentions two things in this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“O believers! Fear Allāh, and remain with the truthful.”

The pious elders of *Dīn* tell us that the way of acquiring *taqwā* is in the companionship of the *Ahlullāh* (people of Allāh). No matter how much of knowledge a person acquires, as long as he does not remain in the company of the truthful and the righteous, he cannot carry out the responsibilities of *Dīn* in the correct manner. This is why our pious elders laid great emphasis on remaining in the company of the righteous when acquiring knowledge.

The need for the company of the righteous

The powerful revolution which took place in the lives of the Sahābah radiyallāhu 'anhum was solely due to their companionship with Rasūlullāh sallallāhu 'alayhi wa sallam. A person would embrace Islam, spend a few days with Rasūlullāh sallallāhu 'alayhi

wa sallam, and changes would take place in his life just because of these few days of companionship. The foremost reason for this was that Rasūlullāh sallallāhu ‘alayhi wa sallam had the light of prophethood in his heart, and a strong bond with Allāh *ta‘ālā*. This used to have such a powerful effect on their hearts that a complete revolution would take place in their lives.

Nevertheless, there is no way of denying this companionship. Knowledge is not mere impressions [on the heart]. A person will not get as much benefit just by reading books and learning something as he would get if his knowledge was accompanied with remaining in the company of a righteous person. Today there is a severe need for us to remain in the company of the pious elders. Our pious elders consider this to be extremely important.

People from distant places and lands used to go and remain in the company of Imām Aḥmad ibn Ḥambal *rahimahullāh*. These people had neither pen nor paper in their hands. They would merely sit there. The students who used to be there had pen and paper. So some students asked them the reason for their coming here, seeing that they have neither pen nor paper. They replied: “The sole purpose of our travelling to him at present is to learn the etiquette of life from him.”

My dear brothers! The effects of companionship are certain and definite. Our pious elders explained this through examples.

The effect of companionship

Hakīm al-Islam Hadrat Maulānā Qārī Muḥammad Tayyib Sāhib *rahimahullāh* would always say the following in his talks:

Brothers! Look here! If you were to keep small pills in your chest of clothes, and you open the chest after one week, those clothes will certainly have a smell of the pills. Had you placed roses inside the chest, you would have got the fragrance of roses from your clothes. The clothes themselves had no fragrance. But because you placed these flowers among them, the fragrance of roses emanated from your clothes.”

This is solely due to the effect of companionship. Hadrat Hakīm al-Islam *rahimahullāh* would repeatedly give this example of the effect of companionship in his talks. He would always say to the students: “Remain in the company of the righteous. Students and the ‘*ulamā*’ are in dire need of this.”

Knowledge alone is not enough

Knowledge is certainly the fundamental need. But knowledge alone is not enough. Together with knowledge, the Sahābah *radiyallāhu ‘anhu* got the companionship of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. This is why their knowledge developed a special type of light and effulgence. Today many people have knowledge but it has become a source of tribulation for them. They are either competing against each other, disputing over an issue, or going into debates and arguments over trivial matters. At

present, all the upheavals which are being experienced in academic circles and among the ‘*ulamā*’ is because of no companionship with the righteous.

The guard was also one who engaged in abundant *dhikr*

There was a time in the history of Dār al-‘Ulūm Deoband when everyone from the Shaykh al-Ḥadīth down to the doorkeeper was a *dhākir* (one who engages in abundant *dhikr*). During the day, the Dār al-‘Ulūm was an academic centre of learning. And if you were to walk around in the latter part of the night – at about 3-4a.m. – you will hear the sound of *dhikr* coming out from every room. This was not a very long time ago. You must have read about it in the books. And I was a personal witness to this. The first time I went to Dār al-‘Ulūm Deoband was after partition in 1948. I clearly remember that even at that time, some of the doorkeepers and caretakers were *dhākir shāghil* (those who engaged in *dhikr* and spiritual exercises). And if I had to walk pass the Dār al-‘Ulūm Masjid of Chattā Masjid, I would hear the sounds of *dhikr*.

My dear friends! This is most essential. We must appreciate the *sālihīn* (righteous). Wherever the *Ahlullāh* may be, we must set aside some time and go to them. To undertake a special journey to a person of knowledge or a righteous person in order to derive benefit from his company is an act of worship in itself.

Even the silence of the pious elders has an effect

There is also benefit in sitting silently with those who have a strong bond and affinity (*nisbat*) with Allāh *ta'ālā*. We saw some of our elders not delivering any talk at the time of their *majlis* (assembly). I had the opportunity of going to the *khānqāh* of Hadrat Rāipūrī *rahimahullāh* on a few occasions. I noticed Hadrat not saying anything. He would sit on his bed and the entire assembly of people will remain seated by him from '*asr* to *maghrib*. Then towards the end, one of the books of Hadrat Maulānā 'Alī Miyā Sāhib [Abul Hasan 'Alī Nadwī] *rahimahullāh* or some other pious personality will be read. If not, Hadrat used to remain silent. But the people used to feel the effect of his silence.

Hadrat Shaykh al-Hadīth [Maulānā Muḥammad Zakariyyā] Sāhib *rahimahullāh* was an erudite Hadīth scholar of his time. He rendered sterling services and his blessings are still experienced throughout the world. But I saw this with my own eyes: When Hadrat Rāipūrī *rahimahullāh* used to come to Sahāranpūr, he used to stay in Bhutt House. Hadrat Shaykh *rahimahullāh* would stop his assembly, and join the assembly of Hadrat Rāipūrī *rahimahullāh*. Hadrat Rāipūrī *rahimahullāh* would be sitting on one end of the bed, and Hadrat Shaykh *rahimahullāh* on the other end. The lecturers of Dār al-'Ulūm Deoband and Sahāranpūr used to be present as well.

From this we can gauge the importance our elders attached to going to the *Ahlullāh* and spending some time in their company. When Hadrat Rāipūrī

rahimahullāh used to be in Rāipūr, Hadrat Shaykh *rahimahullāh* would make it a point of undertaking a journey to Rāipūr at least once a month.

How to change the condition of the heart

If our students and teachers make it a habit of spending time in the company of the righteous together with their academic studies and engagements, the condition of their hearts will certainly change. We cannot have any influence on others if we do not change the condition of our own hearts.

There were people who used to reject *taṣawwuf* and you will find derogatory statements against *taṣawwuf* in their writings. They claimed that *taṣawwuf* has sickened the *ummah*. The very same people have now concluded that the correct propagation of Islam in Europe can only be done along the lines of *taṣawwuf*. This is quite surprising.

Establish assemblies of *dhikr*

We now remember and understand the teachings of our pious elders. When Hadrat Shaykh al-Hadīth Sāhib *rahimahullāh* used to write letters to any place towards the latter part of his life, he used to instruct the people to establish assemblies of *dhikr*. When there was a strike in Dār al-‘Ulūm Deoband, Hadrat’s letter was received in which he stated that there is a dearth of *dhikr* among the ‘*ulamā*’. Establish assemblies of *dhikr* and these conflicts and controversies will come to an end. This is because when Allāh’s *dhikr* is made in any place, the effects of Satan are repulsed.

Nevertheless, Hadrat *rahimahullāh* specifically emphasised remaining in the company of the righteous and establishing assemblies of *dhikr*, and explained the importance of it to the '*ulamā*'. This is a most important matter, and it is most correct. As long as our hearts are not rectified, our conditions will not come right.

Blessings pour forth when you obliterate yourself

One of the *murīds* of Hadrat Aqdas [Maulānā Ashraf 'Alī] Thānwī *rahimahullāh* who later received *ijāzah* (permission to induct *murīds*) from him, wrote to him saying: "Hadrat! You have given me *ijāzah*, but my condition is such that I think to myself: 'I wish I was lying in a filthy drain and people would spit at me.' I consider myself to be absolutely worthless."

Hadrat *rahimahullāh* expressed his approval at this condition and wrote to him saying: "This is what I wish of my associates. This is how they must consider their selves."

We learn from this that as long as a person does not obliterate his self, benefit will not be derived from him. The *Ahlullāh* say great things in small and insignificant statements. Hadrat Maulānā [Hājī] Fārūq Sāhib *rahimahullāh* [of Sukkhur, Pakistan] had come and we spent forty days with him. We had the opportunity of learning many beneficial things from him. This, despite the fact we have been teaching for many years in the *madrassah*, reading many books, and I myself am in the habit of reading and studying all the time. But I realized that there

are certain things which can only be acquired from the company of these pious elders.

Take admission in the *madrasah*, but do not interfere in *madrasah* affairs

Hadrat [Hājī Fārūq Sāhib] *rahimahullāh* said to the students: “O students! Listen to a word of advice of our Hadrat (Masīhul Ummat Hadrat Maulānā Masīhullāh Khān Sāhib *rahimahullāh*): ‘Take admission in the *madrasah*, but do not interfere in *madrasah* affairs.’ In other words, do not voice your opinions with regard to the administration of the *madrasah*. Do not ask why this is like this, and not like that, etc. Now that you have taken admission in the *madrasah*, humble yourself, obliterate yourself before your teachers, and become occupied in acquiring knowledge with patience. If you have to say anything, say it with absolute respect and dignity. Your teachers and administrators [of the *madrasah*] are your well-wishers. They love you with all their heart. If you say something to them in a soft way, they will certainly pay attention to you. When a son says something to his father, he certainly ponders over what his son says. If a student says something just as a worried child will speak to his father, the teacher will certainly give it some consideration.

The most harmful thing for a student

Nevertheless, Hadrat *rahimahullāh* said that you must take admission in the *madrasah* but do not interfere with *madrasah* affairs. He also said: “The most harmful thing for a student is to increase his

circle of friendship.” He increases it to the extent of saying that he is my friend, and that is my friend, and so on. He will end up going to one room and then the next [and get occupied in futile discussions]. Hadrat *rahimahullāh* said that this is most harmful. If you want friendship, make it with your books, make it with your teachers, make it with your *shaykh*. Your books are your best friends. There are no better friends than books in this world. Mutanabbī was a famous poet during the ‘Abbāsī caliphate. He said something which I had quoted to you previously:

أعز مكان في الدنيا سرج سابع – وخير جليس في الزمان كتاب

“The most distinguished place to sit in this world is the saddle of a horse. And the best companion is a book.”

When a person sits on a beautiful horse, he feels he is sitting in an honourable and distinguished place.

Make friendship with your books, and never with anything else. You may certainly greet your classmates, and enquire about their wellbeing. If any one of them is in a problem, you may help him. If he falls ill, you may visit him. If he needs something you may convey it to him. Apart from all this, you must devote your time to studying your books. Every single minute must be spent with your books. Your valuable time after *maghrib* and *‘ishā* must be spent in studying your books.

How to spend holidays

Your exams will end in two day's time and you will probably get a week's holiday. You must enquire about the righteous and pious personalities in your area, and go and spend some time with them. Pay particular attention to this, and make an earnest effort to carry it out. You must certainly spend some time with them. You will experience the excellent effects of this.

My dear brothers! People in the past used to undertake special journeys for this purpose. It has always been the practice of our pious elders. Hadrat Thānwī rahimahullāh personally went to meet Hadrat Maulānā Fadl ar-Rahmān Ganjmurādābādī rahimahullāh although he was a type of *majdhūb* (a person who is not in his proper senses all the time). There were times when he used to chase people away from him. He experienced strange conditions. Despite this, Hadrat Thānwī rahimahullāh went to spend time in his company. This shows how much of importance he gave to the company of the pious. We too must go to the pious elders and earn their blessings. May Allāh *ta'ālā* give us *taufiq* (inspiration). Āmīn.

We saw our elders always giving due importance to this. Hadrat Maulānā 'Alī Miyā Sāhib [Abul Hasan 'Alī Nadwī] rahimahullāh was a very distinguished scholar of the Islamic world. He was at the forefront of '*ulamā*' of his time. The entire Islamic world revered him. But on countless occasions I saw him going to Hadrat Shaykh al-Hadīth [Maulānā Muḥammad Zakarīyyā] rahimahullāh. Maulānā 'Alī

Miyā *rahimahullāh* went to stay in his company on one occasion and was busy performing *ishrāq ṣalāh*. Hadrat Shaykh al-Hadīth *rahimahullāh* had a set time-table for everything. Tea would be served at a particular time, something will be done at a particular time, and so on. When tea was served, Hadrat Shaykh al-Hadīth *rahimahullāh* asked: “Bhāi, where has ‘Alī Miyā gone to?” Hadrat *rahimahullāh* was in the practice of speaking swiftly. He asked: “Bhāi, where has ‘Alī Miyā gone to?” someone replied: “Hadrat, he is in the musjid.” Hadrat said: “Go call him quickly.” One person rushed out to call him, and Hadrat sent another person to call him. The second person ran out, and a third person followed suite. The moment Hadrat ‘Alī Miyā completed his *ṣalāh*, he found 2-3 people waiting for him. On seeing this, he got up quickly and proceeded to Hadrat Shaykh without even wearing his sandals.

Hadrat Shaykh *rahimahullāh* said: “‘Alī Miyā! Are you going to read your entire life’s *qadā ṣalāh* now?” Hadrat Shaykh *rahimahullāh* said this, but I did not see a single effect of ill-feeling on Hadrat ‘Alī Miyā’s face. This, despite the fact that he was a very distinguished ‘*ālim* and a powerful orator. He was not offended by this statement. He presented himself before the Shaykh without his sandals. We learn from such incidents that the high status which Allāh *ta’ālā* bestows to these personalities is because He enables them to completely humble and obliterate themselves before the pious elders.

Obliterate yourself

My dear brothers! Knowledge is certainly necessary. You cannot proceed without knowledge. But knowledge alone is not sufficient. Together with knowledge, it is most essential to rectify and reform the heart. We must consider ourselves so small that we regard the entire creation to be better than us. We must think to ourselves that we have major shortcomings and faults within us. We must always consider ourselves to be in need and go to the *Ahlullāh*, sit in their company, and listen to their talks. You will hear things from them which you will never find in books. This is especially so with our ‘*ulamā*’ of Deoband. Allāh *ta’ālā* bestowed them with many things. On countless occasions I saw Allāh *ta’ālā* enabling them to say things which leave us astounded. Allāh *ta’ālā* blessed them with very deep insight. By remaining for a few days in their company, a person perceives a change in his life.

My dear friends! My advice to you in this assembly is for you to strive for knowledge. You must comprehend your books thoroughly. But when you get holidays, you must go to the *Ahlullāh*, and spend time with them. And if you do not find any *Ahlullāh*, you must go to any pious and righteous Muslim in your masjid regarding whom your heart tells you that he is the most pious in your masjid. Hadrat Thānwī *rahimahullāh* has also written this. When your heart tells you that a certain person is the most pious in your masjid, you must go and sit in his company. Signs of piety are generally seen on a person’s face.

Hadrat Shāh Sāhib *rahimahullāh* went for a debate. Some Hindus looked at him and said: “This person appears to be a genuine Muslim, and a true exponent of Islam.” Outsiders looked at his face and said this. It is an accepted fact that effulgence emanates from the faces of the *Ahlullāh*, and this is how they are recognized.

The special trait of knowledge

My dear friends! Many evils have crept into our ‘*ulamā*’ in today’s times. The reason for this is that their hearts are not rectified. This is why we scorn others. Knowledge is something which elevates a person. I notice that when a person goes for forty days or four months, it has an effect in the manner of his speech, and he considers himself to be superior. Some people complain and say that this is how he is behaving and talking. Brothers! It is not his fault. He was on a certain level and has now gone to a higher level. It is a special trait of knowledge to elevate a person. This is why Hadrat Maulānā Ilyās Sāhib *rahimahullāh* also laid down a method of breaking this down. He said that it is essential to accompany knowledge with *dhikr*. As long as knowledge is not accompanied with *dhikr*, humility and *ikrām-e-Muslim* (honouring your fellow Muslim) will not develop in a person. Instead, he will become proud and haughty.

Study under the supervision of your teachers

My dear friends! I make a special request to you students to work very hard for the acquisition of knowledge. You must prepare from now in the light

of the work which you will have to do in this country. I make a special request to the students of *Mishkāt Sharīf* and *Daurah Ḥadīth* (the penultimate and final years of the 'ālim course) to inquire about the questions and objections which are being raised about Islam. What is the demand of your society? What doubts do they have about Islam? Consult your teachers on the books which are essential for you to study. Do all this so that you can go back and work in your communities.

My dear friends! I said this before, and I am saying it again. The nature of work is different in each place. The nature of work in India and Pakistan is completely different. The thinking of people over there is different. The work in Europe is different. You cannot adopt the *modus operandi* of India and Pakistan here [in Britain].

A *khatm-e-nubūwwat* (the finality of prophet-hood of Rasūlullāh *sallallāhu 'alayhi wa sallam*) conference was held here recently. I said to one of the organizers: “Maulānā, there is one thing which I do not understand. You are holding a *khatm-e-nubūwwat* conference in Wembley whereas all the participants in this conference will be those who believe in *khatm-e-nubūwwat*. They all believe that the finality of prophet-hood of Rasūlullāh *sallallāhu 'alayhi wa sallam* is absolute and certain. It is our firm belief that no Prophet is to come after Rasūlullāh *sallallāhu 'alayhi wa sallam*. Whoever holds an opposing view will be out of the fold of Islam. Now are we going to deliver lectures before such people!?” I said: “The real need was for you to

go to those people who reject this belief or have doubts about it. You should have went to the universities or to the educated class. This type of people have such thoughts and doubts. It is their minds which have been corrupted.”

The need to be vigilant

I added: “Your opponents may appear to be doing nothing, but they are fully aware of everything. If a person has to resign in one of our well-known religious institutes and organizations, they will announce it on BBC London. From this you can gauge how observant they are about us. The smallest thing which occurs in our circles will be published by them in their newspapers, and shown via satellite. But we know nothing about how they run their organizations and where they send their articles to.

I went to a university and asked where the Islamic department was. A woman who was seated at a computer said: “Go to the fourth floor, and you will find Islamic books in aisle 62/63. I went and had a look. I was both shocked and saddened to find it filled with books written by Qādiyānīs.

My dear friends! We have to understand the nature of work which we will have to do for the sake of Islam in these universities, educational institutes, and among the educated class. For this, we will have to become experts in the language. You must have the power of proofs. You must have so much of patience and fortitude that when they pose provoking questions to you, you do not become

angry. They pose such questions wittingly to get you angry. They want you to become angry and say: “You are thick-headed, I cannot speak to you.” This is not the correct way. The correct way is to listen to what they say with a cool head, and then respond.

The deep insight of our pious elders

Look at the deep insight which Allāh *ta’ālā* blessed our pious elders with. I read about an incident yesterday. Two Egyptian ‘*ālims* who did not have beards went to Hadrat Maulānā Binnaurī *rahimahullāh*. Maulānā took the two to a *jalsah* (a gathering). One of them was an excellent *qārī* and the other was an expert in the Arabic language. Allāh *ta’ālā* had blessed Maulānā with sharpness of mind and foresight. He realized that people will find it odd that he has come with such people who have no beards. So Hadrat stood up and addressed the people saying: “These are very respectable guests who are from Egypt. They are excellent *qārīs* and masters of the Arabic language. *Māshā Allāh*, they have very good hearts. Now do not entertain evil thoughts about them in your hearts.”

My dear brothers! There is a need for us to understand this. Understand the Qur’ān correctly. May Allāh *ta’ālā* give us *taufīq* to practise on this. May Allāh *ta’ālā* accept this child, and reward his teacher and assistants. May Allāh *ta’ālā* bless them in their lives. May Allāh *ta’ālā* enable all Muslim children to learn the Qur’ān. Hadrat Hakīm al-Ummah Maulānā Ashraf ‘Alī Thānwī *rahimahullāh* said that if you cannot get a child to memorize the entire Qur’ān, get him to memorize certain portions

of it. Hadrat Maulānā Muftī Muhammad Shafī' Sāhib *rahimahullāh* used to say: "Each one must secretly memorize some portion of the Qur'ān on a daily basis. He must not inform anyone that he is memorizing the Qur'ān. If he dies in this state, Allāh *ta'ālā* will teach him the Qur'ān in his grave." May Allāh *ta'ālā* give us *taufīq* to practise. Āmīn.

MAN'S REALITY AND THE IMPORTANCE OF BELIEF IN THE HEREAFTER

**Talk delivered in Musjid-e-Nūr, Leicester, on 2nd
April 1997**



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد وعلى آله
وأصحابه وأتباعه إلى يوم الدين. أما بعد، أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن
الرحيم ﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ، خُلِقَ مِنْ مَّاءٍ دَافِقٍ يُخْرَجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ،
إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ﴾ صدق الله العظيم.

The importance of belief in the Hereafter

Respected elders and brothers! After pondering over the Qur'ān, one can conclude that there are two types of humans in this world. When people think that there is no life after this worldly life, and that this world is solely for eating and drinking and then comes to an end; then evil and turmoil spreads in the world. From a study of the Qur'ān and after reading the history of nations, we learn that whenever people felt that they only have to earn a living in this world, eat, drink, and enjoy until death, and that there is no life after death, then evil and turmoil spreads in the world. The Qur'ān says with regard to them:

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَىٰ وَمَا نَحْنُ بِمَبْعُوثِينَ

“There is nothing but our living in this world. We die and we live. We will not be raised again.” (Sūrah al-Mu’minūn, 23: 37)

But when a belief contrary to the above pervades a society, and people believe that they have to face a long life after this short and temporary one, and that they will have to give an account to Allāh *ta’ālā* for whatever they did in this world, then human society comes onto the path of rectitude.

It is established from the above that accountability after death is a fundamental belief. When this belief becomes weak, the concept of standing before Allāh *ta’ālā* becomes weak. When this happens, then no matter how much education you impart and how much progress your country makes, human society will remain in pain and calamity.

Nawāz Sharīf’s evaluation

You get a newspaper here by the name of *Jang*. When I picked it up this morning, it had an article on a speech delivered by the ex-prime minister of Pakistan, Muḥammad Nawāz Sharīf, and which was broadcast on radio and television. He said: “It is almost fifty years since this country [Pakistan] got independence. It was established in the name of Islam, but looting and thieving has become the order of the day. The sole reason for this is that the concept of accountability in the Hereafter has disappeared from the hearts of the people.”

Look at his words! Although he is not an *‘ālim* – he is a politician – yet the picture which he portrayed of his country is perfectly true and correct.

Last year, I read a book written by a senior Pakistani writer by the name of Shahāb Sāhib. He was the personal secretary of the president. After reading the scene which he portrayed of the eras of Ayyūb Khān and Yahyā Khān [two former presidents of Pakistan], I am even more convinced that no matter how many more universities and colleges are built, if the concept of accountability in the Hereafter is not found, the condition of countries will be the same as stated by Nawāz Sharīf Sāhib in his speech today. The looting and thieving is causing losses which run in millions of rupees. Can you imagine where the money is going to and why it is going? If it was firmly embedded in the hearts of people that they are accountable to Allāh *ta‘ālā* for whatever they do, this situation would never have prevailed.

Before the arrival of Rasūlullāh sallallāhu ‘alayhi wa sallam, wars, fighting, looting, stealing, beating, etc. were prevalent throughout the world. At the time, the Persians and Romans had mighty empires. But people did not have any peace. Hadrat Maulānā ‘Alī Miyā Sāhib [Abul Hasan ‘Alī Nadwī] *rahimahullāh* wrote a book titled, *Mādhā khasaral ‘ālam bi inḥitāt al-Muslimīn* (the loss which the world suffered by the retrogression of Muslims). In the beginning of this book, he presents a picture of the Roman Empire, the Persian Kingdom, and Hindu culture. He shows the opulent and lavish life which was led by the rulers while the subjects were dying of poverty. Just

as Nawāz Sharīf said: “There is no one to see to the wellbeing of widows and the poor, while the wealthy are earning loads of money and increasing their bank balances.” This is because we assume we are going to remain in this world. We read about the different problems in the world in the newspapers. We must think why this is happening. All are Muslims, all are reading the *kalimah*, and an entire country was separated in the name of Islam. Yet, this is the situation in that country. They use and fire their guns in the *masājīd*. So many communal riots take place in India, but you do not hear of Hindus going into the *masājīd* and killing Muslims. But in Pakistan, Muslims kill Muslims. This is because they do not fear the Hereafter, and they have not recognized their true worth.

Man’s true worth

Allāh *ta’ālā* says:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

“Now let man observe out of what he has been created.” (Sūrah at-Tāriq, 86: 5)

In this verse, Allāh *ta’ālā* explains to man his true worth. The imām had read this verse just now in the salāh. I thought to myself: look at how Allāh *ta’ālā* explains man’s true worth. The Qur’ān says:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

“Now let man observe out of what he has been created.” (Sūrah at-Tāriq, 86: 5)

Allāh ta‘ālā clearly states thereafter:

خُلِقَ مِنْ مَّاءٍ دَافِقٍ، يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

“He has been created from gushing forth fluid. Which issues from between the loins and the chest.” (Sūrah at-Tāriq, 86: 6-7)

In other words, he has been created from a fluid which gushes forth from the loins of the male and the chest of the female. Allāh ta‘ālā created you by causing these two fluids to join. You were an impure drop before your creation. If that drop [of semen] did not go into the mother’s womb, and were to fall onto a garment, the garment would have to be washed. This is how impure it is. Now you have been created from it. But you think you are very great, you have a lot of wealth, you have many vehicles which you drive around, and there is no one to question you. But Allāh ta‘ālā says:

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ

“Surely He has the power to bring him back.” (Sūrah at-Tāriq, 86: 8)

In other words, the Allāh who created you from that drop has the power to bring you back to life. You

must realize that after you become mixed with the soil [after your death], Allāh *ta'ālā* will bring you back to life.

Nevertheless, these verses explain to man his true worth. He was nothing before his birth. But it is through My power that you came into existence in this world, became so strong and were given so much of intelligence that you made aeroplanes with which you fly in the air, and travel in the land. But there will certainly come a time when you will return to the soil. This is why we read this verse at the time of burying a person:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

“We created you from it [soil], We are returning you to it, and We will take you out of it once more.”

But when this concept [of life after death] disappears from a nation, no type of education can influence it. The greatest degrees [and certificates] are useless in the absence of this concept. The senior officers who occupy top positions and those who are amassing millions in their bank accounts are not ignorant people. They are educated people. Yet they are sucking the nation. This is because their concept about the Hereafter is weak.

Hadrat 'Umar's radiyallāhu 'anhu concern for the Hereafter

A person loses his sleep when he thinks about the Hereafter. Concern for the Hereafter was very strong in Hadrat 'Umar radiyallāhu 'anhu and this is why

he could not get sleep. He would rarely sleep an entire night ever since he became the caliph. He would patrol the alleys of Madīnah at night and look for people who were restless out of hunger.

One night he came across a woman who had lit a fire, over which she placed a cauldron. Her little children were crying near her. Hadrat ‘Umar *radīyallāhu ‘anhu* asked her what the problem was, and why the children were crying? She replied: “We do not have anything to eat, and these children are hungry. I placed the cauldron on the fire to calm them in the hope that they will fall asleep.”

Tears flowed from Hadrat ‘Umar’s *radīyallāhu ‘anhu* eyes and he addressed himself saying: “O ‘Umar! You are the caliph of the Muslims, while a poor woman is spending the night with her hungry children, and you do not even know about it?!”

He proceeded to the Bayt al-Māl (Islamic treasury), opened the door, took out some flour, ghee, salt, honey, and other items; and placed them on his head. His servant said to him: “O Amīr al-Mu’minīn! Let me carry it.” He replied: “Allāh *ta’ālā* will question me tomorrow and ask me: ‘O ‘Umar! You were the caliph of the Muslims, a woman and her children were suffering the pangs of hunger, and you did not see to them!?’ What reply will I give to Allāh?”

When the concept of having to return to Allāh *ta’ālā* is prevalent, then this is how the caliph of the Muslims goes about patrolling at night. But when

the concept of accountability to Allāh *ta'ālā* is not present, the leader will continue filling his pockets with money without bothering about what is lawful and what is not.

A lack of fear for Allāh *ta'ālā* in Muslim society

After reading this speech [of Nawāz Sharīf], I spent the entire day thinking about where Muslim society is heading towards, and why this concept of accountability to Allāh *ta'ālā* is not strong? Whereas the Qur'an repeatedly directs our attention towards this. Allāh *ta'ālā* says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

“Whoever feared standing before his Sustainer and stopped his soul from desires, then Paradise alone is his abode.” (Sūrah an-Nāzi'āt, 79: 40-41)

It is essential to stop one's self from desires of the soul. If you desire good food, a good vehicle, a nice house, and good clothes, then acquire all these in the lawful manner. If you acquire them through unlawful ways, you will be accountable to Allāh *ta'ālā*. And when you stand before Him, neither will a false answer help you, nor will any person's intercession work. Man's tongue will be sealed, and his body parts will speak. Allāh *ta'ālā* says:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

“This day shall We set a seal on their mouths, and their hands shall speak to Us, and their feet shall

bear witness to whatever they used to earn.” (Sūrah Yā Sīn, 36: 65)

Previously, when ‘*ulamā*’ used to quote such verses, youngsters could not understand how these hands and feet will speak. But when the tape recorder was invented, they understood, and did not have any objections. On the day of Resurrection, Allāh *ta’ālā* will give these body parts the power of speech. If a person held something unlawful, his fingers will testify. If he looked at something unlawful, his eyes will testify. If he listened to something unlawful, his ears will testify.

My dear friends! It is most essential for Muslims to develop this thought and concept, viz. we have to go to Allāh *ta’ālā*, and we will have to give an account of every small and big deed to Him. If a person develops this quality, he will not wander and stray. This is the reason for the Prophets ‘*alayhimus salām*’ laying so much of stress on belief in Allāh *ta’ālā* and belief in the Hereafter.

Belief in Allāh and the Hereafter is the main key

We come across so many *Aḥādīth* of Rasūlullāh *sallallāhu ‘alayhi wa sallam* wherein he said: “The one who believes in Allāh and the Last Day must...” We learn from this that belief in Allāh and the Last Day is the main and essential key. When this belief settles down firmly in a person’s heart that Allāh *ta’ālā* is one, He is my Creator and Master, He created me, He will bring me back to life, I will have to account before Him – then even if a small child comes to his shop, he will not cheat him in any way.

He will not take four pounds from him in return for an item which sells for just one pound. This is because he is conscious of having to present himself before Allāh *ta'ālā* and give an account to Him. If he is not conscious of this, then he will behave as our city people deal with villagers when the latter come to their shops.

I went to a place three days ago and inquired about the price of a certain item. The person said that it was 140 rupees. I moved aside, and told my nephew, Sādiq, who was with me to go and make a price with the shopkeeper. He went and offered 60 rupees. The shopkeeper agreed to sell it for 70 rupees. Now what can you say about him? He first says that the price is 140 rupees, and is then prepared to give it for 70 rupees.

Acts of faithlessness are common in our society. This is because consciousness of the Hereafter is not present. The Qur'ān wants to create this consciousness. The Qur'ān says that we must not consider this world to be the only existence, we will be free thereafter, and there will be no one to question us. Rather, there is going to be an eternal life after the present life. The actual "customs" will be there. If we go through the "customs", we will enjoy an eternal life of success. When this concept is firmly embedded in our hearts and we live our life in this world accordingly, we will neither devour any person's wealth, speak lies, nor look at anything unlawful. When this happens, we will have a model society.

Allāh *ta'ālā* says in the Qur'ān:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

“He knows the treachery of the eyes and what the hearts conceal.”

If this belief is firmly embedded in man, especially in Muslims, everyone will enjoy a life of peace and comfort. The situation during the era of Hadrat 'Umar *radiyallāhu 'anh*u was such that a woman could travel from San'ā' to Hadramaut without anyone interfering with her.

The dangerous situation in America

Today the situation in America is such that a woman in Chicago will not have the courage to walk outside with her purse in her hand. If you park your car outside in New York, it will have disappeared the next morning. This is the situation in New York. This is because the concept of the Hereafter has left the minds of people. There is an abundance of wealth, and there are many universities. We were passing by Berkeley University, so I asked my companions: “How many students are there in this university?” They replied: “Thirty six thousand.” I was astounded when I saw their multiple-story library. I sat and thought to myself that although there are so many massive libraries, the condition of the society is such that a person cannot walk after sunset and reach his house. All this is because the teachings of the Qur'ān have been abandoned.

The fundamental reason for our suffering

Our very own society is suffering. We have the Qur'ān in our hands, and we have the example of Rasūlullāh *sallallāhu 'alayhi wa sallam* and the Sahābah *radiyallāhu 'anhum* before us; yet we are suffering so much. The sole reason for this is our abandoning these teachings. If we were to live a life where we help each other, see to each other, worry about the wellness of each other, our society will become a treasure-house and a granary of peace and safety.

We must be fully prepared to bear pain and discomfort, while conveying comfort to our fellow brother. He must go ahead even if we are left behind. Unfortunately, our attitude is that we must have everything even if it means the entire world drowning in the process, or going to the Hell-fire. On the other hand, Rasūlullāh *sallallāhu 'alayhi wa sallam* taught the Sahābah *radiyallāhu 'anhum* to bear difficulties for the comfort of their fellow brothers. This is the difference between a religious mind and an irreligious mind.

The way to peace and safety in this world

My dear friends! Even today there is only one way to peace and safety in this world. There is no other way. If the people of the world have conviction in the manner in which Rasūlullāh *sallallāhu 'alayhi wa sallam* trained the Sahābah *radiyallāhu 'anhum*, the concept of the Hereafter which he established, and the belief of life after death which he embedded in their hearts; peace and safety will be established

throughout the world. Special attention must be given to firmly embedding the belief of life after death, and accountability to Allāh *ta'ālā* for every single thing.

Allāh *ta'ālā* has the power of bringing us back to life even if people burn their bodies and scatter their ash in the ocean, as is the custom among Hindus. Senior leaders make bequests that when they die, their bodies must be burnt and their ash must be scattered throughout India in the different farms and rivers. Pundit Jawaharlal Nehru had made a bequest that when he dies, his ash must be scattered throughout the rivers and farms of India. This will not affect Allāh's power in any way. He will merely issue an order and all the tiny bits will be gathered. Allāh *ta'ālā* says:

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ

“Surely He has the power to bring him back.” (Sūrah at-Tāriq, 86: 8)

Our heedlessness

Because we do not even have the enthusiasm to understand the Qur'ān, we will perform our ṣalāh behind the imām and depart. We do not know what Allāh's *ta'ālā* instructions were in the verses which were read by the imām. The extent of our heedlessness can be gauged from the fact that we are prepared to study everything about the world, but we pay no attention to the Qur'ān.

My dear friends! Learn the Qur'ān; it will steer and guide us. It will set right our life. This is the only Book which guarantees our success in the Hereafter. When we read and understand this Book thoroughly, we will experience a lot of peace. My dear brothers! Those servants of Allāh *ta'ālā* who understood the Qur'ān and moulded their lives according to it do not experience any stress. I have witnessed that stress and worries afflict those who abandon the Qur'ān and live a life which was existent among the unbelievers before the advent of Rasūlullāh *sallallāhu 'alayhi wa sallam*.

It is a *kufr* mindset to hanker after the world and cause harm to others in the process. The Muslim mindset is to earn in a lawful way, I must not obtain money in any unlawful manner, and I must not cause harm to anyone. If this becomes the mindset of everyone, our entire society can become one of peace and security. May Allāh *ta'ālā* inspire us to understand the Qur'ān, and may He make firm our belief about the Hereafter. Āmīn.

My dear friends! If this becomes firmly embedded in our hearts, we will lead a correct life, our *ṣalāh* will be correct, our fasts will be correct, and our *ḥajj* will be correct.

What is happening today?

Today people go for *ḥajj* – which is a pure worship – with the intention of earning a lot of money. Before they can leave, they will plan and decide on bringing a certain amount of gold. Just about two weeks ago, about 80-90 innocent children were sent to Mumbai

from Saudi Arabia. After investigating the matter, it was learnt that when some people go for 'umrah, they take these children with them and send them out to beg because people there are generally generous to beggars. These people will give a small amount of the money to these children, and keep the balance for themselves. Now look, all this is happening in that holy land where a person goes to cleanse and purify himself from sins. The court of Allāh *ta'ālā* is very huge. If the person really wants to beg, all he has to do is hold the cover of the Ka'bah and beg to Allāh *ta'ālā*.

These are some of the unlawful activities our Muslims are engaged in. Muslim women conceal hashish in their belts and take it there. Several women were apprehended for this. We are most saddened by this. People are going to the holy lands, they are going to the House of Allāh, yet this is what they are doing. Whereas these are places where *du'ās* are accepted, where *du'ās* are not rejected. Yet we commit such crimes. How weak our *īmān* is that we even engage in these activities in such a holy place!?

Film lyrics in front of the Raudah Aqdas

In a shop in an alley in front of the Musjid-e-Nabawī, I saw a board stating: "Cassettes of the best Indian and Pakistani film lyrics available here". I trembled with fear and thought to myself: "The Raudah-e-Aqdas (blessed grave of Rasūlullāh *sallallāhu 'alayhi wa sallam*) is right before us, and film lyrics are being advertised here!?"

This is the level of our *īmān*, and then we complain that Muslims are suffering everywhere. My dear brothers! The *īmān* of Muslims has become weak. We have to fear Allāh *ta'ālā* and constantly safeguard ourselves from His displeasure. Allāh's *ta'ālā* grasp is very severe:

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

“Surely the grasp of your Rabb is severe.”

When Allāh *ta'ālā* wills to destroy nations, He wipes them out in minutes. But we have no conviction in this. May Allāh *ta'ālā* give us *taufīq* (inspiration).

Final advice

Set aside some time [from your schedules] and try to understand the Qur'ān under the guidance of an *'ālim*. Try to understand what Allāh *ta'ālā* is telling us. Think to yourself that you are going to depart from this world, you have to go to Allāh *ta'ālā*, and you have to give an account for every single thing. Make it a habit to sit down everyday and think about this. *Inshā Allāh*, many good things will come into our lives. Different verses of the Qur'ān explain this in various ways.

The above verses were recited by the imām in the salāh, so the thought came to me to speak a few sentences about them. May Allāh *ta'ālā* give all of us the *taufīq* to practise.

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ.

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

اَللّٰهُمَّ إِنَّ قُلُوبَنَا وَنَوَاصِيَنَا وَخَوَارِجَنَا بِيَدِكَ، لَمْ تَمْلِكْنَا مِنْهَا شَيْئًا، فَإِذَا فَعَلْتَ ذَلِكَ بِنَا فَكُنْ أَنْتَ وَلِيِّنَا وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ، وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ، وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ.

اَللّٰهُمَّ وَفَّقْنَا لِمَا نَحِبُّ وَتَرَضَى وَاجْعَلْ آخِرَتَنَا خَيْرًا مِّنَ الْأُولَى.

اَللّٰهُمَّ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

اَللّٰهُمَّ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَاْنَا، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا.

رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا، أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَاتَّبَاعِهِ إِلَى يَوْمِ الدِّينِ،
يَا أَرْحَمَ الرَّاحِمِينَ.

THE FIRST LESSON OF BUKHĀRĪ SHARĪF

**Lesson delivered in Jāmi'ah Riyād al-'Ulūm,
Leicester, on the occasion of the opening lesson
of Bukhārī Sharīf – 31 December 2002**



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وإمام المعلمين سيدنا ومولانا
محمد وعلى آله وأصحابه وأتباعه وعلماء أمته أجمعين.

أما بعد! إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

We are merely quoting what we learnt

Dear elders and friends! It is out of his love and sincerity that whenever I have the occasion to come to this country, Hadrat Maulānā Salīm Sāhib *dāmat barakātuhum* invites me to this religious institute and gives me an opportunity to meet the guests of Rasūlullāh *sallallāhu 'alayhi wa sallam*. I am merely a student. We are not on the rank of those who are known as 'ulamā'. They have passed on. They are the likes of Hadrat Maulānā Muḥammad Qāsim Sāhib Nānautwī *rahimahullāh*, Hadrat Maulānā Rashīd Aḥmad Sāhib Gangohī *rahimahullāh*, Shaykh al-Hind Hadrat Maulānā Maḥmūd al-Hasan Sāhib *rahimahullāh* and others. Hājī Fārūq Sāhib *rahimahullāh* [of Sukkhur, Pakistan] who used to

come here in the last few years used to quote this poem in his talks: “I am merely quoting the words of my *murshid* and my *shaykh*. A monkey imitates whatever man does.”

We are merely quoting and imitating. We heard some things from our teachers, read certain things in books, and are now presenting some of what we remember.

Man’s salvation lies in holding on to Muḥammad ṣallallāhu ‘alayhi wa sallam

At present, the entire humanity is on the path to destruction. You and I – all of us – have to have full conviction that the salvation of humanity lies in following the way shown by Rasūlullāh ṣallallāhu ‘alayhi wa sallam. No matter where we go and where we live, it becomes our obligatory responsibility to attach ourselves to his teachings, and to places where his teachings are taught. Our good fortune lies in this. But if we do not attach ourselves to such institutions and do not take a part in their progress, it will be a serious shortcoming on our part.

As per the statement of Ḥadrat Maulānā ‘Alī Miyā Ṣāhib [Abul Ḥasan ‘Alī Nadwī] *rahimahullāh*, the ‘*ulamā*’ are like salt. When salt is missing in food, it is tasteless. In like manner, in the absence of ‘*ulamā*’, the life of the *ummah* will become tasteless. It is the essential duty of the ‘*ulamā*’ to carry out their obligations. They must be conscious of conditions and situations.

I experience much happiness when I come here. I met Hadrat Maulānā previously, and Allāh *ta'ālā* placed love for him in my heart. Placing love in a person's heart for certain people is from Allāh *ta'ālā*. We constantly make *du'ā* to Allāh *ta'ālā* to bestow Maulānā with good health and well-being. Allāh *ta'ālā* must enable him to serve *Dīn* in this country. We are witnessing with our own eyes how – through his blessings – he has conveyed this *madrasah* from the primary years of study to the final year of *Bukhārī Sharīf*. All this is through Allāh's grace.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

“It is by the grace of Allāh. He bestows it to whomever He wills.”

What a great opportunity provided to us by Allāh *ta'ālā*! It never crossed my mind, in fact, it never crossed my heart that I will be coming to Leicester on this trip. But it was out of sheer coincidence that Maulānā came to Bolton the day before yesterday, and insisted I come to Leicester because it is on the way. I replied: “Very well, it will afford me an opportunity to meet ‘*ulamā*’ and students.”

We are not worthy of this

I did not even think for a moment that I will have to commence *Bukhārī Sharīf* and conduct the lesson. But when Hadrat Maulānā requested me, I considered it my good fortune and presented myself in the hope of participating in this blessed assembly. I am not worthy of conducting a lesson of *Bukhārī*

Sharīf. I clearly remember the scene when – after the demise of Hadrat Anwar Shāh Kashmīrī *rahimahullāh* – Hadrat Maulānā Yūsuf Sāhib Binnaurī *rahimahullāh* was persistently invited to take his place in Dhābel and teach *Bukhārī Sharīf*. Hadrat Maulānā Binnaurī *rahimahullāh* refused repeatedly, but when the people insisted, he accepted. We were very young at the time. I was in the third year. I can clearly visualize how Hadrat Binnaurī *rahimahullāh* entered the class and did not sit at the spot where Hadrat Kashmīrī *rahimahullāh* used to sit. Instead, he sat nearby, and began crying profusely. He then said: “Binnaurī does not have the courage to sit in the place of ‘Allāmah Anwar Shāh Kashmīrī *rahimahullāh* and teach *Bukhārī Sharīf*.” Maulānā cried again for a long time, and then said: “It is a sign of *qiyāmat* (Resurrection) when people like us teach *Bukhārī Sharīf*.” When an erudite ‘*ālim* like Hadrat Binnaurī *rahimahullāh* is saying this, what can be said of people like us? We are nothing in comparison to them. Nevertheless, this is a very important and blessed book of Hadīth. So we presented ourselves here for the blessings. May Allāh *ta’ālā* fill our coming here with blessings.

Divine revelation is the basis of *Dīn*

The Hadīth which Maulānā read is from the chapter on how revelation started coming to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. In the introduction to this book, you must have heard many things from Maulānā with regard to the memory of Imām Bukhārī *rahimahullāh* and his piety. The arrangement of this book is also unique. You will

realize its distinguished position in this regard when you compare it to other books. Imām Bukhārī's mind goes to things which are not imagined by others.

Look! He commences with how revelation started coming to Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. Some compilers commenced their books with the book on purity, others with the book on *īmān*. But Imām Bukhārī *rahimahullāh* starts it with how revelation started coming to Rasūlullāh *ṣallallāhu 'alayhi wa sallam*.

The '*ulamā*' pondered over this and noted in their commentaries that divine revelation is the basis and foundation of *Dīn*. Once we understand the position of divine revelation, we will automatically understand the position of prophet-hood, and then the importance of the Qur'ān. Man must first understand what divine revelation is, he must accept it, and he must affirm that it is from Allāh *ta'ālā*. Imām Bukhārī *rahimahullāh* wants to explain the entire *Dīn* through *Hadīth*, this is why he commences with the chapter on how revelation started coming to Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. In this way, he is making reference to the fact that once you understand the essence of divine revelation, you will understand the essence of *Dīn*.

Those who reject divine revelation do not believe in prophet-hood. For example, the Arab idol-worshippers used to say: "How can a man who eats food be a Prophet!?"

مَا لِهَذَا الرَّسُولُ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ

“What is it with this Messenger, he eats food and walks about in the market places.”

But Hadrat Abū Bakr *radiyallāhu ‘anhu* understood it immediately. Even on the occasion of *Mi‘rāj* (Ascension), he immediately accepted whatever Rasūlullāh *sallallāhu ‘alayhi wa sallam* said and reached the rank of *siddiqīyyat* because of it. As for those who rejected divine revelation, they remained in ignorance. This is why Abū Jahal fell from the lofty position which he had [in Makkan society]. This shows that the fundamental basis and foundation is divine revelation. This is why Imām Bukhārī *rahimahullāh* commenced his book with the chapter on how revelation started coming to Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

The meaning of *wahī*

The linguistic meaning of *wahī* is “a subtle reference”. This is the meaning you will get if you check *Lisān al-‘Arab* and other books, i.e. to make reference to something in a subtle way. I studied *Bukhārī Sharīf* under Maulānā ‘Abd ar-Ra’ūf *Sāhib rahimahullāh*. When he used to invigilate during the final examinations, some students would stop writing and look here and there. Hadrat would say to these students: “It seems as though you are waiting for *wahī*.” So in this context, it meant that the student was waiting for some reference [from one of his fellow students]. They will make some signs, this person will catch up, and continue writing. [Later

on, when I was invigilating] I saw a student writing something on a piece of paper and throwing it to another student. I went to him and took the paper from him. When I opened the piece of paper, I noticed that he had written in Gujarati: “What is the meaning of this?” He did not understand a certain Arabic word so he was asking his friend.

So *wahī* means “a subtle reference”. This word also means *ilhām* (inspiration) and *kitābat* (writing). Sayyid Sulaymān Nadwī *rahimahullāh* provides several meanings of *wahī* in the third volume of *Sīratun Nabī*. He quotes some lines of poetry as well to demonstrate the different meanings of this word. You must check *Sīratun Nabī*. ‘Allāmah Shiblī [Nu‘mānī] *rahimahullāh* wrote *Sīratun Nabī*, but the third volume onwards is written by Sayyid [Sulaymān Nadwī] *Sāhib rahimahullāh*. So he provides several different meanings and quotes different poets to show how they used the word *wahī* in different contexts.

You are *huffāz* (memorized the Qur’ān) and you know that the word *wahī* is used in different meanings in the Qur’ān. For example, Imām Bukhārī *rahimahullāh* quotes this verse:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ

“We sent revelation to you just as We sent revelation to Nūh.”

In the above verse, the word *wahī* is used in the same Shar‘ī meaning, i.e. Allāh *ta‘ālā* sends down

His message through a messenger to a chosen servant of His. This is the Shar'ī meaning of the word. The linguistic meaning is just “a subtle reference” while its meaning in the Sharī'ah is different. So here, it means that Allāh *ta'ālā* sent revelation through Jibra'īl *'alayhis salām* to Rasūlullāh *sallallāhu 'alayhi wa sallam* as He sent to the past Messengers.

The word *wahī* is also used to mean *ilhām* in some places in the Qur'ān. For example:

أَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

The author of *Jalālayn* writes next to the word *awḥaynā*, *alhamnā*. You may refer to *Jalālayn Sharīf*. So we learn from here that the previous meaning of *wahī* – i.e. an angel bringing a message from Allāh *ta'ālā* to a Messenger – does not apply here.

Elsewhere, Allāh *ta'ālā* says:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

“Your Rabb ordered the bee.”

Here it refers to “natural guidance”.

Elsewhere, Allāh *ta'ālā* says:

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

“who teach each other embellished words by way of delusion.” (Sūrah al-An‘ām, 6: 112)

In other words, Satan makes gestures to some of his friends, and convinces them through embellished words. So another meaning of *wahī* is gauged from the above.

Nevertheless, this is something to look into. The Qur’ān uses certain words in different places and they have different meanings in different contexts. If you study *al-Mufradāt* of Imām Rāghib *rahimahullāh*, you will see how just one word of the Qur’ān is used in different meanings. For example, you will see the word *fitnah* used in several places in the Qur’ān having different meanings. The same can be said of the words *ummah*, *hamīm*, etc. I asked a student: “What is the meaning of *hamīm*?” He replied: “Hot water. Example, you say: *ightasalnā bi mā’in hamīmin* – we had a bath with hot water.” I asked him: “How will you translate the following:

لَا يُسْأَلُ حَمِيمٌ حَمِيمًا

When I asked him this, he remained silent and looked at me because he did not think that the word *hamīm* also means “a bosom friend”. A close or bosom friend has the heat of love for his friend. Based on this similarity, he is called *hamīm*. [the translation of the above verse is]:

“No friend will ask about his friend.” (Sūrah al-Ma‘ārij, 70: 10)

Different forms of divine revelation

So I was saying that *wahī* has several meanings, and we have to understand what it means in the present context. Then there are different forms of *wahī*, as you will read in the next Hadīth wherein it states that Jibra‘īl ‘alayhis salām would sometimes come to Rasūlullāh sallallāhu ‘alayhi wa sallam in the form of a Sahābī, e.g. Dihyah Kalbī radiyallāhu ‘anhū. The Hadīth uses the words *kāna yatamath-thalu* (he used to take the form of). This refers to angels taking the form of someone. Sometimes, *wahī* took the form of *salsalatur jaras* (the ringing of a bell). The following Hadīth states that sometimes it sounded like the ringing of a bell. When Rasūlullāh sallallāhu ‘alayhi wa sallam used to receive *wahī*, he used to feel a heavy weight, his blessed face would change expression, and he would feel as if something weighty has been placed on him. So much so, this form of revelation would cause drops of perspiration to fall from his forehead even on an extremely cold winter’s day.

The narration of Hadrat ‘Ā’ishah Siddīqah radiyallāhu ‘anhā has the words:

إِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا

“Perspiration is flowing from his forehead, and dripping like pearls.”

When Arabs hear this sentence, they go in a sort of trance because of its eloquence. This book of Imām Bukhārī *rahimahullāh* is also very eloquent as regards its Arabic. We should not confine ourselves to speaking on a Hadīth and explaining a few rulings from it. We should also ponder over the literary angle of the Hadīth. I came across an Egyptian book titled *al-Balāghah an-Nabawīyyah* in which the author quotes several Ahādīth and shows the eloquence in them. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

أُوتِيتُ جَوَامِغَ الْكَلِمِ

“I have been given the ability to utter a few words which have a lot of meaning.”

This is why we have to look deeply at each Hadīth. This is why in his book, *Mukhtārāt*, Hadīrat Maulānā ‘Alī Miyā Sāhib [Abul Hasan ‘Alī Nadwī] *rahimahullāh* first quotes a few sections from the Qur’ān and then follows them with some Ahādīth. One such narration is titled *Fī Banī Sa’d*. If any of you read *Mukhtārāt*, you must have read this narration. Hadīrat Maulānā *rahimahullāh* quoted such narrations to demonstrate the eloquence and sweetness contained in the words of Ahādīth. He writes with regard to these words:

إِنَّ جَبِيْنَهُ لَيَتَفَصَّدُ عَرْفًا

“Perspiration is flowing from his forehead, and dripping like pearls.”

So the Arabs go in a sort of trance when they hear it.

Some Sahābah *radiyallāhu ‘anhu* say that when revelation used to come down to Rasūlullāh *sallallāhu ‘alayhi wa sallam*, he would feel a heavy weight, and this feeling would go away after some time. There were times when Rasūlullāh *sallallāhu ‘alayhi wa sallam* was lying down with his head on a Sahābī’s thigh, and when revelation came down, the Sahābī would feel as though his thigh would break. When revelation used to come down to Rasūlullāh *sallallāhu ‘alayhi wa sallam* while he was on a camel, the camel would sit down.

Sometimes revelation would be brought by Jibra’īl *‘alayhis salām* while he was in his original form. He came like this to Rasūlullāh *sallallāhu ‘alayhi wa sallam* a few times. Both ends of the horizon would appear to be filled with his many wings, and Rasūlullāh *sallallāhu ‘alayhi wa sallam* would be awe-struck by this scene. So this is another form of *wahī*.

The initial stages of *wahī* commenced in the form of *ru’yā sādīqah* (true dreams). Dreams of the Prophets *‘alayhimus salām* are never false. So *wahī* commenced with true dreams. Consequently, the dreams which Rasūlullāh *sallallāhu ‘alayhi wa sallam* saw initially were as clear as the break of dawn. So these are different forms of revelation as stated by ‘Allāmah Ibn Qayyim *rahimahullāh* in his book.

Nevertheless, the Arabs considered revelation to be something new. This is why Allāh *ta'ālā* states that the revelation which is sent to Muḥammad *sallallāhu 'alayhi wa sallam* is not something new. It is the same as was sent to previous Prophets *'alayhimus salām*. For example, to Ḥadrat Nūḥ *'alayhis salām* and others after him. The people of the Book [Jews and Christians] were aware of revelation coming to Ḥadrat Ibrāhīm *'alayhis salām*, Mūsā *'alayhis salām*, and that Allāh *ta'ālā* spoke to some Prophets *'alayhimus salām*. For example, Allāh *ta'ālā* says:

كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

“Allāh spoke to Mūsā verbally.” (Sūrah an-Nisā', 4: 164)

Sometimes, Allāh *ta'ālā* speaks from behind a veil (مِنْ وَرَاءِ الْحِجَابِ). For example, He says:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ

“It is not in the power of any human that Allāh speaks to him except by signals, or behind a veil...” (Sūrah ash-Shūrā, 42: 51)

There are times when Allāh *ta'ālā* speaks directly, for example when He spoke to Rasūlullāh *sallallāhu 'alayhi wa sallam* on the night of Mi'rāj:

ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى

“He then drew closer and came suspended. He thus came within two bow-lengths or even closer. Allāh then revealed to His servant whatever He revealed.” (Sūrah an-Najm, 53: 8-10)

In the above instance, Allāh *ta‘ālā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam* engaged in a private discussion.

The ‘*ulamā*’ state that the other Prophets ‘*alayhimus salām*’ received revelation in just one form. As mentioned above, Allāh *ta‘ālā* spoke to Mūsā ‘*alayhis salām*. But revelation came to Rasūlullāh *sallallāhu ‘alayhi wa sallam* in all the different forms. From behind a veil, Allāh spoke directly to him, an angel came in his original form, an angel came in the form of someone else, and also like the ringing of a bell.

Times have changed now and many advances have been made. When we were studying in Dhābel, we used to go to the post office. There was a small instrument placed one side and a tapping sound would be heard from it. When I enquired what it was, I was informed that the machine was receiving a telegram. Although we are standing there, we do not understand anything that is being received. But the post master understands it and records it. On seeing this, I understood the meaning of *salṣalatul jaras* (the ringing of a bell).

My dear brothers! I recited a verse at the beginning:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ

“We sent revelation to you as We sent revelation to Nūh and the Prophets.”

Allāh *ta’ālā* is saying in this verse that revelation is not something new which is being sent down to you [O Rasūlullāh *sallallāhu ‘alayhi wa sallam*] for the first time. It was also sent to Prophets of the past. Therefore, the objections which people are making against it are ungrounded.

Set right your intention

The second narration is what you studied in *Mishkāt Sharif*:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“Actions are based on intentions.”

Imām Bukhārī *rahimahullāh* started with the subject of revelation, quoted a verse, and immediately followed it with this narration to teach people – whether it is the author, the one studying this book, or the one teaching – that the first thing which they have to do is to set right their intention. This is why ‘Abd as-Salām ibn Daqīq al-‘Īd *rahimahullāh*, ‘Abd ar-Rahmān ibn Mahdī *rahimahullāh* and others state:

هذه الرواية ثلث الإسلام

“This narration makes up one third of Islam.”

In his book, *Ma'āriful Ḥadīth*, Maulānā Muḥammad Manzūr Nu'mānī Sāhib *rahimahullāh* has gone to great lengths in explaining this Ḥadīth. Students ought to refer to his explanation. Ḥadrat Maulānā Muḥammad Manzūr Nu'mānī Sāhib *rahimahullāh* explained this Ḥadīth in simple words which every person – the ordinary man and the learned – can understand. It is really a remarkable feat [to write in manner which appeals to all types of people]. We must not think that we are studying *Bukhārī Sharīf* so we do not need to refer to *Ma'āriful Ḥadīth*.

Ḥadrat Maulānā *rahimahullāh* states therein that when Ḥadrat 'Abd ar-Raḥmān ibn Maḥdī *rahimahullāh* said that this Ḥadīth makes up one third of Islam he said it because Islam is made up of three things: (1) beliefs, (2) actions and deeds, (3) sincerity and devotion (*ikhhlās*). Since the above Ḥadīth makes mention of *ikhhlās*, it makes up one third of Islam. You know that when a deed is not accompanied with a good intention and sincerity, it cannot be accepted by Allāh *ta'ālā*.

Ḥadrat Maulānā *rahimahullāh* then quotes in *Ma'āriful Ḥadīth* the Qur'ānic verses which make reference to the importance of *ikhhlās*. He writes that Allāh *ta'ālā* gives an example of those who spend in His path for show. It is like soil which settles on a slippery stone, and when rain falls onto it, it washes off all the soil. This is the similitude of their spending. The Qur'ān explains this to us in a very eloquent way. As for those who spend in Allāh's *ta'ālā* path with sincerity, their spending is like an

orchard which receives continuous rain and flourishes on account of it.

This shows that a good intention and sincerity result in blessings in an action, and Allāh *ta'ālā* showers a lot of blessings because of *ikhhlās*. This is why our pious elders say that when an action is initiated with *ikhhlās*, Allāh *ta'ālā* most certainly confers many blessings to it.

In his talks and lectures, Hadrat Maulānā Muḥammad 'Umar Pālanpūrī *rahimahullāh* used to give excellent examples which could be easily understood. For example, a person builds a house and places windows in it with the sole intention of getting a good breeze from them. The breeze will enter his house, but he will not get any reward for it. But let's assume he says that he is placing windows so that he will hear the *adhān* and proceed immediately for *ṣalāh*. This intention will not prevent the breeze from entering his house. It is not possible for only the sound of the *adhān* to enter his house and the breeze to not enter. But on the basis of this intention, he will get a reward for placing the windows. This is essentially the blessing of a good intention. Allāh *ta'ālā* bestows many things because of a good intention.

This is why students must set right their intentions before commencing a book. They must first think for a while the reason why they are studying this book, and why they are studying these *Aḥādīth*. Is it so that you can be considered to be a good '*ālim* by the people? Is it so that you can be eligible for *imāmat*?

Is it so that you can become an excellent speaker? Or do we have some other intention? By bringing this narration, Imām Bukhārī *rahimahullāh* is advising us to set right our intention before we commence any good deed. This is why our pious elders say:

من أراد أن يصنف كتاباً فليبدأ بهذا الحديث

“The person who intends writing a book must commence with this Hadīth.”

He must do this so that his mind is directed to a good intention, he must ponder whether he is writing this book for fame, his name will become popular throughout the world, and he will be looked up to. This is why the first task is to set right one’s intention.

My dear brothers! Our pious elders said something unique. In the beginning, a person’s intention is pure but Satan disrupts it somewhere along the line. Man should therefore gauge his intention all the time. He must think to himself: Is the intention with which I commenced this task still present or not?

Sometimes we commence a task with a lot of sincerity, but then we begin receiving praises from people. They say: “*Māshā Allāh*, Maulānā is doing a lot of good work.” This disrupts our intention. This is why our pious elders paid particular attention to it. A good intention means that a person commences a task with sincerity, and then strives to maintain it so that it is not disrupted in-between. In other words,

we have to assess and evaluate our intentions till the very end of our lives, and check whether they have been disrupted in any way. This is a very good point written by our elders. We learn a lot from reading their books. They show us our weak points, and highlight to us at which points Satan deceives us.

The background to the Hadīth, “Actions are based on intentions”

You must have heard many explanations on this Hadīth when you were studying *Mishkāt Sharīf*.

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى

These are excellent and pure words. The background to this Hadīth is that a Sahābī well-known as Muhājir Umm Qays *radiyallāhu ‘anhū* emigrated to Madīnah Munawwarah to marry Umm Qays. So Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله، ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها، فهجرته إلى ما هاجر إليه.

“Actions are gauged by intentions. Each person shall receive [the reward for] what he intended. The person whose emigration was to Allāh and His Messenger [shall receive the reward for] his emigration to Allāh and His Messenger. The person whose emigration was to acquire of the world or to marry a woman, his emigration will be considered for whatever purpose he emigrated.”

Some ‘ulamā’ state that the time of solitude which Rasūlullāh sallallāhu ‘alayhi wa sallam used to spend in the cave of Hirā’ was also a type of emigration. Imām Bukhārī rahimahullāh also makes reference to this fact that the desire for solitude was placed in Rasūlullāh’s sallallāhu ‘alayhi wa sallam heart. This is mentioned in a narration further on:

كان حجب إليه الخلاء وكان يتحنث بغار حراء يتحنث أي يتعبد

“The desire for solitude was placed in his heart. He would spend his time in worship in the cave of Hirā’.”

Rasūlullāh sallallāhu ‘alayhi wa sallam used to leave his house and go to this cave. This was also a type of emigration. The ‘ulamā’ explain unique forms of relevance. What this means is that when man leaves everything for acquiring Allāh’s *ta’ālā* pleasure, it is an emigration.

You [students] have come here, you left behind your parents, your comfortable beds, and air-conditioned rooms; and are now living in the *madrāsah* boarding rooms on ordinary beds. This is also a type of emigration. If you did all this for Allāh’s *ta’ālā* pleasure, you are receiving abundant rewards. Are you understanding? There is a great lesson in this for students. If you undertook this journey solely for Allāh’s pleasure, left behind your parents and came here, then – *inshā Allāh* – your stay here and your bearing the hardships of this place will earn you a lot of rewards.

My dear brothers! It is a real achievement when a person is conscious of Allāh's pleasure at the time of doing every action. As far as I know, we are not experiencing many blessings in our times because the means – as desired by Allāh *ta'ālā* - of earning them have decreased. Our intentions are not as they ought to be. I was going through a book last night on the life of Hadrat Maulānā 'Alī Miyā Sāhib [Abul Hasan 'Alī Nadwī] *rahimahullāh*. The introduction to this book is written by Shaykh Ahmad, a Syrian 'ālim. He makes mentions of an 'ālim in Syria.

The blessing of sincerity

He writes that there was an 'ālim by the name of Shaykh 'Alī ad-Daqqāq in Damascus who used to conduct lessons in a small masjid. But his lessons became so accepted [by Allāh *ta'ālā*] that people used to come in large numbers, and there remained no place in the masjid. People would carry straw mats, lay them on the road, and sit down there. Some of them could not even hear the shaykh's voice. They would look at him from a distance and their eyes would flow with tears. One day, one of his students went to him after the lesson and said: "Shaykh, an 'ālim said to me: 'We also conduct lessons of *tafsīr*, Hadīth and *fiqh* in the *masājid*, but we do not get so many people attending our lessons. What is the reason for this?'"

The shaykh felt a bit embarrassed and remained silent. But when the student persisted, he said: "You have persisted, so I am going to relate something to you. I recite ten *pārās* of the Qur'ān daily before the *fajr salāh* and I make *du'ā* to Allāh *ta'ālā* saying: 'O

Allāh! Enable me to utter things which will be of benefit to the *ummah*.' I recite the ten *pārās* daily with the intention of Allāh *ta'ālā* bestowing me with sincerity."

Look at the efforts made by our pious elders. I read this story yesterday and thought to myself: Look at how Allāh *ta'ālā* blessed our '*ulamā*', those teaching in our *madāris*, and those sitting on straw mats in our *masājids*! Look at how enlightened their spirits were. This is not something small.

You people are so fortunate in the sense that Allāh *ta'ālā* enabled you to join the *Bukhārī Sharīf* lessons this year. You must be grateful to Allāh *ta'ālā* for this. Perform two *rak'ats* of *ṣalāh* daily and make *du'ā* to Allāh *ta'ālā* saying: "O Allāh! You chose us from millions of people and enabled us to study a great book like *Bukhārī Sharīf*."

My dear friends! This is a very great favour. Consider it to be a favour and value it. Ask of Allāh *ta'ālā* daily with absolute sincerity. Study *Ḥadīth* in such a manner that it becomes a means to change your life. Look! The *Ṣaḥābah radiyallāhu 'anhum* did not know anything. They were ignorant. But senior judges, rulers, '*ulamā*', and people conversant with the laws of inheritance were born from them. This was the blessings of the *Aḥādīth* of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*.

Our *madrasah* is linked to *Suffah*

A few lines of poetry were rendered at the beginning. One of the lines stated that this *madrasah* is linked

to Suffah. Who were the As-hāb-e-Suffah? They were the ones who handed themselves over to Musjid-e-Nabawī. They had no boarding, no kitchen, no food arrangements, and no tea arrangements. Some Sahābah radiyallāhu ‘anhum would occasionally bring branches of dates and suspend them in Suffah, and these poor people would share them among themselves. Their occupation for the entire day was to listen to the Ahādīth of Rasūlullāh sallallāhu ‘alayhi wa sallam. These were the As-hāb-e-Suffah. Suffah was our first *madrasah* and we are proceeding from there. *Al-hamdulillāh*, even today you will find the Qur’ān being recited their 24 hours a day. Whenever you look there, you will find people reciting Qur’ān. Our *madrasah* is linked to Suffah. We have to value it and see what type of people they were. They did not express their needs, they did not complain about anything. For example, they did not say we have no fans in our rooms.

The difficulties borne by Hadrat Abū Hurayrah radiyallāhu ‘anhu

Hadrat Abū Hurayrah radiyallāhu ‘anhu relates: “Sometimes we would be so hungry that we would fall unconscious. People assumed we were having epileptic fits.” When a person has an epileptic fit, he falls unconscious at times. Saliva comes out of his mouth. Arabs used to treat this by placing their feet on the person’s neck. So they used to do this with Hadrat Abū Hurayrah radiyallāhu ‘anhu. He continues: “I was not suffering from any illness. It was nothing but hunger.”

Despite all this, they did not complain, they did not hand in any complaints. They did not go to Rasūlullāh sallallāhu ‘alayhi wa sallam with any application saying: “If this matter is not corrected, we will leave.” They handed themselves over to Rasūlullāh sallallāhu ‘alayhi wa sallam for Allāh’s sake. This is how we have to live in the *madāris*. The more hardships we bear, the more effulgent our knowledge will be.

I remember the statement of the *tablīghī amīr*, Hadratī Maulānā Yūsuf Sāhib rahimahullāh. He said: “The more difficulties a person bears for the sake of *Dīn* and knowledge, the more effulgence will develop in his knowledge. The more ease you become accustomed to, the lesser the effulgence in your knowledge. Just try and imagine the many hardships and difficulties borne by the Sahābah radiyallāhu ‘anhum.

The difficulties borne by Hadrat ‘Abdullāh ibn ‘Abbās radiyallāhu ‘anhu

You may have read about Hadrat ‘Abdullāh ibn ‘Abbās radiyallāhu ‘anhu or your teachers must have related to you that when he heard about a certain person having a certain Hadīth of Rasūlullāh sallallāhu ‘alayhi wa sallam, he would go to the person’s house. If he came to know that the person was resting at the moment, he would not knock on his door. He would spread his sheet outside and lie down. The blowing winds would cause dust to settle on his face, and he would bear the intense heat. This was the consideration he showed to his teachers. He did not want to disturb their sleep. When the Sahābī

would open the door, he would say: “O cousin of Rasūlullāh! Why have you come here? Why are you lying down like this?” He would reply: “I have come to learn such and such Hadīth from you.” The Sahābī would say: “You should have summoned for me and I would have come to your house.” People knew he was from the Banū Hāshim, and related to Rasūlullāh sallallāhu ‘alayhi wa sallam. But he would reply: “No. I cannot summon a person to teach me knowledge. Rather, I have to go out for knowledge.” What an excellent statement.

The humility of Hadrat Ibn ‘Abbās radiyallāhu ‘anhu

Although he was such a great personality and closely related to Rasūlullāh sallallāhu ‘alayhi wa sallam, he would behave like a slave before Hadrat Zayd ibn Thābit radiyallāhu ‘anhu. He would hold the reins of the latter’s camel and lead it while Hadrat Zayd radiyallāhu ‘anhu was seated on the camel. The history books relate this as follows:

كان يقوم أمامه مثل العبد

“He used to stand before him like a slave.”

Hadrat Zayd radiyallāhu ‘anhu would feel ashamed and say: “Ibn ‘Abbās! What are you doing!?” He would reply: “We have been instructed to respect our elders in this way.” So Hadrat Zayd ibn Thābit radiyallāhu ‘anhu said to him: “Extend your hand.” When Hadrat Ibn ‘Abbās radiyallāhu ‘anhu extended his hand, Hadrat Zayd ibn Thābit radiyallāhu ‘anhu

kissed it and said: “We have been instructed to show our love for the family of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* in this manner.” These are things which we have to learn.

How should Hadīth be studied

My dear friends! Do not read Hadīth on the surface. Instead, we must apply it to our lives and see how our elders acquired Hadīth. How they used to respect each other, and how they tried to practise on each and every word of the Hadīth. This is what we have to learn. An Islamic society is built through Hadīth. If you want to create an Islamic environment, you will have to practise on each and every word of the Hadīth.

Now look! Each era has different situations and issues. While studying Hadīth, you must ponder and think which Hadīth will be most applicable for which time. You will have to correlate Aḥādīth. You must extract points from Aḥādīth in accordance with present situations, and explain these to the public.

An important book

I went to a bookshop and came across a book titled, *as-Sunnah Maṣḍar lilḥadārah wa at-tashrī’*, written by Dr. Yūsuf Qarḍāwī. This book really appealed to me. He wrote excellent points on different aspects which can be inferred from the Aḥādīth of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. But we just pass through these Aḥādīth without delving into them.

The Ahādīth: solutions to problems of nations

You will be studying *Bukhārī Sharīf*, *Nasa'ī Sharīf*, *Abū Dā'ūd Sharīf*, and so on. You will come across many Ahādīth which contain solutions to present day issues. Do not merely read through them. Rather, ponder and reflect over them, and select them. Students put in a lot of effort in the Ahādīth which are at the beginning of the book, and do not pay much attention to those which come later on. They think they are merely about merits of actions, and therefore not so important. They must never think like this. Each and every Hadīth of Rasūlullāh sallallāhu 'alayhi wa sallam is of great benefit. Each Hadīth has solutions to problems of nations. It is your and my conviction that the entire humanity's salvation lies solely in the way of Rasūlullāh sallallāhu 'alayhi wa sallam. A poet says: "If you follow any way different from the way of Rasūlullāh sallallāhu 'alayhi wa sallam, you will never reach your destination."

A person will not find the way without following the way of Rasūlullāh sallallāhu 'alayhi wa sallam. My dear friends! This is an absolute fact. We have to be fully convinced about it. We must live with this conviction, and invite others to it with the same conviction by saying: "If you want success, peace, love and tranquillity in the world, you must come onto the path of Rasūlullāh sallallāhu 'alayhi wa sallam. This is the only way." We must convince them with proofs.

Muslims are peace-loving; not terrorists

The famous Hadīth of Rasūlullāh sallallāhu ‘alayhi wa sallam is before you. Our Mufti Maḥmūd Hasan Sāhib Gangohī rahimahullāh would always give permission for this Hadīth:

الراحمون يرحمهم الرحمن، ارحموا من في الأرض يرحمكم من في السماء

“The Merciful [Allāh] loves those who show mercy. Show mercy to those on earth, and the One in the heavens will show mercy to you.”

You must repeat this Hadīth constantly and say to people: “This is a Hadīth of our Prophet sallallāhu ‘alayhi wa sallam. The one who is most merciful and affectionate shows mercy to those who have mercy.” Rasūlullāh sallallāhu ‘alayhi wa sallam says in the above Hadīth: “Show mercy to all the creations on earth and Allāh will show mercy to you.” The teaching which a Prophet gives to his followers cannot be wrong. I told the youth in Toronto to write these words in large and beautiful fonts, to have them translated into English, and to stick them on their cars. We constantly see banners stating: “Muslims are terrorists.” So this will be a good reply to it. You are showing them the teaching of your Prophet sallallāhu ‘alayhi wa sallam. How, then, can those who received this teaching be terrorists!? Are you understanding what I am saying? These are the situations we are facing, so we must adopt the teachings of Rasūlullāh sallallāhu ‘alayhi wa sallam accordingly.

The people from whom I studied *Bukhārī Sharīf*

May Allāh *ta'ālā* bless you in your knowledge and enable you to practise on these things. I studied *Bukhārī Sharīf* in Dhābel under Hadrat Maulānā 'Abd ar-Ra'ūf Sāhib Peshāwarī *rahimahullāh* and Hadrat Maulānā 'Abd al-Jabbār Sāhib A'zamī *rahimahullāh*. The latter studied it under Hadrat Shaykh al-Hadīth [Maulānā Muḥammad Zakarīyyā] Sāhib *rahimahullāh* who studied it under Hadrat Maulānā Khalīl Aḥmad Sāhib Sahāranpūrī *rahimahullāh*. The *sanad* (chain of transmission) of Hadrat Maulānā Khalīl Aḥmad Sāhib *rahimahullāh* is well known.

Hadrat Maulānā 'Abd ar-Ra'ūf Sāhib Peshāwarī *rahimahullāh* studied Hadīth under Hadrat Maulānā Sayyid Husayn Aḥmad Madanī *rahimahullāh* who studied under Hadrat Shaykh al-Hind *rahimahullāh*, who studied under Hadrat Nānautwī *rahimahullāh*, and the *sanad* of Hadrat Nānautwī *rahimahullāh* is printed. You must have a look at it, it is the *silsilah* (chain of our elders).

Then when I went to Dār al-'Ulūm Deoband in 1959, I heard *Bukhārī Sharīf* in the classes of Hadrat Maulānā Fakhr ad-Dīn *rahimahullāh*. Hadrat *rahimahullāh* gave me a special *sanad* for this. Hadrat Maulānā Fakhr ad-Dīn Sāhib *rahimahullāh* studied under Hadrat Shaykh al-Hind *rahimahullāh* and Hadrat Shāh Sāhib *rahimahullāh*. In this way, the *sanad* of Hadrat Maulānā Fakhr ad-Dīn Sāhib *rahimahullāh* has the *silsilah* of both Hadrat Shāh Sāhib *rahimahullāh* and Hadrat Shaykh al-Hind *rahimahullāh*.

I also obtained *ijāzah* (permission) from Hadrat ‘Allāmah Ibrāhīm Sāhib Balyāwī *rahimahullāh* who also studied under Hadrat Shaykh al-Hind *rahimahullāh*.

When Shaykh ‘Abd al-Fattāh Abū Ghuddah *rahimahullāh* came to Canada, I said to him: “I read the first and last narration to you in Johannesburg. I request you to give me *ijāzah* for your narrations.” He had a booklet which he gave me, and he wrote on the margin: “I give you *ijāzah* for all my narrations.” All the chains of transmission of Shaykh ‘Abd al-Fattāh Abū Ghuddah *rahimahullāh* have been printed by his sons. The *sanads* of Hadīth which were given to him by ‘Allāmah Zāhid al-Kautharī *rahimahullāh* and all other senior Arab ‘ulamā’ are contained in the printed book.

The essential thing is to follow the Sunnah

My dear friends! Obtaining permission from senior ‘ulamā’ is a source of blessings. May Allāh *ta‘ālā* maintain our affiliation with them. But the essential thing is our actions. We can receive the *sanads* of everyone, but if we do not have the treasure of following the Sunnah, then we have nothing. Actions are the basis. After studying Hadīth, a person must be concerned about moulding his life in accordance with Hadīth bearing in mind that Allāh *ta‘ālā* afforded him the opportunity of studying it. If a person does not change his life for the better after studying Hadīth, it will be a serious deprivation. We see some students who have studied *Mishkāṭ Sharīf* and *Bukhārī Sharīf*, but you will find them cutting their hair according to western styles, they will

change their [Islamic] clothes for western clothes when they leave the *madrasah*. This is most astonishing. How can their minds accept these things which are in conflict with the Sharī'ah? We learnt the following poem in our student days: "The person who studies *Bukhārī* without love for Muḥammad [*ṣallallāhu 'alayhi wa sallam*] gets *bukhār* (a fever), he does not learn *Bukhārī*."

Such a person's mind is filled with the "fever" of having studied *Bukhārī* but *Bukhārī* has no effect on his temperament. The effect can only be acquired after having true love for Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. You should therefore recite *durūd sharīf* (salutations) in abundance. You must make it a habit to read a certain number of *durūd* daily in the morning and evening. Give thanks to Allāh *ta'ālā* for having afforded you the opportunity of studying Hadīth. Make an endeavour to practise on the Hadīth which you study. The Aḥādīth with regard to eating, sleeping, waking up, sitting, walking, etc. are such that they can be practised on. A poet says: "It is through actions that one would either go to Paradise or the Hell-fire. Man by nature has been created from soil. His natural make up is neither of light [whereby he could certainly have went to Paradise] nor of fire [whereby he could certainly have gone to the Hell-fire]."

It is through actions that a person's life is made. If he does not have actions, he has nothing. The most striking feature of our elders and '*ulamā*' of Deoband was that their practising on Hadīth was to the peak.

Humility of our elders

Hadrat Gangohī *rahimahullāh* was an ‘ālim of the highest calibre. Senior ‘ulamā’ were of the opinion that his juristic capabilities surpassed those of ‘Allāmah Shāmī *rahimahullāh*. But look at the extent of his humility. He was sitting in the courtyard and conducting his lessons when it started to rain. The students closed their books, picked them up and went indoors. In the meantime, Hadrat Gangohī *rahimahullāh* laid out his headscarf and began collecting the students’ shoes and sandals on it. Look at how humble he was! Do you and I have such humility to carry the shoes of our fellow students?

Hadrat Shaykh al-Hind *rahimahullāh* conducted *Bukhārī Sharīf* lessons for forty years in Deoband. But he was so considerate of Hadrat Nānautwī *rahimahullāh* [his *ustādh*] that when there were discussions with regard to the marriage of Hadrat Maulānā Muḥammad Tayyib Sāhib *rahimahullāh*, he said: “I will go to Rāmpūr with the marriage proposal for Maulānā Tayyib.” Rāmpūr is a village near Sahāranpūr, and this is where Maulānā Tayyib was to get married. Hadrat Shaykh al-Hind *rahimahullāh* proceeded to Rāmpūr with the marriage proposal. On reaching there, he said: “I have come as the barber of the household of Hadrat Nānautwī.”

This is a most remarkable thing to do. Imagine a person who was teaching *Bukhārī* for forty years, and who was considered to be the shaykh of the whole of India – and according to Hadrat Thānwī *rahimahullāh*, the shaykh of the entire world. Hadrat Thānwī *rahimahullāh* said: “Do not limit his status

by referring to him as Shaykh al-Hind (the shaykh of India), he is Shaykh al-‘Ālam (the shaykh of the world).” Now here is a personality who is on the level of being the shaykh of the world, yet he says: “I am the barber of the household of Hadrat Nānautwī *rahimahullāh*.” He said this solely because Hadrat Nānautwī *rahimahullāh* was his *ustādh*.

My dear brothers! You must obliterate yourselves. You cannot get effulgence in your knowledge if you do not have humility. Obliterate yourselves before your teachers just as Hadrat Shaykh al-Hind *rahimahullāh* obliterated himself before Hadrat Nānautwī *rahimahullāh*. This was the condition of all our pious elders. Hadrat Madanī *rahimahullāh* went to the house of Hadrat Shaykh al-Hind *rahimahullāh* on one occasion, who had passed away by then. Many ‘*ulamā*’ were seated there. As he was entering, a little girl came out. She did not know he was Hadrat Madanī. She had a dirty bag and some money in her hand. She gave them to him and said: “My mother says you must go buy some meat.” Hadrat Madanī *rahimahullāh* immediately took the bag and money and proceeded. On seeing this, the ‘*ulamā*’ stood up and said: “Hadrat! Where are you going?! We will bring it.” Hadrat replied: “It is an honour for me to go and bring meat for the household of Hadrat Shaykh al-Hind *rahimahullāh*.”

This was the condition of Hadrat Shaykh al-‘Arab wa al-‘Ajam *rahimahullāh* who spent thirteen years in Musjid-e-Nabawī delivering lessons on Allāh *ta‘ālā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*. When he used to deliver his Hadīth lessons, he would point

towards the blessed grave of Rasūlullāh sallallāhu
'alayhi wa sallam and say:

قال صاحب هذا القبر

“The dweller of this grave said.”

When he used to say this, the people would be overcome by a unique condition.

During my first visit to Madīnah Munawwarah, I went to the market to buy onions, potatoes, etc. I went to a shop which was slightly elevated. I was standing in the bottom, while the shop owner was seated two or three steps higher. I asked him in Arabic:

بكم هذا البصل؟

“How much are these onions?”

He looked at me. I was a young and newly-qualified boy at the time. He asked:

أين تعلمت اللغة العربية؟

“Where did you learn Arabic?”

I replied:

في جامعة داييل وفي دار العلوم ديوبند

“In Dhābel university and in Dār al-‘Ulūm Deoband.”

When he heard the name Deoband, he asked:

هل تعرف السيد حسين أحمد الهندي؟

“Do you know Sayyid Husayn Ahmad al-Hindī?”

I replied:

نعم، هو شيخني

“Yes, he is my *shaykh*.”

The moment he heard this, he came down immediately. I did not understand what caused him to rush so quickly. He then embraced me and began crying. He then related to me that he used to sit respectfully before the *shaykh* in Musjid-e-Nabawī.

Nevertheless, these were very senior people who taught Hadīth in Musjid-e-Nabawī for thirteen years. He then taught Hadīth in Dār al-‘Ulūm Deoband. Four thousand students qualified under him. Yet, he takes a dirty bag to the shops and brings meat, despite other ‘*ulamā*’ insisting they would do the task for him. This is the result of respect for knowledge. Although a person has become so senior, he considers himself to be a servant before his teacher. You must try to develop this quality.

How can the effects of Hadīth become manifest on us?

My dear friends! The effects of Hadīth have to manifest themselves on us. The effects of *Bukhārī Sharīf* can come after we have love for Rasūlullāh

sallallāhu ‘alayhi wa sallam. Without this love, we will get *bukhār* (fever), not *Bukhārī*. Someone has rightfully said that after studying *Bukhārī Sharīf*, we feel great, we think we are qualified, we think we have become ‘*ālīms*. But these things can only be acquired when we sit in the company of our elders and remain in their service. The companionship of pious elders is most essential. May Allāh *ta‘ālā* enable us to remain with them. Āmīn.

You must constantly read their biographies. Make it a point of not studying Hadīth without *wuḍū’*, read *durūd sharīf* in abundance, and study Hadīth with utmost respect and reverence. This is an opportunity afforded to you by Allāh *ta‘ālā*.

You must also ponder over the eloquence (*balāghah*) of Hadīth. There are many small eloquent sentences in Hadīth. Although Rasūlullāh sallallāhu ‘alayhi wa sallam did not study literature under anyone, and did not study under any teacher, Allāh *ta‘ālā* bestowed him with knowledge directly from Himself. Rasūlullāh sallallāhu ‘alayhi wa sallam used to say:

علمني ربي فأحسن تعليمي، وأدبني ربي فأحسن تأديبي

“My Allāh taught me in the most excellent manner, and taught me manners and etiquette in the most excellent way.”

Rasūlullāh sallallāhu ‘alayhi wa sallam also said:

أعطيت جوامع الكلم

“I have been given the ability to utter a few words which have a lot of meaning.”

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* also said: “I was brought up among the Banū Sa’d and was made to drink milk by them.” This was a very eloquent Arab tribe. This is why the words and sentences uttered by Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* are the highest examples of eloquence. So when you study Hadīth, ponder on the words. May Allāh *ta‘ālā* give us blessings in knowledge and in practice. May He enable us to live our lives in strict adherence to the Sunnah of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* and to sacrifice for it.

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد وبارك وسلم.

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد كما تحب وترضى، وعدد ما تحب وترضى.

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد كلما ذكره الذاكرون، وكلما غفل عن ذكره الغافلون.

اللهم لا أحصي ثناء عليك أنت كما أثنيت على نفسك.

اللهم لا إله إلا أنت، سبحانك إني كنت من الظالمين.

اللهم ربنا توفنا مسلمين وأحقنا بالشهداء والصلحين.

اللهم وفقنا لما تحب وترضى واجعل آخرتنا خيرا من الأولى.

اللهم ربنا زدنا علما نافعا. رب زدنا علما نافعا. رب زدنا علما نافعا.

اللهم إنا نسئلك العفو والعافية والمعافة الدائمة في الدين والدنيا والآخرة، توفنا مسلمين وألحقنا بالشهداء والصالحين غير خزايا ولا مفتونين.

اللهم ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

اللهم وفقنا لما تحب وترضى واجعل آخرتنا خيرا من الأولى.

اللهم لا سهل إلا ما جعلته سهلا، وأنت تجعل الهم والحزن سهلا إذا شئت، يا أرحم الراحمين.

اللهم الطف بنا في تيسير كل عسير فإن تيسير كل عسير عليك يسير.

اللهم اهدنا فيمن هديت وعافنا فيمن عافيت، وتولنا فيمن توليت، وبارك لنا فيما أعطيت، وقنا شر ما قضيت، إنك تقضي ولا يُقضى عليك، إنه لا يذل من واليت، ولا يعز من عاديت. تباركت ربنا وتعاليت. نستغفرك ونتوب إليك. وصلى الله على النبي الكريم.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات. اللهم ألف بين قلوبهم وأصلح ذات بينهم، وانصرهم على عدوك وعدوهم.

اللهم العن الكفرة الذين يصدون عن سبيلك، ويقاثلون أوليائك، ويكذبون رسلك. اللهم شتت شملهم، اللهم فرق جمعهم، اللهم دمر ديارهم، اللهم مزقهم كل ممزق.

اللهم خالف بين كلمتهم وزلزل أقدامهم. اللهم خالف بين كلمتهم وزلزل أقدامهم. اللهم خالف بين كلمتهم وزلزل أقدامهم.

اللهم إنا نجعلك في نحورهم ونعوذ بك من شرورهم.

O Allāh! Forgive us our sins.

O Allāh! Through Your grace and favour, you enabled us to study Hadīth. O Allāh! Enable all of us to study with sincerity and to practise on it.

O Allāh! Accept this *madrasah* of ours. O Allāh! Accept all other *Dīnī* institutions. Create the means for their progress. Bless them with ease.

O Allāh! Enable us to complete the new programmes which we have in mind.

O Allāh! The treasures of the heavens and the earth are in Your control. You can open those treasures whenever You will. O Allāh! Open the treasures of Your mercy onto us.

O Allāh! Enable us to carry out the responsibilities of *Dīn* with ease.

O Allāh! Bestow us with sound understanding. Bestow us with sound understanding.

O Allāh! Make easy for us the difficulties in the path of knowledge.

O Allāh! Inspire us to do every task for Your pleasure. Provide us with the means for progress.

O Allāh! Conspiracies are being plotted against the *Dīnī* institutions of the world. O Allāh! Safeguard all the *madāris*, *masājīd*, *khānqāhs* and assemblies of *dhikr* from their plotting and deception.

O Allāh! Revive the assemblies of *dhikr*.

O Allāh! Accept the efforts of those who are engaged in the work of writing and compiling books, and spreading Your *Dīn*.

O Allāh! Others who are serving Your *Dīn* in any other way – and it is approved by You – then accept it from them. O Allāh! Provide means for their progress.

O Allāh! Accept this institution of ours.

O Allāh! Shower it with Your special mercies.

O Allāh! You alone can show true mercy.

O Allāh! We are short sighted. Open our hearts and minds.

O Allāh! Instil correct things in our minds.

O Allāh! Inspire us to remain steadfast on what is correct.

O Allāh! Connect us to our pious elders. Make their teachings a source of guidance for us. O Allāh! Just as they left behind examples of pure lives for us, enable us to tread this path with simplicity and

humility. Enable us to devote our lives for the service of Your *Dīn*.

O Allāh! Do not allow us to make this knowledge a means to earn wealth.

O Allāh! Make this knowledge a means to acquire Your pleasure. Set right our intentions.

O Allāh! Bestow us with blessings.

اللهم ربنا توفنا مسلمين وأحقنا بالشهداء والصلحين. اللهم ربنا تقبل منا إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم.

وصلى الله على خير خلقه سيدنا محمد وعلى آله وصحبه أجمعين، برحمتك يا أرحم الراحمين. والحمد لله رب العالمين.

AN IMPORTANT ADDRESS TO THE 'ULAMĀ'

**Talk delivered in Dār al-'Ulūm London, Cant, on
Thursday 7 April 2005**

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد وعلى آله
وأصحابه وأتباعه إلى يوم الدين.

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ﴾ صدق الله العظيم.

Respected teachers and my beloved brothers! I am not well and I am not in a mood to deliver a talk. Nor do I know how to deliver talks. But when I sit with my beloved students, I say a few things as a way of mutual discussion.

Allāh *ta'ālā* will provide the means for the protection of *Dīn*

At present there is much opposition to *Dīnī* institutions, and many false notions about the *madāris* are being propagated. Despite this, Allāh *ta'ālā* is continuing to inspire us to open new *madāris*, students are taking admission in them, and student numbers are also increasing. This is Allāh's *ta'ālā* favour and we have to thank Him for it. Allāh *ta'ālā* provides unseen means for the continued existence of His *Dīn*. Allāh *ta'ālā* Himself promised Rasūlullāh *sallallāhu 'alayhi wa sallam*

that He will protect the Qur'ān which He revealed to him. He says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“It is We who revealed the admonition [Qur'ān] and We are most certainly its protectors.”

Because Allāh *ta'ālā* made this promise, He will create such people in whose hearts the idea of setting up a *madrasah* will come. Allāh *ta'ālā* will place the thought in the hearts of some people to send their children for this purpose. Allāh *ta'ālā* will continue providing means of this nature for the protection of His Book. This is why we have full conviction that irrespective of the opposition, these institutions are here to stay until the day of Resurrection – *inshā Allāh*. And this system of teaching and learning will continue.

We must value our position

Allāh *ta'ālā* says that the knowledgeable and the ignorant can never be equal. Now that Allāh *ta'ālā* favoured us by selecting us for the protection of His Book, it is our duty to be conscious of our position. It is a very great position which Allāh *ta'ālā* conferred to us. The greater the position, the more a person has to mould himself accordingly.

If a person holds a senior position and then commits a shameless act, there is an uproar throughout the world. People will talk about his position and the shameless act which he committed.

Safeguarding Allāh's Book and acquiring knowledge of its sciences are our essential responsibilities. This is why it is necessary for us to do two things: (1) We must acquire correct understanding of the sciences which Allāh *ta'ālā* wills to give to mankind. Acquiring correct understanding is crucial. (2) After acquiring correct understanding, we have to put it into practice. One is for a person to have conviction. The other is to mould his life according to that conviction. These are the only two things which can make a person successful.

You must first comprehend a thing properly, have conviction in it in your heart, then apply it to your life and mould your life accordingly. Allāh *ta'ālā* says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

“Surely those who have īmān and did good deeds.”

First there must be *īmān* and firm belief, and this must be followed by good deeds. Look at the entire Qur'ān and you will see that wherever Allāh *ta'ālā* promises Paradise, He mentions these two things. If a person has *īmān* and no good deeds, he will not be totally successful. If a person does good deeds but has no connection with Allāh *ta'ālā*, does not believe in the Hereafter, then all those deeds will be worthless. These two things are prerequisites for man's total success.

Why is there no firmness in our knowledge?

My dear friends! There is something which you and I have to reflect over. There are many *madāris* yet we do not see so much progress in our knowledge as there was in the time of our pious elders. Today knowledge has become superficial. Our children attend *madrasah* for a few years, they receive a certificate, and they now think they have become Maulānās, and they have received their certificates. They feel they have no need for teachers and books anymore. Deficient knowledge and deficient understanding cause much harm to a person.

Our elders used to exhaust and tire themselves for the sake of knowledge, and they used to work very hard for it. This is why there used to be depth and firmness in their knowledge. Our studying is superficial. We will pick up a book, read a bit, look at a few footnotes, leave out some, and keep the book aside. Our minds are attracted more to other things than to books. This is why we do not have the firmness in knowledge as possessed by our pious elders.

Focus is the first prerequisite for success

Hadrat Maulānā ‘Alī Miyā Sāhib [Abul Hasan ‘Alī Nadwī] *rahimahullāh* visited us on one occasion, and we spoke to him about the syllabus. Hadrat Maulānā smiled and said: “Maulānā, leave the syllabus aside and teach. Whether you teach *an-nahw al-wāḍih*, *hidāyatun nahw*, or any other book, it will not make any difference.” He then said: “Sayyid Sulaymān Nadwī *rahimahullāh* used to say

that after many years of experience we have concluded that the essential thing is for the teacher and student to remain focused. If a teacher has the ability to teach a particular subject, then no matter which text book he has, he will be able to develop a child's capability. If the student is focused and studies a book with full concentration, he will certainly acquire that subject irrespective of whether you teach him *an-naḥw al-wāḍiḥ*, *ʿarabī kā muʿallim*, *hidāyatun naḥw* or *kāfiyah*. No matter what, he will acquire that subject because he is attached to it.”

This shows the prerequisite of a person turning his full attention to a subject. But we do not find this prerequisite in our *madāris* today. I went to a library in Toronto and saw some Urdu books there as well. One thing I experienced in Toronto is that the Europeans are very accommodating when it comes to knowledge. You will find libraries having several shelves of Gujarati books in areas which have a Gujarati population. They do this although they have no interaction with Gujarati. What is the need for people of Toronto to read Gujarati? But they realize that they have residents who are Gujarati speaking. Where there are Arab populations, you will find the libraries having Arabic books. I read an Arabic book on Ibn Khaldūn in one of those libraries. I did not come across this book anywhere in India.

A unique example of remaining focussed

As I was saying, I went into a library and came across a book, *Āb Ḥayāt*, written by Maulānā Muḥammad Ḥusayn Āzād *rahimahullāh*. This book

is out of print, I searched for it high and low in India but could not get my hands on it. This book contains biographies of past poets of India. When I saw this book in the library, I was overjoyed. I had been searching for it in India, and here I find it in Toronto. I borrowed it for one week.

The Maulānā relates some incidents of how much people of the past used to strive and endeavour. He relates the story of a poet who, due to certain circumstances, had to leave Delhi and go to Lucknow. From there he proceeded to Rāmpūr. The *nawāb* of Rāmpūr appreciated scholars, especially men of letters and poets. This is why scholars of philosophy, logic, poets and litterateurs had assembled in Rāmpūr. When the *nawāb* heard that this poet is a very senior poet and has come here because of some problems, he said to him: “You do not have to worry about anything. I will stipulate a stipend for you and make arrangements for your stay here.” He then gave him a beautiful house which was surrounded by an orchard which had many beautiful flowers. The flowers of London and Canada do not have the wonderful fragrance of the flowers in India. *Al-ḥamdulillāh*, even today you will find such flowers in India whose fragrance will completely perfume your heart and mind.

Nevertheless, when the poet entered his room, he had some of his old manuscripts which he had arranged in order and kept aside. Scholars will leave behind everything, but cannot leave behind their books. They keep their books attached to their chests because they spent their efforts on them.

Anyway, he had his manuscripts with him and continued arranging them. After several months, his companion said to him: “Hadrat! Why do you not open this window? There is such a beautiful garden behind it. I never saw you opening this window.” He replied: “Bhāi! Ever since I came here, I never turned my attention towards anything. I do not know where the garden is, and where anything else is. My gardens are these manuscripts which are with me. I am fully occupied with them by day and night.”

Maulānā Muḥammad Husayn Āzād *rahimahullāh* writes: He was so engrossed that he did not open his window for six months. He did not even know there was a beautiful garden behind the window. Such was the condition of our people of the past. They had so much of desire for and attachment with knowledge that they would remain occupied with it all the time.

If a person wants to master a particular field, he will have to remain fully focussed to it, and remain attached to it. This is an accepted fact.

The secret behind the academic acumen of past scholars

Hadrat Maulānā ‘Alī Miyā Sāhib *rahimahullāh* also said in that meeting [mentioned previously] that people of the past used to be very capable because they used to study each subject separately. For example, they would study all the books of ‘ilm *aṣ-ṣarf* (etymology) in the first two years. When they completed this, they would turn their attention to ‘ilm *an-naḥw* (grammar). This would be followed by

fiqh. Then if he came to know about a particular place having ‘*ulamā*’ who specialize in the rational sciences, he would go there. Some would go to Rāmpūr, others would go to Taunk. In this way, several years would pass in studies. After all this, he would proceed to Dār al-‘Ulūm Deoband or Mazāhir al-‘Ulūm to study Hadīth. Most of them would come to Hadrat Shaykh al-Hind *rahimahullāh*. Because they already possessed strong capabilities, the lecturers in the higher grades did not have to go into too many explanations.

Hadrat ‘Allāmah Ibrāhīm Sāhib Balyāwī *rahimahullāh* was a very senior ‘*ālim* in Deoband. I was sitting in his company one day, when he said to me: “Maulwī Sāhib! Our Hadrat was not in the habit of lengthy explanations.” He then asked me: “Do you know who I mean when I say Hadrat?” I expressed my ignorance. He said: “When I say ‘our Hadrat’, I am referring to Shaykh al-Hind Maulānā Maḥmūd al-Ḥasan Sāhib *rahimahullāh*.” He then said: “The students used to read pages after pages and Hadrat Shaykh al-Hind *rahimahullāh* would continue listening. This is because the students would come to class after having made full *muṭāla’ah* (preparation) for the lesson. Some of the students were those who were teachers of Hadīth themselves, but they would attend Hadrat’s lessons. Hadrat would stop at certain places, and say: ‘Bhāi! Wait a bit. A certain objection can be raised in this Hadīth. It is against the Hanafi opinion. This is the reply to it. Okay, let us proceed now.’ This is how the *Daurah Ḥadīth* used to be. They were not in the habit of lengthy explanations and discussions.”

Our sorrowful condition

I went to Maulānā Qādī Sajjād Husayn Sāhib in Fatahpūr Dillī on one occasion. He said to me: “Maulānā! What can we teach these students today? First we have to correct their *‘ibārat* (reading of the Arabic text), then we have to translate it for them, and then we give them a short explanation. We have to follow this with an explanation of the four *madh-habs*. A lot of time goes in all this.” Qādī Husayn Sāhib has translated the *Mathnawī* of Maulānā Rūm *rahimahullāh*. He added: “The reason for this is that their grounding is weak. There is no academic engrossment.”

This is why it is necessary for us to devote ourselves entirely to the knowledge for which we have come here. Only then will we receive correct knowledge and acquire full benefit.

Nevertheless, people of the past used to acquire knowledge as described above. Many years would go into this, and it helped them to possess a firm and solid grounding. Our condition today is such that we do not remember the translation of the Qur’ān, but we consider ourselves to be qualified. Whereas each and every word of the Qur’ān is such that if we were to ponder over it, our minds would explode. The Qur’ān is a very eloquent speech. It is my and your firm belief that there is no book in this world which is more eloquent than the Qur’ān. But we are not understanding its eloquence and beauty. This is because we neither strive in the field of *balāghah* (eloquence) nor with the Arabic dictionaries.

The eloquence of the Qur'ān

Once, I was travelling on a steamship for hajj. An 'ālīm from Kerala [South India] was with us. I used to sit with him quite a bit. He said to me one day: “Maulānā! Look at what a comprehensive word Allāh *ta'ālā* uses:

وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

“and riding upon lean camels – coming from every distant place.” (Sūrah al-Hajj, 22: 27)

Allāh *ta'ālā* uses the word *dāmīr* which is normally translated as “a camel”. Whereas in the Arabic language, *dāmīr* refers to anything which is wide in the centre and narrow in the front and back. The neck of a camel [front] is thin, and its back portion is also thin. The centre of it is wide. The Maulānā then said to me: “If you look at this steamer on which we are travelling – the Muzaffarī steamer – with which we are going from Bombay to Jeddah, you will notice that its front and rear sections are narrow, while the centre is wide. Thus, the word *dāmīr* will apply to it as well.” He added: “The shape of an aeroplane is similar. The front and rear sections are narrow, while the centre is broad.”

Look! The Qur'ān uses words which can apply to several things. Those who understood the above word to refer to a camel only are also correct. But there is a need to ponder and reflect on it. You will find many words of this nature in the Qur'ān. It is a most eloquent and unique book.

Do not confine yourselves to Urdu translations

This is why we say that those who are studying *tafsīr* must constantly refer to *al-Mufradāt* of Imām Rāghib *rahimahullāh* and other similar books. We must know the meaning of a word, the facts which the Qur’ān is expounding. As long as we do not study such books, the beauty of the words will not come to our minds. It is my personal experience that the beauty of the words of the Qur’ān will never be understood by us if we confine ourselves to looking at Urdu translations. I saw many Urdu translations translating the following verse:

لَا يُظْلَمُونَ فَتِيلًا

As: “they will not be wronged even equal to an iota.”

The Qur’ān uses the words *naqīr*, *fatīl*, *qit̤mīr* and *dharrah*. For example:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

The one who does an iota of good shall see it, and the one who does an iota of evil shall see it.

So we see the Qur’ān using different words to refer to *shay’-e-khafīf* (a minute insignificant amount). Now look at the different Urdu translations of the Qur’ān, viz. of Hadrat Shaykh al-Hind *rahimahullāh*, Hadrat Thānwī *rahimahullāh*, Maulānā Sa’id Sāhib *rahimahullāh*, Maulānā Fataḥ Muḥammad Sāhib *rahimahullāh*. In all these translations, you will find these four words translated as *dharrah barābar*

(equal to an iota). Now if we confine ourselves to the Urdu translations, how will we learn the beauty of these words and the minute differences between each one. But if you were to refer to *Tafsīr Ibn Kathīr*, you will learn what is *fatīl*, *naqīr* and *qīṭmūr*. All three have a connection with dates. If you open a date, you will see a thin transparent covering which encloses the date pit. The pit has a type of thread which has a dot. So the first is *fatīl*, then *qīṭmūr* and then *naqīr*. When I looked at *Tafsīr Ibn Kathīr*, I thought to myself: O Allāh! How unique Your speech is! Allāh *ta'ālā* uses all these words in the Qur'ān to refer to a minute insignificant amount. Dates was the staple diet of the Arabs. So they could immediately understand what was being referred to. They knew what was *qīṭmūr*, *naqīr* and so on. We who are living in India or England cannot understand this. We will pass these words countless times in the Qur'ān, open the Urdu translations, and continue translating these words as *dharra barābar* (equal to an iota). But we would not reach the required depths of these words. We have to study *Tafsīr Qurṭubī*, *Rūḥ al-Ma'āni*, *Tafsīr Ibn Kathīr* and other *tafāsīr* which delve into the Arabic words and explain the original meanings of these words.

My dear friends! Deep knowledge and correct understanding require striving and remaining focussed. I am trying to bring you to this point of understanding that as long as you do not remain totally devoted to knowledge and do not remain focussed, you will never acquire firmness in knowledge.

This is the type of enthusiasm one should have

Maulānā Muḥammad Ḥusayn Āzād relates the story of another *‘ālim* who used to live in Lucknow. He heard that there is a person in the opposite end of the city who has a certain hand-written book. There were no printing presses in those days. Books were not as common as they are today. They could not be obtained from bookshops. The *‘ulamā’* used to bring books, copy them with their hands, and memorize them. Nevertheless, this *‘ālim* came to know that a certain person has a rare book, so he went to him although he lived far away. The *‘ālim* lived in one end of the city and the person in the opposite end. It was extremely hot and the *‘ālim* proceeded to his house on foot. He knocked on the door and said: “Bhāi! I have heard that you have a copy of such and such book. Lend it to me, I would like to read it.”

Since there were no printing presses in those days, people would not hand over their hand-written copies. It is difficult to lend a book to anyone because very often it is not returned. We used to hear people saying: “The person who lends a book is foolish. And more foolish is the one who returns it after having borrowed it.” After hearing this statement, I am cautious about who I lend my books to. But in those days people were very enthusiastic. The *‘ālim* persisted and said: “I have been searching for this book for many years.”

The owner of the book found an equitable solution. He said: “I will not give you the entire book. I will give you one part. You may study it, copy it, and return it to me. I will then give you the next part.”

There were no photocopying machines in those days. These days things have become very easy. Nevertheless, he would take one part, and read it while walking to his house so that he could get maximum benefit from the book. On reaching home, he would copy it. Once he finished copying it, he would return it. Even on his return trip, he would read it while walking to the person's house. In this way, he went to and fro, and after so much of hard work, was able to copy the entire book.

At this point, the Maulānā writes: How unfortunate! His era was much before us, at a time when there were no printing presses. These days there are many printing presses and books are easily available. Despite this, our '*ulamā*' do not have such a desire for books as this '*ālim*' had. How many rounds of going to and fro he had to make for just one book! This is the real meaning of striving and working hard for knowledge. A person who acquires knowledge through so much of striving never forgets his knowledge. Knowledge acquired after striving and working hard is firmly embedded in the heart. A thing acquired without hard work and striving is in many cases not appreciated.

What is our goal?

My dear friends! You must therefore strive and work very hard for the sake of knowledge. Study books and prepare yourselves to invite towards Allāh *ta'ālā*. The goal of worldly sciences is the acquisition of wealth. Those who obtain high degrees do it for the sole purpose of living a good life. They become doctors so that they can live an easy life. They

become engineers so that they live a comfortable life. All these degrees have one thing in mind: earning wealth and living a good life. But we who are studying in the *madāris* should not have the objective of earning wealth and living an easy life. The sole purpose must be to rectify ourselves, acquire the *ma'rifat* (true recognition) of Allāh *ta'ālā*, and then convey the teachings of Rasūlullāh *sallallāhu 'alayhi wa sallam* which we learnt to others.

It is necessary to consider the psychology of your addressees

The psychology of each era and each region is different. This is why Rasūlullāh *sallallāhu 'alayhi wa sallam* said – and you must have heard this from your teachers:

كَلِّمُوا النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ وَأَنْزِلُوا النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ

“Address people according to their intellects, and treat them according to their positions.”

For example, if you are delivering a talk in a village, you will have to bear in mind the psychology of villagers and address them accordingly. But if you are delivering a talk in a university in London, your addressees will be the educated class. You will have to address them according to their psychology. You will not have to go into too many details.

Just recently, a lawyer was saying to me: “It is very strange, when the ‘*ulamā*’ sit to deliver a talk, they will repeat one type of sentence for ten minutes to

make us understand just one thing. We are lawyers, we understand a thing by hearing it just once. Why do you [*'ulamā'*] talk for so long? You say: 'Allāh *ta'ālā* created the heavens. Then He created the sun in it. Then He created the moon in it. He then created the stars.' In this way, you list a whole lot of things. Why don't you just say what you have to?" We learn from this that these people do not like too many details.

Siddiqī Sāhib is on the editorial staff of the *Toronto Star*. He is originally from Kāndhla but is very proficient in the English language. If he was not so good, the Jews would not have employed him on their editorial staff. He is a very intelligent man, and came [to Toronto] from Karachi. He called for a meeting with the *imāms* of *masājid*. 'Abd al-Hayy Patel Sāhib, an engineer, said to me: "Maulānā, come join me. Siddiqī Sāhib is going to address the *imāms*." I asked: "Why?" He replied: "He wants to explain to the '*ulamā*' how to conduct their lectures which they deliver before the *jumu'ah* ṣalāh. Because when the '*ulamā*' sit on the *mimbar* (pulpit) they do not take the time into consideration. Sometimes they will talk for ten minutes, and sometimes for fifteen. But then seven minutes are spent in the introduction alone. The '*ālim* must think for himself. If he has fifteen minutes to talk, and he spends seven minutes in the introduction, when will he complete his entire subject? So he continues with his talk while people constantly look at their watches. Many of them come from their jobs and have to return immediately after the ṣalāh. So they return without performing their *sunnats*. They

leave once the [*fard*] *ṣalāh* is over. *Siddiqī Ṣāhib* wants to inform the '*ulamā*' that they have to take all these factors into consideration." Where are you talking? What time limit do you have? In what position are you at present? How should you speak? The '*ulamā*' have to learn these things.

The need to be prepared according to the conditions

The other thing is that we have to be prepared for the conditions. My dear friends! New issues and new challenges are cropping up daily. You have to combat these challenges in a scientific manner so that your opposition accepts. If you explain Qur'ānic verses alone, it may appeal to the villagers, the senior and old people who remain seated in the *musjid*, and our elderly people who have come over from India or Pakistan. But it will not appeal to our youngsters of today. But if you explain something in a scientific way, they will accept.

For example, you say to them that the issue of pollution is very important. People give a lot of attention to this issue. You may have seen the "no smoking" signs in the airports, because smoking is very unhealthy and discomforting. On such an occasion, you must quote to them the *Aḥādīth* in which Rasūlullāh *ṣallallāhu 'alayhi wa sallam* prohibited urinating and relieving one's self under a tree. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* cursed the one who urinates on the water's edge. So is this not an issue concerning pollution? But if you were to quote these *Aḥādīth* to people in America, they will say: "This was said 1500 years ago."

When we go to Mumbai and the train reaches Mumbai Central Station, we see large boards in Gujarati, Hindi and English saying: “Save water”, “Save electricity”. I said to the ‘ulamā’: “Did Rasūlullāh *sallallāhu ‘alayhi wa sallam* not say that you must not use more water than necessary even when you are on the banks of a river?” These people [unbelievers] are advertising things which were taught to us by Rasūlullāh *sallallāhu ‘alayhi wa sallam* 1 400 years ago. If you explain these things to people, they will realize that Rasūlullāh *sallallāhu ‘alayhi wa sallam* taught us these “small” things as well. There are many such teachings in our Islam.

If western doctors and scientists were to research all the things which Islam has prohibited, they will conclude that they are all harmful to man [this is why they are prohibited]. Many people have researched to find out the reason behind the prohibition of alcohol. They found that it is extremely harmful. Now millions of rupees are being spent by our government in India encouraging people not to drink alcohol. Whereas Allāh *ta’ālā* said with reference to it over 1 400 years ago:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ، فَاجْتَنِبُوهُ

“This wine, gambling, idols, and divining arrows are all vile deeds of Satan. Continually abstain from them.” (Sūrah al-Mā’idah, 5: 90)

Allāh *ta’ālā* said this over 1 400 years ago, and these people are now distributing pamphlets, placing huge boards on vehicles and trains advising the people to

give up alcohol. Whereas Islam had put an end to it long ago.

If you explain to people the issues which are affecting them today, and you present these to them in a scientific manner, they will realize what Islam is. There is a need for us to change our approach. We have many facts in our Qur'an and Hadīth. You will have to present them in a new way, and in a way which would appeal to the youth. They must know the harms and benefits of these different things.

Three essential points

The first thing is for you to acquire knowledge with full concentration. Secondly, you have to know the conditions and situations of the time. Thirdly, you must strengthen your bond with Allāh *ta'ālā*. Guidance is not in my control nor in the control of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Allāh *ta'ālā* says:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

“Surely you cannot guide whom you like. Rather, Allāh guides whomever He wills.”

However, the different efforts for guidance have to be done by us. The essential thing is to have a bond with Allāh *ta'ālā*, the heart has to be pure. When the heart is attached to Allāh *ta'ālā*, He instils an effect and influence in whatever the person says. When anything emanates from the heart with sincerity, Allāh *ta'ālā* confers it with blessings. Our pious elders were genuine believers and extremely sincere.

They used to cry before Allāh *ta'ālā* at night. They used to wake up in the latter part of the night and make *du'ā* for their own guidance and for the guidance of the *ummah*.

A shortage of people who cry

I read an article written by Maulānā Yūsuf Sāhib Ludhyānwī *rahimahullāh* in which he said: “How sorrowful! The number of people who cry in the *ummah* has dropped drastically. There are very few people who cry.” Previously, you would even find people in the villages who used to get up early and proceed to the musjid. Some will be busy in *tahajjud salāh*, others will be sitting in one corner and crying before Allāh *ta'ālā*. Now if you look, you will find people only coming to the musjid after the *adhān*. That environment as described in the following verse of the Qur'ān is coming to an end:

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

“They seek forgiveness in the early dawn.”

This is essential for a person inviting and calling towards Allāh *ta'ālā*. He must strive hard for the acquisition of knowledge, acquire correct understanding of knowledge, apply it to his life, and then develop a restless heart for Allāh's servants. A restless heart is the basis for success. If you eat good food, you will become healthy, your blood will increase, but there is no benefit in it.

‘Allāmah Iqbāl says:

“If blood is flowing forcefully in your body, of what benefit is it? There is nothing better than having a restless heart.”

What is life? It is having a restless heart. It means you must be pained and discomforted when you see Allāh’s servants astray, and His creation in suffering. This pain and discomfort had made Rasūlullāh *sallallāhu ‘alayhi wa sallam* restless by day and night. Allāh *ta’ālā* addresses him as follows:

لَعَلَّكَ بَاحِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

“You may perhaps kill yourself over the fact that they do not believe.” (*Sūrah ash-Shu‘arā’, 26: 3*)

Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to be very disturbed over the fact that these servants of Allāh *ta’ālā* are eating of His bounties but are still cut off from Him. How should I connect them to Allāh *ta’ālā*? If this pain and concern develops in our students before they qualify and devote their lives to inviting towards Allāh’s *Dīn* and striving for it; they will not study with the intention of becoming an *imām*, a teacher somewhere, of earning a lot of money, of becoming famous, or for the sake of having one’s theses published, and so on. My dear friends! This is definitely not the purpose of our life.

What is the soul of all sciences?

The purpose of our life is to get the recognition of Allāh *ta’ālā*. We must become concerned about what our position will be when we depart from this world and are presented before Allāh *ta’ālā*. The

development of this consciousness is the essence of knowledge. Maulānā Jalāluddīn Rūmī *rahimahullāh* refers to this as true knowledge. He says: “The soul and essence of all sciences is when you realize what your position will be on the day of Resurrection.”

People used to consider me a senior *‘ālim* when I was in this world. They addressed me as a *khaṭīb*, *imām*, etc. but when I am going to die tomorrow and I go before Allāh *ta‘ālā*, what will my condition be? Hakīm Akhtar Sāhib – may Allāh *ta‘ālā* give him long life – sometimes explains unique facts in very simple words. He quotes a poem which means: “No matter how we lived in this world and how much popularity we gained, the real thing to worry about is what our position is going to be before Allāh *ta‘ālā*.”

He explains this in very simple words: A bride was made to wear the best clothes and beautified by making her wear jewellery. Her friends then began praising her. But she started to cry. They asked: “Why are you crying?” She replied: “You are all praising me and saying that I am looking very attractive and beautiful. But your praises will only be worth anything when I go to my in-laws’ house and my husband considers me to be attractive. If my husband does not like how I look, all your praises will be worthless.”

Hakīm Sāhib says: This is my and your situation. The entire world may shower praises on us and say: Look at what an excellent man this Maulānā is! What inspiring talks he delivers! And so on. All this will not help him in any way. The question is

whether our actions are accepted by Allāh *ta'ālā* or not. Every student and person serving *Dīn* needs to worry about what his rank will be in Allāh's sight, and what his position will be on the day of Resurrection. Nevertheless, the previously quoted poem of Maulānā Jalāluddīn Rūmī *rahimahullāh* is most exceptional: "The soul and essence of all sciences is when you realize what your position will be on the day of Resurrection."

May Allāh *ta'ālā* enable us to understand this and enable us to live our life accordingly.

The need to remain a student for the rest of your life

My dear friends! I had said previously that I am not in the habit of delivering talks. My discussion is a student's discussion. I am a student, and you are also students. The only difference is that my time is a bit before yours. It is just a matter of who arrived first and who came later on. Apart from this, we are equal. I am also treading the path of knowledge. I read books on a daily basis. Sometimes, I read 40-50 pages at a time. This is my daily practice. It is so because we are students for as long as we live. If a person does not consider himself to be a student until the very last breath, he cannot acquire knowledge. May Allāh *ta'ālā* bestow you with beneficial knowledge. Āmīn.

Have you understood whatever I said? First of all, you must work very hard. You must acquire in-depth knowledge while remaining focussed and devoted to your studies. Then practise on this

knowledge and make a firm intention of striving for this *Dīn* of Allāh *ta'ālā* until the very last. You will get the life which is destined to you. It will not go anywhere else.

الرزق مقسوم والحريص محروم

“Your sustenance has been decided [by Allāh], and the greedy person remains deprived.”

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

There is no creature on earth whose sustenance is not on Allāh.

You should therefore not run after it. You should rather concern yourself to Allāh *ta'ālā* taking such work from you which will enable you to stand with your head high on the day of Resurrection. Serve *Dīn* with the intention of salvation on the day of Resurrection. If we are able to develop this, the purpose of this *madrasah* will be achieved.

May Allāh *ta'ālā* inspire us to practise on whatever was said. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين.

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد كما تحب وترضى وعدد ما تحب وترضى.

اللهم صل على سيدنا محمد وعلى آل سيدنا محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد. اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد.

ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين.

ربنا لا تنزع قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب.

اللهم اجعلنا هادين مهتدين غير ضالين ولا مضلين سلما لأوليائك وحربا لأعدائك.

اللهم إنا نسئلك الهدى والتقى والعفاف والغنى.

أللهم إنا نسئلك فعل الخيرات.

اللهم إن قلوبنا ونوصينا وجوارحنا بيدك لم تملكنها منها شيئا، فإذا فعلت ذلك بنا فكن أنت ولينا واهدنا إلى سواء السبيل.

اللهم آت نفوسنا تقواها وزكها أنت خير من زكاها، أنت وليها ومولاها.

اللهم إنا نسئلك علما نافعا، ورزقا واسعا، وشفاء من كل داء.

اللهم ربنا تقبل منا إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم.

وصلى الله على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين، برحمتك يا أرحم الراحمين.

THE NEED FOR AND IMPORTANCE OF QUR'ĀN LESSONS

Talk delivered in Musjid-e-Nūr, Leicester on 17
November 1996



الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين، سيدنا ومولانا وعلى آله
وأصحابه وأتباعه إلى يوم الدين.

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ
أَقْوَمُ﴾ صدق الله العظيم.

The purpose behind the revelation of the Qur'ān

My dear elders and brothers! When I learnt that Qur'ān lessons in Urdu and English are conducted in this city, I became very happy. Allāh *ta'ālā* revealed this Book so that it may be read to the people of this world and they may learn what course of action they must follow in their lives. The purpose of this book is for us to read it, to set right our lives, and to abstain from anything which earns Allāh's *ta'ālā* displeasure.

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا، وَيَضَعُ بِهِ الْآخَرِينَ

“Allāh ta’ālā shall elevate certain nations through this Book, and debase others through it.”

The first group will read the Qur’ān and practise on it. Other nations will cast aside the Qur’ān, turn away from it, and leave it on shelves. Such people will have to suffer degradation. May Allāh *ta’ālā* protect us from this.

This is why I said that these Qur’ān lessons are very important. They must continue regularly in every musjid.

Two lessons in jail

We always quote the statement of Hadrat Shaykh al-Hind *rahimahullāh*. When he returned from prison in Malta, he was seated before many senior erudite ‘ulamā’, personalities who were *shaykh al-Hadīth*, *shaykh at-tafsīr* and muftīs. Hadrat *rahimahullāh* made this statement in a very weak voice: “Brothers! I learnt two lessons in the prison of Malta.” On hearing this, all the ‘ulamā’ came to attention and wanted to know what a senior *shaykh* learnt in a prison. Hadrat *rahimahullāh* then said: “One lesson is that we must connect the *ummah* to the Qur’ān. As long as this *ummah* does not maintain contact with the Qur’ān and is not interested in studying and teaching this Book, no good can come into this *ummah*. The second lesson is that you must endeavour to create unity in the *ummah*.”

Today, there is nothing but disunity in the *ummah*. Wherever you look, you will find broken up factions of the *ummah*. And the best way of creating unity is to make the teachings of the Qur’ān common. It was solely through this Qur’ān that Rasūlullāh sallallāhu ‘alayhi wa sallam brought different nations, people of different countries, people of different progenies and complexions, and people of different tribes and families onto one single platform. Rasūlullāh sallallāhu ‘alayhi wa sallam announced that the only position of honour in Allāh’s *ta’ālā* sight will be given to the person who has the most *taqwā*. This is not dependent on family background, regional affiliation, or language connection - whether the person speaks Arabic or Urdu. If an Arab is weak in *taqwā*, he has no value in Allāh’s sight.

Equality in Islam

A woman belonging to a noble family was caught stealing. According to the Sharī’ah, her hand was to be chopped off. No one had the courage to go and intercede on her behalf to Rasūlullāh sallallāhu ‘alayhi wa sallam. The people prompted Hadrat Zayd ibn Hārithah radiyallāhu ‘anhū, the special attendant of Rasūlullāh sallallāhu ‘alayhi wa sallam and his “adopted son”, to intercede on their behalf. When he interceded before Rasūlullāh sallallāhu ‘alayhi wa sallam, the effects of anger became clearly visible on his face and he said:

أَتَشْفَعُونَ فِي حَدٍّ مِّنْ حُدُودِ اللَّهِ، وَاللَّهُ لَوْ كَانَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا.

“Are you interceding with regard to one of the penal laws of Allāh!? By Allāh, if Fāṭimah bint Muḥammad steals, I will chop off her hand.”

This is justice. The society which Rasūlullāh sallallāhu ‘alayhi wa sallam created was moulded by virtue of this Qur’ān. We should therefore conduct Qur’ān lessons, and ponder over each and every verse.

The difference in temperament between believers and unbelievers

Ḥadrat instructed me to say a few words, so this verse came into my mind. Every verse of the Qur’ān shows man the path. Allāh *ta’ālā* says:

إِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ.

“When the name of Allāh alone is mentioned, the hearts of those who do not believe in the Hereafter become vexed. And when the name of those other than Him is mentioned, they rejoice.” (Sūrah az-Zumar, 39: 45)

The Qur’ān is a unique book. This verse shows the mindset and psychology of two nations. When Allāh *ta’ālā* is mentioned before the unbelievers, they become vexed. Nations who do not believe in Allāh *ta’ālā* and the Last Day become vexed and agitated when Allāh’s name is mentioned. Some of you are

from the villages. You know how vexed people become when they see bullocks. So the temperament of the unbelievers is that they severely detest any mention of Allāh *ta'ālā* and matters related to His *Dīn*. They become irritated and flee. But when anyone other than Allāh *ta'ālā* is mentioned before them, they beam with happiness. This verse describes the psychology of unbelief. It is a mirror for us. We must examine what our psychology is, and what our condition is at the moment. This is something to think about. Some Muslims' temperament has become such that they are most displeased when anything about Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* is spoken in their presence. Their facial expressions become like a person who has been burdened with a very heavy weight. They are not prepared to listen to any *Dīnī* talk for even five minutes.

The state of our youth

People say that these *maulwīs* keep on talking. What is the opinion of our youth with regard to the talks which are generally delivered before the *jumu'ah ṣalāh*? I am relating a personal incident. Some youngsters in India were sitting outside the musjid before the *jumu'ah ṣalāh*. I was climbing the stairs, and when I came up I said: "Brothers, the Maulānā is delivering a talk and you are sitting here outside? Go inside." One youngster replied: "These *maulwīs* only scream and shout." I did not say anything to him. I understood that our *īmān* has reached such a low level that our youngsters do not want to listen to

anything concerning *Dīn*. This verse came to mind at the time:

إِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

“When the name of Allāh alone is mentioned, the hearts of those who do not believe in the Hereafter become vexed.” (Sūrah az-Zumar, 39: 45)

But when it comes to a cricket match, a television programme or some other function, these same youth will stand for hours in the severe cold, and this will not disturb them in any way. But they are not prepared to give five minutes to listen to something about *Dīn*. You will see the youth over here [in England] as well, standing outside in the gardens, on pavements for hours at a time. They will stand for two hours in a queue to enter a cinema, but they do not have ten minutes to listen to something about *Dīn*. This is the temperament of unbelief (*kufr*). The Qur’ān is saying this to us. We read the Qur’ān but because we do not ponder and reflect on it, we do not know the lessons contained in each and every verse. We neither know the translation of the Qur’ān, nor can we take some time out to go to the ‘*ulamā*’ and ask them to explain the meaning of a certain verse, and what Allāh *ta’ālā* is saying to us.

The Qur’ān: a revolutionary book

My dear friends! The Qur’ān is a mirror in which we can see ourselves. The very same Ṣaḥābah *radīyallāhu ‘anhum* who were not worth anything in

this world, who continued fighting against themselves, and who knew nothing became leaders of the entire world by virtue of the Qur'ān. They led the world in a manner which was unparalleled. Senior academics who study history have realized that no nation has produced a person like 'Umar ibn 'Abd al-'Azīz *rahimahullāh*. No one produced a personality like 'Umar *radiyallāhu 'anhū*. It is the same Qur'ān which turned Ibn Khattāb to 'Umar Fārūq *radiyallāhu 'anhū*. He used to read the verses of the same Qur'ān and cry before Allāh *ta'ālā*. Hadrat Abū Bakr *radiyallāhu 'anhū* used to get up in the night for *tahajjud* and read this same Qur'ān. He used to read in such a beautiful tone that the women would come out to listen to him. Hadrat 'Alī *radiyallāhu 'anhū* used to wake up in the latter part of the night and read this same Qur'ān. He would hold his beard and say: "O world! Get away from me, go and delude someone else. I have issued three divorces to you."

They would read a single verse again and again, and the entire night would pass in the process. Rasūlullāh *sallallāhu 'alayhi wa sallam* said: "Sūrah Hūd has caused me to become old." When the Sahābah *radiyallāhu 'anhū* asked him the reason, he said that it contains a verse which instructs us to remain steadfast. Worry and concern about this has made me old. Just one verse of the Qur'ān had such an effect on him that the effects of old age became visible on him. When a person says something and then remains firm on it, we refer to it as steadfastness (*istiqāmat*). This quality is not found in us today. The best way of remaining steadfast in this

environment [of the west] and remaining connected to Allāh *ta'ālā* is for us to remain attached to the Qur'ān.

All sciences are doubtful

My dear brothers! This Qur'ān was not sent down to be wrapped in silk covers and placed on shelves. It is a book of guidance: *“A guidance for those who fear Allāh.”* Allāh *ta'ālā* says: *Alif Lām Mīm. This is a book in which there is no doubt.* All worldly sciences are doubtful. The proof of this is that you will get the greatest scientist in the world publishing a certain theory which the entire world accepts, and feels that there is no theory better than it. Within 20-25 years another scientist comes and says that what the previous scientist had said was wrong. The new research suggests otherwise. If you were to check, you will find many theories which the scientists made from time to time but were all changed and altered again and again.

But you will never find any changes in the facts presented by the Qur'ān. This is an absolute fact about the Qur'ān. In the very beginning, Allāh *ta'ālā* says: *“This is a book in which there is no doubt.”* It is a book of guidance for those who want to lead a life of piety. May Allāh *ta'ālā* enable us to understand these verses. May Allāh *ta'ālā* change our mindset. I fear the mindset of unbelief mentioned in the previously quoted verse must not come into us. Let it not happen that when the words of Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam* are mentioned before us, we consider them to be a burden. Let us not say that these *maulwīs* ask us to

sit for *Dīnī* talks daily. Saying this, you wear your shoes and depart. This is the temperament of unbelief. May Allāh *ta'ālā* protect us.

The condition of Muslims

Muslims ought to have such enthusiasm that when they hear about Qur'ān lessons or Hadīth lessons, and they are outside at the time, they must rush inside to attend these lessons because Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* are being spoken about. *Allāhu akbar!* If a person loves someone and a story about him is being related to him, he will listen to it very attentively. We must check the level of our love for Rasūlullāh *sallallāhu 'alayhi wa sallam*. Do we really love the Qur'ān? Do we love the Ahādīth of Rasūlullāh *sallallāhu 'alayhi wa sallam*?

Our condition is such that when Allāh's verses are recited, we flee. This is an evil quality.

إِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ.

“When the name of Allāh alone is mentioned, the hearts of those who do not believe in the Hereafter become vexed. And when the name of those other than Him is mentioned, they rejoice.” (Sūrah az-Zumar, 39: 45)

May Allāh *ta'ālā* bless us with love for the Qur'ān and the Ahādīth. May He change our thinking, enable us to give due importance to the Book of

Allāh, listen to it attentively when it is taught, and listen to it with the intention of practising on it. The greatest respect to it is for a person to sit with the intention of applying whichever verse he hears to his life. The Sahābah *radiyallāhu ‘anhum* heard the verses of the Qur’ān and adopted them in their lives. And so, Allāh *ta’ālā* made them successful.

My dear brothers! Even today, success is promised through it. Allāh *ta’ālā* says:

أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“You are the highest, provided you are believers.”

This is Allāh’s *ta’ālā* promise. He made success dependent on it. May Allāh *ta’ālā* enable us to tread the path shown to us by the Qur’ān.

وآخر دعوانا أن الحمد لله رب العالمين.

اللهم صل على محمد وعلى آل سيدنا محمد وبارك وسلم.

ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين.

اللهم وفقنا لما تحب وترضى واجعل آخرتنا خيرا من الأولى.

اللهم ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

اللهم ربنا اغفر لنا ذنوبنا وإسرافنا في أمرنا وثبت أقدامنا وانصرنا على القوم الكافرين.

اللهم اكفنا بحلالك عن حرامك وأغننا بفضلك عمن سواك.

اللهم ربنا لا تؤاخذنا إن نسينا أو أخطأنا، ربنا ولا تحمل علينا إصرا كما حملته على الذين من قبلنا.

ربنا ولا تحملنا ما لا طاقة لنا به، واعف عنا، وغفر لنا، وارحمنا، أنت مولانا فانصرنا على القوم الكافرين.

THE HISTORICAL STATUS OF COMPLETION OF BUKHĀRĪ

**Talk delivered in Jāmi'ah Riyād al-'Ulūm,
Leicester, on the occasion of completion of
Bukhārī Sharīf, 29 September 2003**



الحمد لله الذي بنعمته تتم الصالحات، والصلوة والسلام على أشرف الموجودات وأكبر
المخلوقات سيدنا ومولانا محمد وعلى آله وأصحابه وعلماء أمته وعلى من تبعهم بإحسان
إلى يوم الدين، أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾ صدق
الله العظيم.

The honourable 'Allāmah Muftī Muḥammad Taqī
Sāhib dāmat barakātuhum al-'āliyah, who has just
left for some work and will return shortly. The
founder and Shaykh al-Hadīth of Jāmi'ah Riyād al-
'Ulūm and Islamic Academy, Hadrat Maulānā Salīm
Sāhib hafizahullāh, teachers of Hadīth, muftis,
respected 'ulamā', and my dear students and sisters.

The blessings of the sincerity of our pious elders

Today is a very blessed and joyous occasion in the history of Leicester. I am seeing such a large gathering of Muslims, and my mind went to some pious servants of Allāh *ta'ālā* in India who – about 150 years ago – cried profusely before Allāh *ta'ālā* and made *du'ā* to Him. Our elders, Sayyid aṭ-Ṭā'ifah Hadrat Hājī Imdādullāh Muhājir Makkī *rahimahullāh*, Hadrat Maulānā Rashīd Aḥmad Sāhib Gangohī *rahimahullāh*, Hadrat Maulānā Muḥammad Qāsim Nānautwī *rahimahullāh*, Hājī 'Ābid Husayn Sāhib *rahimahullāh* and their associates looked at the situation in India. Some people from outside had come into India with the intention of wiping out Islam, and wiping out all traces of Muslims in India. Our pious elders did not have any material means to combat them. They began getting up at night and crying before Allāh *ta'ālā*. Through the blessings of their *du'ās* and sobbing before Allāh *ta'ālā*, He put it in their hearts to lay the foundations for a *madrasah*. Consequently, a place of learning was opened with one teacher and one student under a pomegranate tree. The teacher himself possessed praiseworthy qualities, and so did the student. And so, the results were obviously remarkable. We are now seeing the fruits of that “tree” which was planted there.

We are now sitting in the country of those very people who had come to wipe out Islam in India. Look at Allāh's power! Allāh *ta'ālā* does as He wills. Everything is under His control. The people of the world can make whatever plans they like, but if

Allāh *ta'ālā* does not will it, nothing will happen. May Allāh *ta'ālā* inspire us to turn to Him just as our pious elders turned to Him when there seemed to be no hope at all.

They turned to him, initiated this blessed *silsilah* (chain), and the result of it is that in a city like Leicester, *Daurah-e-Hadīth* (final year of the 'ālim course) is being taught in three different *madāris*. *Daurah-e-Hadīth* is taught in the *madrasah* of Hadrat Maulānā Ādam Sāhib *dāmat barakātuhum*, the *khatam* (completion) of *Bukhārī* was done in the *madrasah* of Hadrat Maulānā Ismā'īl Sāhib yesterday, a *khatam* is done here today, there will be a *khatam* in Bury, another one in Blackburn, and another one in Dār al-'Ulūm London.

Glory to Allāh! Look at the effects of the *du'ās* of our pious elders. If this is not their *karāmat* then what is? May Allāh *ta'ālā* shower millions of blessings on those pious elders.

اللَّهُمَّ امْطُرْ عَلَيْهِمْ سَيَّابِغَ رَحْمَتِكَ وَرِضْوَانِكَ

“O Allāh! Send down the rains of Your mercy and pleasure on them.”

It is through their efforts that these students in this country are sitting here before us. Their effulgent faces are shining, and because of an affiliation with them, such a large number of Muslims are present here today. May Allāh *ta'ālā* protect us in every way, and may He elevate this *Dīn*.

Islam is not to be wiped out

This *Dīn* has come to stay, it did not come to be wiped out. Maulānā ‘Abd al-Mājid Budāyūnī was a powerful orator. He came to Dhābel when I was a student. I clearly remember this one statement from his speech: “O people! Listen! Falsehood overflows, but never remains in place. Truth may be suppressed, but is never wiped out.”

It may seem to us that the truth is down and falsehood has the upper hand, but if you have the treasure of *īmān* and conviction in your heart, you will firmly believe that falsehood will certainly be wiped out, and truth will prevail. This is on condition we follow the way of life presented to us by Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. Allāh *ta‘ālā* says:

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“You shall be the highest if you are really believers.”

All you have to do is fulfil the condition of *īmān*, and Allāh *ta‘ālā* will certainly bless you with high ranks.

The simplicity of our pious elders

It is a great honour for us in that a distinguished personality of the Islamic world (Hadrat Maulānā Muftī Muḥammad Taqī ‘Uthmānī Sāhib *dāmat barakātuhum*) has been invited to this *khatam* of *Bukhārī Sharīf*. He will arrive soon and conduct the *khatam*.

His appearance is extremely simple. If you were to meet him on a street, you will never believe he is such a great ‘ālim of the Islamic world. He neither wears a *sherwānī* (a type of long coat) nor a turban. When the Arabs see him, they are astonished.

When Hadrat Maulānā ‘Alī Miyā [Abul Hasan ‘Alī Nadwī] Sāhib *rahimahullāh* went to Syria he was dressed in very simple clothes because simplicity was part of his temperament. The Arab ‘ulamā’ of the time wrote the following observation about him:

رأينا أبا الحسن علي الحسيني الندوي خفيف الجسم وخفيف اللباس

“We found Abul Hasan ‘Alī al-Hasanī an-Nadwī to be thin-bodied, wearing simple clothes.”

When Hadrat Maulānā *rahimahullāh* went to Syria, he wore the same *kurtahs* which he used to wear in India. This despite the fact that he was invited to Damascus University as a visiting professor. This is also one of the salient features of our ‘ulamā’, viz. they have no formalities. A living example of this will come to you in a short while. He is an erudite ‘ālim of the Islamic world whose equal is difficult to find, yet he is so simple.

The contribution and status of Muftī Muḥammad Taqī Sāhib

Just recently I was reading his book, *Takmilah Fath al-Mulhim*. Hadrat ‘Allāmah Shabbīr Aḥmad ‘Uthmānī *rahimahullāh* had commenced writing a commentary to *Muslim Sharīf*. This was a unique commentary. But by the will of Allāh *ta‘ālā*, he

completed only about half of it when he passed away. This book remained incomplete for many years. Allāh *ta'ālā* inspired Hadrat Maulānā Muftī Muḥammad Taqī 'Uthmānī Sāhib *dāmat barakātuhum* to complete it. When the completed book was presented to the Arab '*ulamā*', they wrote laudable reviews and evaluations of it. I saw the reviews of Shaykh 'Abd al-Fattāḥ Abū Ghuddah *rahimahullāh* who was a senior researcher of Syria, Shaykh Yūsuf Qardāwī Sāhib, the muftī of Tunisia, and the review of Hadrat Maulānā 'Alī Miyā Sāhib *rahimahullāh*. The laudable words which they used are beyond imagination. What great opinions they must have had about Hadrat Maulānā Muftī Taqī Sāhib! Look at what Shaykh Qardāwī says:

فقد وجدت في هذا الشرح حس المحدث، وملكة الفقيه، وعقلية المعلم، وأناة القاضي،
ورؤية العالم المعاصر جنباً إلى جنب.

"I found the writer of this commentary to possess the perception of a muḥaddith (Hadīth scholar), the expertise of a jurist, the psychology of a teacher, the deliberation of a judge, and the vision of a contemporary scholar all at one and the same time."

The words of a distinguished research scholar like Shaykh Yūsuf Qardāwī about a distinguished research scholar like the Maulānā could be explained in much detail. Maulānā is an expert in Hadīth, he is a muftī, a jurist, and a chief judge of the Sharī'ah court.

My dear friends! There will come a time when these students of ours and the others who are present here will say with pride that they saw Maulānā Muḥammad Taqī ‘Uthmānī Sāhib, even though the world may not value him today.

Together with teaching, instructing, issuing *fatāwā*, and various other services, Allāh *ta’ālā* conferred him with a special quality, and that is *i’tidāl-e-fikr* (a balance in his thinking). Because Ḥadrat Maulānā is not present at the moment, I am going into some detail about him. If he was present here, it would have been difficult for me to say these things.

The excellent quality which Allāh *ta’ālā* conferred on him is *i’tidāl-e-fikr* (balance in thinking). Ḥadrat’s thinking and his pen [writing] are both very balanced. You can read thousands of pages of his writings, you will not find any needless excitement, nor any harsh criticism of anyone. When he writes any *mas’alah* (issue, ruling), he writes in clear and unambiguous words. You will not find any confusion or complexity in it. Ḥadrat explains a *mas’alah* in clear simple words. This, despite the fact that he conducts *Bukhārī Sharīf* lessons, *fiqh* lessons, goes to huge academies, and so on.

He came to America two years ago. About 200 people had assembled in a hotel, and the majority of them were senior Jewish lawyers. All the discussions were in English. I did not go myself because I learnt that everything will take place in English and I don’t know English. But a friend of mine in Toronto by the name of ‘Abd al-Ḥayy Patel, who is an engineer and

has close contact with Maulānā went to New York and attended this conference.

When he returned, I asked: “Patel Sāhib! How did it go?” Many senior lawyers had assembled in New York and Maulānā’s lecture was on economics. So he said to me: “I was very surprised because one lawyer after the other would stand up and question Maulānā. And they did not confine their questions to economics – for which the assembly was held – but also raised other issues about Islam. Some of them used a very offensive approach, but Maulānā continued answering their questions in a calm and collected manner. Some professors were speaking among themselves, and saying: ‘This person looks like a nobody, but he is filled with knowledge.’” This was the impression of senior Jewish lawyers and professors of America.

Many academics attest to his intelligence. What a great bounty of Allāh *ta’ālā* that this great personality is here today with us in Leicester. We will have an opportunity of seeing him and listening to his lecture.

The *ummah*’s attachment with *Bukhārī Sharīf*

My dear brothers! The book which we are about to complete is *Sahīh Bukhārī*, regarding which you may have heard repeatedly:

أصح الكتب بعد كتاب الله الجامع الصحيح للبخاري

“The most authentic book after the Book of Allāh is al-Jāmi’ as-Sahīh of Bukhārī.”

This is the unanimous opinion of the majority of the *ummah*. It paid particular attention to this book and perceived its blessings. There were great *huffāz* of it in the Arab lands; in Egypt, Syria, Morocco, Spain, etc. So these lands paid much attention to it. As for our subcontinent, there was a lot of interest in this book. I say “subcontinent” because in those days, Pakistan and Bangladesh were not in existence. India, Pakistan and Bangladesh – all together – are referred to as the “subcontinent”.

The interest shown to this book can be gauged from what Maulānā ‘Abd al-Hayy Sāhib al-Hasanī *rahimahullāh* wrote. He says that Maulānā ‘Abd al-Malik Sāhib ‘Abbāsī had memorized the entire *Sahīh Bukhārī* – the text together with the *asānīd* (plural of *sanad*, chains of transmission). He used to conduct *Bukhārī Sharīf* lessons, but there was no need to open the book. It is a very voluminous book, just imagine how difficult it is to memorize!

He mentions with regard to another ‘*ālim*:

كان يحفظ سبعين ألف حديث

“He knew 70 000 *Ahādīth* from memory.”

Nevertheless, our people in India and Pakistan paid a lot of attention to this book. And much interest has been shown to it for many many years. When we read about some of the ‘*ulamā*’, we are astonished [at their attachment to this book].

The ruler's interest in *Bukhārī Sharīf*

In his book, *Nizam Ta'lim wa Tarbiyat*, Maulānā Manāzīr Aḥsan Gīlānī *rahimahullāh* makes mention of a ruler who was in charge of running a large section of Punjab. He lived in a very opulent way with many servants and attendants at his beck and call. Look at the academic interest of those days. He was a governor of a region, he had to see to the affairs of an entire region, he led a life of comfort, he had servants at his side, he travelled with an army. Maulānā Gīlānī *rahimahullāh* writes that when he was seventy years old, he wrote *Saḥīḥ Bukhārī* and *Saḥīḥ Muslim* with his hands. Not only did he write it, he also wrote marginal notes to it.

At this point, Maulānā Gīlānī *rahimahullāh* writes his personal feelings in this regard. He says: When nations are conferred with “life”, then these are the types of achievements we see. And when they are “dead”, then their melancholy is very painful. When nations are “alive” a seventy year old man will go to the pains of hand-writing the entire *Saḥīḥ Bukhārī* and *Saḥīḥ Muslim* and add marginal notes to it despite all his other responsibilities. Look at the enthusiasm of our elders!

Look at the interest Allāh's servants had in this book! We are relating these incidents to you because we are students. When we read such stories, we get a lot of guidance from the lives of our elders. This will increase our own courage. We will think to ourselves: These were our elders who devoted their entire lives to this book. What have we done for it? What is our situation? We must reflect over this, and

study the lives of our elders; they are lighthouses for us.

أولئك آبائي فحنني بمثلهم – إذا جمعنا يا جرير الجامع

“Such were my forefathers. O Jarīr! Bring me someone similar to them when we assemble.”

These were our forefathers and our pious predecessors. If anyone has the courage, let him produce anyone similar to them.

Nevertheless, this was the attention to and interest in *Bukhārī Sharīf*.

The *khatam* of *Bukhārī* in Gujarat 400 years ago

I am now going to speak about something else in line with our theme of *khatam* of *Bukhārī Sharīf*. The practice of *khatam* of *Bukhārī Sharīf* took place in our Gujarat 450 years ago. Shaykh ‘Abd al-Qādir Hadramī has written a book titled, *an-Nūr as-Sāfir ‘an Akhbār al-Qarn al-‘Āshir*. It contains lives and biographies of people who lived in the tenth century.

He states that Shaykh ‘Abd al-Qādir Hadramī used to live in Ahmadābād. Many ‘ulamā’ of Hadramaut lived in Sūrat, Ahmadābād and Bharūch.

في رجب سنة أربع وسبعين بعد تسع مائة ختم صحيح البخاري عند الأمير الصالح
الفخان الحبشي بقراءة العلامة القاضي جمال الدين المهائمي

“In Rajab 974 A.H. a *khatam* of Sahīh *Bukhārī* was made under the auspices of the righteous ruler, al-

Fakhān al-Habshī, and it was read before ‘Allāmah Qādī Jamāl ad-Dīn al-Muhā’imī.”

We learn from the above that even in those times, they used to make *khatam* under a senior ‘ālim. ‘Allāmah Jamāl ad-Dīn al-Muhā’imī was invited for this purpose. The ruler of Aḥmadābād at the time invited him and requested him to make the *khatam*. The book states further on:

وعمل الفخان لختمه ضيافة عظيمة

“al-Fakhān made huge arrangements for hosting the khatam.”

Maulānā Salīm Sāhib has also invited you here. There is no need for you to worry, he has also kept alive a practice of 450 years.

وأنشأ القاضي المهائمي في فضل البخاري خطبة

“Qādī al-Muhā’imī delivered a talk on the merits of al-Bukhārī.”

We learn from this that even in those times, something about *Bukhārī Sharīf* was said before the actual *khatam* itself. After reading this, I felt I should say a few things to our students. Our students read very few history books. This is why they do not know that a *khatam* of *Bukhārī Sharīf* was made in Aḥmadābād 450 years ago. I read the text to you in this regard.

Another *khatam* was made in 985 A.H.

وفي سنة خمس وثمانين كان ختم صحيح البخاري بحضرة سيدي الوالد

“A khatam of Bukhārī was made in 985 A.H. in the presence of my respected father.”

Shaykh ‘Abd al-Qādir Ḥadramī’s father was a senior ‘ālim, and the *khatam* was made in his presence.

وأنشأ الشيخ عبد المعطي في ذلك قصيدة طفانة

Shaykh ‘Abd al-Mu’tī Bākathīr was a Ḥadramī ‘ālim in Sūrat. In those times, his *sanad* was considered to be the highest in the whole of India. There are about two mediums between himself and Ḥāfiẓ Ibn Hajar *rahimahullāh*. He used to live in Sūrat, but passed away in Aḥmadābād. Shaykh ‘Abd al-Qādir Ḥadramī invited him to Aḥmadābād so he travelled from Sūrat to this city. Together with being a great Ḥadīth scholar, Shaykh ‘Abd al-Mu’tī Bākathīr was also a litterateur of the Arabic language. He read a long anthology in that assembly about *Bukhārī Sharīf* and its *khatam*. I saw this anthology in *an-Nūr as-Sāfir*. It contains 46 lines of poetry. I will quote a few lines to show you the level of poetry of those days.

حَدِيثُ نَبِيِّ اللَّهِ جَدَّكَ أَحْمَدُ – وَسِيرَتُهُ قَوْلٌ وَفِعْلٌ مُفَصَّلُ
مُنْفَعَةٌ جَمْعُ الْبُخَارِيِّ مَنْ لَهُ – لِصَحَّةِ تَحْرِيرِ الْحَدِيثِ تَوْضُلُ

“The Ḥadīth and life of Allāh’s Nabī is fully explained in his words and actions. The collection of Bukhārī is most authentic. The person who has a little contact

with Bukhārī Sharīf will realize how his narrations are sifted.”

أصح كتاب في الحديث لانه - منقح من حديث الرواة مغربل

“It is the most authentic book of Hadīth because the Ahādīth of the narrators have been thoroughly sifted.”

The word *ghirbāl* (*mugharbal*) refers to a sieve like the one used to sift flour and remove all dirt from it. The Ahādīth of *Bukhārī Sharīf* have been sifted in the same way. The authentic Ahādīth were accepted and the weak ones were left out.

These are just three lines from 46 lines of poetry. From this we can gauge their attachment to *Bukhārī Sharīf*, and the attention they gave to its *khatam*. This was practised in Gujarat.

Attention to *khatam* of *Bukhārī* in Punjab

The *khatam* of *Bukhārī* was also made in Punjab. During the era of Akbarī, there was a pious elder by the name of Muftī Muḥammad. He held the position of muftī in Lahore. The following is said with regard to him: “He held a *khatam* for *Bukhārī Sharīf* and *Mishkāt Sharīf*, and had a huge gathering for it.” In addition to this: “He had prepared *halwā* (a sweet dish) and humbled the ‘*ulamā*’ and *sulahā*’ (righteous servants) with it.”

The above concerns the *khatam* of *Bukhārī Sharīf* in Punjab. In this way, we provided three proofs. We learn from this that the programme of *khatam* of *Bukhārī Sharīf* which we started is not something

new. It is in practice among our ‘ulamā’ and pious elders for the last 450 years.

The other point is that the *du‘ā* which is made at the time of *khatam* is most certainly accepted – *inshā Allāh*. This is the unanimous opinion of our ‘ulamā’. Whenever any calamity befell the *ummah*, our pious elders would make a *khatam* of *Bukhārī Sharīf* and make *du‘ā* thereafter. When the Tartars attacked, they reduced the Islamic lands to bits. They destroyed Baghdad brick by brick. Libraries were burnt. Books were cast into the Tigris River causing its water to turn black. It seemed as though there will be no Islamic region in the Islamic world. Khurāsān was destroyed. All the nearby regions were ravaged. The Tartar army advanced like a flood water. When this army advanced towards Syria, a large group of senior ‘ulamā’ began the *khatam* of *Bukhārī Sharīf*.

Maulānā Manāzīr Hasan Gilānī *rahimahullāh* writes: “They had not completed the *khatam* as yet when ‘Allāmah Ibn Daqīq al-‘Īd entered the masjid and gave them the good news of the defeat of the Tartar army.

The *khatam* of *Bukhārī Sharīf* used to take place during dangerous situations. I have seen our elders of Sahāranpūr and Deoband giving particular attention to the *khatam* of *Bukhārī Sharīf*. When Hadrat Madanī *rahimahullāh* used to make the *khatam*, people from Assam, Kashmir, Kanyakumari, Madras, Kaudinar and various other places would come so that they could join Hadrat’s

du'ā'. The scene of the *du'ā'* at Dār al-'Ulūm Deoband was most unique, and I can still picture it to this day how people used to supplicate to and beseech Allāh *ta'ālā*.

Today a practising *'ālim*, erudite researcher, and reformer will be conducting the *khatam* of *Bukhārī Sharīf*. During this blessed time, you must focus your attention towards Allāh *ta'ālā*, and make *du'ā'* for your self, your relatives, for the betterment of the entire *ummah*, and for the success of all humanity. *Inshā Allāh*, your presence will be most beneficial. An assembly of the *khatam* of *Bukhārī Sharīf* is no ordinary assembly; it is a most valuable assembly.

Although *Bukhārī Sharīf* and other Hadīth collections are taught in our *madāris*, it is sad to say that our students do not remain as attached to these books as they ought to. If 100 students were to qualify from our *madāris* and we were to ask them after five years if they ever opened *Tirmidhī Sharīf*, you will probably get only five who would respond in the positive.

The advice of Maulānā Badr-e-'Ālam rahimahullāh

I presented my self before Hadrat Maulānā Badr-e-'Ālam Sāhib Meerutī *rahimahullāh* in Madīnah Munawwarah. This was probably in 1959. Hadrat asked me: "What do you do?" I replied: "I am in Jāmi'ah Dhābel." Hadrat gave me a few words of advice. He said:

Just as you read the Qur'ān daily, you must read a few Ahādīth daily. Tomorrow you must go and buy *Tajrīd Bukhārī* and read it every day. You will benefit in two ways: (1) You will get the reward of reading the Hadīth of Rasūlullāh *sallallāhu 'alayhi wa sallam*. (2) The narrations of *Bukhārī Sharīf* will remain in your mind, and this will aid you when you need. You will know where to find a particular Hadīth of *Bukhārī Sharīf*.

The other advice which he gave was to send *durūd* (salutations to Rasūlullāh *sallallāhu 'alayhi wa sallam*) in abundance. He said to me: "Look! We had debates against those who hold Barelwī beliefs. They wrote books against us, our '*ulamā*' provided answers to them. We went to such limits in refuting them that we could not even read 100 times *durūd*." Hadrat said with much grief: "This is not right. As for their fanaticism, that is another matter."

May Allāh *ta'ālā* reward Hadrat Shaykh al-Hadīth [Maulānā Zakarīyyā] Sāhib *rahimahullāh* for having conveyed *The Virtues of Durūd Sharīf* to countless homes. His forty *durūd* is also read in many *masājid*.

Another important point to bear in mind is that there is a decrease in propagational mind-set in our institutes. This is a sorrowful situation. The reason for this is that we only read books, but are not attached and connected to our pious elders as much as we ought to. We neither read their books nor do we establish a link of *bay'ah* and rectification with our elders. It is most essential for every student to

establish a reformational bond with a pious servant of Allāh *ta'ālā*.

A point made my Manāzir Hasan Gīlānī

The points made by Hadrat Maulānā Manāzir Hasan Gīlānī *rahimahullāh* really appeal to me. As regards the following verses:

كَأَلَّا إِنَّ الْإِنْسَانَ لَيْطُعَى، أَنْ رَّءَاهُ اسْتَعْنَى، إِنَّ إِلَى رَبِّكَ الرَّجْعَى

*No such thing! Man transgresses from this that he considers himself to be self-sufficient. Surely to Your Sustainer is your return.*¹

The commentators says that they were revealed with reference to Abū Jahal. Maulānā Manāzir Hasan Gīlānī *rahimahullāh* picks up a point from here by saying that a peculiar trait of knowledge is that when a person rises slightly with knowledge, it gives rise to rebellion in him. He begins to consider himself to be independent of all. He reads a few books and feels he does not need anyone. Whereas this quality was not found in our elders. Hakīmul Ummat Hadrat Maulānā Ashraf 'Alī Thānwī Sāhib *rahimahullāh* never issued a *fatwā* without first having Hadrat Gangohī *rahimahullāh* to peruse through it. Hadrat Thānwī's *rahimahullāh* prominence, intellectual acumen and erudition were of such a level that there was no need for him to do this, [yet he did it]. But today, it is difficult for us to

¹ Sūrah al-'Alaq, 96: 6-8.

do this. We will study a course for one year, and never ask anyone thereafter.

So Maulānā Manāzīr Ḥasan Gīlānī *rahimahullāh* derived this point from the verse: “he considers himself to be self-sufficient” that when man gains knowledge, he considers himself independent of all. The treatment for such thoughts is: “Surely to your Sustainer is your return.” In other words, a person must turn to Allāh *ta’ālā*. This will only happen if we go to the *Ahlullāh* (the pious servants of Allāh *ta’ālā*) and establish a bond with them. We will not be able to acquire these good traits without bonding with them. We must always remember the following simple couplet of Ḥakīm Akhtar Ṣāhib *dāmat barakātuhum*:

This is the only way to reach Him [Allāh *ta’ālā*], that is, you must create a way to those [*Ahlullāh*] who have reached Him.

Create a bond with the *Ahlullāh*. As long as the heart is not purified, there will be no light in your knowledge, and it will not be effective.

Maintain a special bond with the *sīrah*

Another important point is that our attention to the life of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* has decreased. I went to South Africa recently and met Professor Salmān Nadwī Ṣāhib in Durban. He said to me: “It is extremely sad to say that let alone the Muslim masses paying no attention to the biography of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, even our scholars and ‘*ulamā*’ are not paying attention to it.”

There is a need to study the *sīrah* from all angles. We also have to observe the *Aḥādīth* in a manner whereby we get guidance from it for our present day situations. ‘Allāmah Yūsuf Qardāwī *ḥafīẓahullāh* has written a book titled, *as-Sunnah Maṣḍar lil Ḥadārah* (the Sunnah, the basis for civilization). In it he draws our attention to the different issues which face us today, and the treatment and solution which is provided for those issues in the light of *Aḥādīth*.

When we teach *Ḥadīth* to students, we go into many details and discussions in the beginning. But towards the end [of the academic year], we leave out even the essential points, and do not even cast a gaze on present day issues.

Not very long ago, I was reading *Ḥadīrat’s* [Maulānā Taqī ‘Uthmānī] booklet, *Āp dars-e-Nizāmī kis tarah parhā’e?* (How should you teach the *dars-e-Nizāmī*?). The thought came to my mind that we should request *Ḥadīrat* to give us guidelines on how to teach *Ḥadīth*, and he should write an article on this subject. If he does this, we will be really indebted to him.

May Allāh *ta’ālā* accept this assembly, may He make you servants of this *Dīn*, and may He give progress to this *madrasah* and all other *Dīnī* institutes. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

THE RESPONSIBILITIES OF THE 'ULAMĀ'

Talk delivered on 29 April 2006



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد وعلى آله وأصحابه وأتباعه إلى يوم الدين.

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾ وقال تعالى ﴿وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾ صدق الله العظيم.

The importance of *makātib* and *madāris*

Respected 'ulamā' and my dear friends! We have assembled for a particular purpose. We have to lay the foundation for a building of Jāmi'ah Riyāḍ al-'Ulūm, Leicester. Respected friends! Our elders made efforts to open *madāris* throughout the world because these *makātib* and *madāris* are the forts of *Dīn* from which genuine 'ulamā' are produced. Our elders thought about all these things. We will have to lead our lives as they did if we want to produce individuals like them. We have hope in Allāh *ta'ālā* we will be able to protect His *Dīn*.

The responsibility of ‘ulamā’

Some lines of ‘Allāmah Iqbāl were rendered just now. He mentions therein that the Muslims had a powerful government in Spain which extended for a period of 700 years. But the responsibility of training and educating the masses was not carried out by the ‘ulamā’. Consequently, a 700 year rule was completely wiped out of existence. Today, just a few remnants and relics of this mighty nation remain in that country. I went to visit the al-Hamrā’ Fort about two years ago. When I entered one of the special chambers, I noticed that the last ruler of this government had written on every part of the wall: *Lā ghāliba illallāh* (none but Allāh can overpower). On reading this, tears welled in my eyes. We saw a musjid in Qurtubah which was converted to a church. What a magnificent and huge musjid, yet its walls are filled with pictures of the cross.

My dear friends! When we read history, travel through the world and see all these different conditions, then our heart cries out and says: This is the result of the heedlessness of those on whose shoulders the responsibility of guiding the *ummah* was placed. When the ‘ulamā’ – whom Allāh *ta‘ālā* blessed with knowledge of the Qur’ān and Hadīth – shift away from their purpose and become engrossed in the world, then the *ummah* is destroyed.

The role of evil ‘ulamā’ in the deviation of Akbar

You must have read in the history of India that Akbar was an absolutely ignorant person. In the beginning, he held the ‘ulamā’ in high esteem. He

would invite ‘*ulamā*’ to his court, seat them, and seek their counsel because he was not educated. But then he saw the ‘*ulamā*’ immersed in disputes. One ‘*ālim*’ complaining about the other, the other complaining about another, one saying one thing, another saying something else, and so on. When this increased gradually, he lost confidence in the ‘*ulamā*’. And you always find people waiting for an ideal opportunity. When they saw the king losing confidence in the ‘*ulamā*’, they began putting certain ideas in his mind. They said: Islam is now 1 000 years old, and no religion continues beyond a thousand years. There is a need to initiate a new religion in India. These *mullās* (‘*ulamā*’) who are fighting with each other must be cast aside.

These ideas were put in his mind. Some modernists were in and around there, and they took advantage of the situation. As Maulānā said just now, when there are differences and disputes in our ranks, others will certainly take advantage. This caused severe damage to Islam, and the history of India changed. He [Akbar] coined a new religion by the name of Dīn-e-Ilāhī. Restrictions were imposed on the slaughtering of cows and many Hindu customs were admitted into the royal court.

The condition of evil ‘*ulamā*’

My dear friends! Historians write, and you can even refer to *Tārīkh Da‘wat wa ‘Azīmat* of Hadrat Maulānā Sayyid Abul Hasan ‘Alī Miyā Nadwī *rahimahullāh*. He delves into this issue and describes the achievements of Hadrat Mujaddid Alf Thānī *rahimahullāh* in this regard. He writes that Akbar

was so adversely harmed by evil '*ulamā*' that the situation of the country changed. The danger of Islam coming to an end in India was perceived. This was the consequence of disunity among the '*ulamā*'. They did not understand the demands of their time, followed their vain desires, and were habituated to accumulating worldly riches. Hadrat Maulānā writes that in each '*ālim*'s house there were heaps and boxes of money. They had just one goal in mind, how to accumulate as much wealth as possible.

Those '*ulamā*' who say or do things for the sake of money have proved to be the most dangerous for the *ummah*. May Allāh *ta'ālā* protect us.

The achievements of our elders

My dear brothers! Our pious elders always tried to change the wheels of time, and gave immense sacrifices for it.

When the British took control of this country [India] in 1857 A.H., they caused such havoc and mayhem that thousands of '*ulamā*' were crucified and *madāris* shut down. The Persian language was banned, and anyone seen with a beard was either imprisoned or crucified. An air of despondency and sorrow prevailed. Our elders turned to Allāh *ta'ālā*, and the foundations for Dār al-'Ulūm Deoband and Mazāhir al-'Ulūm were laid. They concluded that there was only one way to stem this tide, and that is to prepare sincere '*ulamā*'. These '*ulamā*' must be so sincere that even if hundreds and thousands of rupees are presented to them, they cast them aside. The ordinary rooms of the Dār al-'Ulūm produced

such ‘*ulamā*’ who refused the gifts of the wealthy *nawābs*. This is no ordinary feat.

Hadrat Maulānā ‘Alī Miyā’s self-sufficiency

My dear friends! You may have read in history books about how self-sufficient our ‘*ulamā*’ were. That is something else. But we have seen such examples in our very own time and with our very own eyes. Take Hadrat Maulānā ‘Alī Miyā [Abul Hasan ‘Alī Nadwī] Sāhib rahimahullāh as an example. Allāh *ta‘ālā* bestowed him with unique self-sufficiency. He would repeatedly say: “We have to remain connected with Allāh *ta‘ālā*. We have nothing to take from these kings.”

I was present when Nadwatul ‘Ulamā’ held its 50th anniversary *jalsah*. About 100 Arab ‘*ulamā*’ attended. I do not think such a large number of such distinguished ‘*ulamā*’ from the Arab world ever came to India at once. Shaykh ‘Abd ar-Raḥmān Aḥmad Pāshā, ‘Abd ar-Raḥman Habankah (known as Barkat Islam), and other erudite ‘*ulamā*’ of Egypt, Kuwait, Abu Dhabi, and Saudi Arabia were all housed in a hotel. One of the meals were arranged and served by the people of Bhopal. So some of our ‘*ulamā*’ went to join in the meal. Those who were serving the meal were youngsters who did not recognize our ‘*ulamā*’, so they moved them aside. These ‘*ulamā*’ felt insulted, and when they went to their rooms, they began commenting on this incident. They said: ‘Alī Miyā has got his milking cow, so who is going to bother about us now?

Strangely, this statement reached Hadrat Maulānā. He was very hurt by it, and the next day he went onto the stage. The place was filled with people. He addressed everyone in a very painful tone and said: “I am conscious of the fact that Allāh *ta’ālā* is present here and watching us, and I am saying this: I did not call these Arab ‘*ulamā*’ to receive financial assistance from them. I do not have to say this, but I will say it: I am a person who rejected and refused the gifts and bestowals of King Fayṣal. I have been to the King of Jordan who offered me many material benefits, but I refused them all. I was offered the post of principal and rector of Jāmi’ah Islāmiyyah Madīnah Munawwarah, but I refused and said to them, I have to serve the Muslims of India. I said: Go and cast your net on someone else. I have been educated in India. I have seen my elders. *Inshā Allāh*, I will not be attracted by all these rupees.”

The purpose of inviting Arab ‘*ulamā*’ to India

Hadrat Maulānā added: I actually invited these Arab ‘*ulamā*’ to present to them the phenomenal contribution of our ‘*ulamā*’ in the fields of Hadīth, *tafsīr* and literature. The sterling services which can only be rendered by an entire academy was rendered by each one of our ‘*ulamā*’ while sitting on their straw mats in their tiny rooms. These are the services of our ‘*ulamā*’ which I want to show to them.”

Hadrat Maulānā had prepared large charts which listed the great *mufasssīrīn*, *muḥaddithīn*, writers and litterateurs of India. The Arab ‘*ulamā*’ were studying all these charts with much interest and were

surprised to learn about the large number of such erudite *mufasssīrīn*, *muhaddithīn*, writers and litterateurs. Many of their written works were also on show. The Arab ‘*ulamā*’ looked at all this and were astonished.

Hadrat Maulānā added: “I really want to show them the services which were rendered by the ‘*ulamā*’ of our country. As for our *madrasah*, we will still go to the poor Muslims and ask them for four *ānās* (quarter rupee) and run our *madrasah* with their contributions.”

The direction in which conditions are heading

My dear friends! This is a remarkable thing which Hadrat Maulānā *rahimahullāh* said. He understood the conditions of the world. He used to travel around, he journeyed throughout the Islamic world. He recognized the direction of the wind. At present the world is trying to change the minds and buy off those who are considered to be leaders of nations, who are ‘*ālims*, and leaders of parties and organizations.

It is recorded that when the communist revolution took place in 1917, the ‘*ulamā*’ of Bukhārā and Samarqand were addressed thus: Look! This scourge is approaching. You must think about how to handle it, get rid off your differences, and think about ways to combat it. They did not pay heed and replied: When it does come, we will make *khatam* of *Bukhārī Sharīf* and make *du‘ā*. They did not understand that this “red revolution” which was approaching needed some other course of action. Consequently,

thousands of ‘*ulamā*’ were slaughtered. The *masājīd* of Samarqand and Bukhārā were coloured with blood. History teaches us that when the ‘*ulamā*’ become heedless, the results are most dangerous both for them and for the *ummah* at large. May Allāh *ta’ālā* protect us. Āmīn.

My dear friends! The present conditions are very dangerous. All the powers of the world have joined hands in an effort to divert the *madāris* from their actual objectives, lead them in another direction, and to create ill feeling in the hearts of Muslim masses towards the ‘*ulamā*’. This process is in operation throughout the world. Within a short while, articles on this subject have been written in different languages. Look at the Gujarati newspapers, look at the English newspapers – and every few days you will find an article which is intended to make the masses feel that these *maulwīs* are out-dated, they will mislead them, and the masses will have to remove this burden from their shoulders.

I have been observing this. A bi-monthly Urdu newspaper is published in Toronto. They have tutored certain writers to write articles which would cause opposition to the ‘*ulamā*’. They say: What is the need for us to have any contact with people [‘*ulamā*’] who do not understand the situation, who do not realize what times we are going through, what changes we need to make, and what our needs are? A Muslim writes: “Whatever Muḥammad *ṣallallāhu ‘alayhi wa sallam* did was correct and applicable for his times. But it is not necessary to accept

everything which he says in our times. We will have to accept and embrace what is present in our times.” This is what a Muslim is writing. Now where is his *īmān*? This is certainly a call towards atheism and irreligiousness.

How to cause people to rebel against Islam

Hadrat Maulānā ‘Alī Miyā Sāhib *rahim*ahullāh used to say: In today’s times, no one will explicitly say to another that he must leave Islam. Rather, they have resorted to literary books to cause people to rebel against Islam. The person will write literary books in a manner which will cause people to become alienated towards Islam. There are such litterateurs in Egypt and Syria. They were then given the Nobel Prize. Maḥmūd, a famous Egyptian author, was given the Nobel Prize. He wrote a book titled *Aulād Hāratunā* (children of our district). They choose captivating titles, and then write in a manner which would cause the reader to turn against Islam. This is why people like him are highly appreciated. Salmān Rushdie is held in high regard, and so is Maḥmūd and Tāhā Husayn.

Nevertheless, the West has trained such individuals who write against Islam. My dear brothers! Muslim students go to their universities for PhDs. And so, they are intentionally given tasks of this nature. For example, they will ask the student to do research on the errors and mistakes committed by Muḥammad ibn Ismā‘īl al-Bukhārī. So the student will search for Imām Bukhārī’s mistakes, and prepare a thesis on this subject. You see! This is the type of work which is given to Muslim students, and they are told that if

they do it, they will receive a PhD. A Muslim student was really asked to do this, but he refused. So they said he will not receive a PhD. This happened in this country [England].

My dear friends! We have to understand the direction in which conditions are heading. At present, our *madāris* and *makātib* are their targets. Don't go too far. Just pick up today's *Jang* newspaper and see. I saw it this morning. It had a large advertisement which was more than half a page, about a program which is to be broadcast tonight. They are going to discuss whether there is a need for *makātib* in this country. Are they of benefit or not? This is a multi-cultural country. Will these *makātib* not create a conflict with other cultures? These are the types of questions listed in the advert.

My dear friends! May Allāh *ta'ālā* have mercy on us. Our condition is such that we do not even look at the newspapers which are distributed among our people. We do not even try to learn what is being said about us in the world. I was restless the whole morning. I said to Maulānā: "What is happening? A programme of this nature is going to be broadcast tonight." You will see what type of people will be seated, and what discussions they will have. This is an academic conspiracy against us. They aim to mobilize our people against the *madāris* which you and I are running. They will claim that we are backward, whereas there is a need for changes. These are the changes which we need. They will then list whatever is in their minds. My friends! If we remain heedless on such occasions, there can be no

one more unfortunate than us. This heedlessness will drown us, and drown our people as well.

The ‘ulamā’ must unite

I was gone to Batley, where Hadrat Maulānā ‘Abd ar-Ra’ūf Sāhib and other ‘ulamā’ were present. When I enquired from them, I learnt that there are 140 *maktab* teachers in just one city. Imagine, 140 ‘ulamā’! I thought to myself, O Allāh! There are such a large number of ‘ulamā’ here. If they join the ‘ulamā’ of another city, and prepare a unified policy against this, it will be so beneficial.

I went to Reunion a few days after Ramadān. One of the *masājīd* there is 100 years old, so they had a *jalsah*. They invited several French people as well. Some of them were from Algeria, and others were French nationals. A few senior Muslim leaders were also present. Abū Bakr, who was in charge of all French religious affairs, was also present. One of our students, Maulwī Muḥammad, is in Reunion. He said to me that he mentioned to them that a few of his teachers from India have also been invited, and he would like us to meet him. He agreed to meet us. Maulwī Muḥammad then asked me if he could bring them to meet me. I agreed, because I wanted to learn his views. When they arrived, one turned out to be a French national, and the other was an Algerian. The Algerian spoke good Arabic, but the French person did not know Arabic. So I spoke to him in Urdu, and Maulwī Muḥammad would translate into French.

The first question he posed to me was whether we *madrasah* people in India are thinking about

changing the syllabus or not. I first explained to him that there are certain things in our syllabus which do not need to be changed in the least. However, there are certain things which we change depending on the needs and the time. As for the fundamental parts of the syllabus, these we cannot change. We then discussed several other aspects. We spoke about the situation in France. There were some riots at the time, and people in Paris were damaging vehicles. He asked me for my views in this regard. But from his entire conversation, I perceived that his mind is filled about the *madāris* and *makātib*. They are worried about the ‘*ulamā*’, the *madāris* and the *makātib*; and they are always looking for ways to discredit them.

The propaganda of today

A week before I came here from India, there was an encounter with four Kashmiri youngsters in Aḥmadābād. They were shot at about 1:30 in the morning. The police claim that they went to capture them but they attacked them. So they returned fire. A Hindu person said that this is absolutely false. They killed the Kashmiris on purpose. He says that he went into the room and did not find any signs of bullets on the room walls or the curtains. If they shot rounds and, assuming the rounds did not strike them, they ought to have hit the walls or the curtains. But there is no such sign. This shows that the police are lying. This is what a Hindu had to say.

They then searched their belongings and found a few phone numbers of Kashmiri students who were studying in Kharaud, Naraulī and Pārnīrā. The

moment they found these numbers, the police raided those *madāris* and apprehended one student from *Daurah Ḥadīth* (the final year of the *‘ālim* course). They claimed that he had contact with the terrorists who were killed, and they used to stay [in the *madrasah*] with him.

I said to some people that when we used to study in Deoband, many visitors from Gujarat used to come to us and stay in our rooms. Now how should we know what their situation is in Gujarat? We merely looked at them as people from our region. The Kashmiri student may have done the same thing. They must have hosted them thinking them to be their own people. But soon thereafter, the Gujarati newspapers had headlines claiming that our *madāris* are centres for terrorists.

They did not confine themselves to this. There is a small village near Bārdaulī by the name of Shukrtalāudī. Maulānā Hāshim Sāhib has a house where he houses about 130 little children. A few Kashmiri children were also living there. When he heard of the situation [as described above], he sent the children off. It was a small village, but the police reached there as well. They asked: “You had some Kashmiri children here, where are they?” He replied: “We sent them away.” The next day the newspapers had an article stating that this small village is an excellent place to hide terrorists. Whereas they had nothing to do with all this. The villagers do not even know who or what terrorists are. But these people continue printing articles of this nature.

They wrote the following about the Kharaud *madrasah*: “A village of terrorists in the Kharaud *madrasah*”. So I said to the authorities of the Kharaud *madrasah* to take them to court and ask them to prove even a single act of terrorism which took place in their village. But our people are so unconcerned that they are not ready to take any legal action. I notice that the ‘*ulamā*’ get scared over small matters, and tremble. If we cannot bear a little inconvenience, what more can we say?

Anyway, we have to think and wipe out our differences under such conditions. If one person turns his face away from the other, and the latter does the same; one has certain ill-feelings about the other, and the latter has the same; we can never succeed in these conditions.

The need for unity

The situation demands on us to leave our personal opinions, cast aside our differences, and get together on a single platform. We need to ponder over the situation of the *ummah*, think of solutions to this propaganda and their efforts to change our syllabus, and see what single policy we can adopt. My dear friends! These are all essential tasks. Do not be unconcerned for even a single day. I am appealing to you in Allāh’s name, as an insignificant brother and with real pain. For Allāh’s sake, for Allāh’s sake, for Allāh’s sake, do not be so unconcerned, and unite on a single platform.

My dear friends! There is no person in this world who has 100% good qualities. A good person is one

who has more good in him. Every person will most certainly have some bad qualities in him. Just as bad qualities can be in us, they can be in others as well. But it is not right for us to turn away from a person just because we saw a certain bad quality in him. If such a situation exists, we will be defeated, we will cause loss to our own selves, and this will have a detrimental effect on our *Dīn*.

Hadrat Maulānā Sayyid Abul Hasan ‘Alī Sāhib Nadwī *rahimahullāh* had, a very long time ago, said: “You people must not sit back and relax. Do not think that you are here for many years, you were born here, you have many vehicles, you have big bank balances, we wield a lot of influence, and so on. All this is nothing. When nations have differences among themselves and they become rationally weak, then they are wiped out in minutes. Keep a watchful eye on the situation in the world, see in which direction we are heading, what are these people writing and saying about us, and what are their policies. Ponder and reflect over the Qur’ān and Hadīth and prepare a united policy of your own. May Allāh *ta’ālā* give us inspiration.” Hadrat Maulānā *rahimahullāh* used to quote this poem with real feeling and emotion before students and ‘*ulamā*’: “May Allāh acquaint you with a storm because the waves of your ocean do not have that restlessness.”

May Allāh *ta’ālā* create a restlessness in our hearts, and may He inspire us to think. We are unconcerned even in these conditions. We are not prepared to sit together and think on the same platform. If you are unable to unite the ‘*ulamā*’ of the entire country,

you can at least create unity among the ‘*ulamā*’ of this city of Leicester. I had mentioned this afternoon that you must be grateful to Allāh *ta’ālā* you have three Dār al-‘Ulūms in this city. There is this Riyād al-‘Ulūm, Jāmi’ah Islāmīyyah, and Maulānā Ādam Sāhib is running a successful institute. Then you have a *madrāsah* for girls. What a great favour of Allāh *ta’ālā* in that He inspired us to run three Dār al-‘Ulūms in just one city. So what is there if those of all three Dār al-‘Ulūms get together and think over the situation. We must establish contact with those friends of ours who know English, who are doctors, lawyers, councillors; and constantly enquire from them about the situation in the country. If we have university lecturers, we must establish contacts with them. It is not necessary for every single ‘*ālim* to have immediate knowledge of every single issue which crops up in the country. Sometimes the ‘*ulamā*’ say: “We do not even have time to conduct our classes and lessons, where will we get the time to worry about these other issues?” This is not right.

The practice of Hadrat Rāipūrī

Hadrat Maulānā ‘Abd al-Qādir Sāhib Rāipūrī *rahimahullāh* was a very senior shaykh and teacher of his time. Yet, newspapers would be read before him on a daily basis. I personally saw this in the *khānqāh* of Rāipūr. The *al-Jam’īyyah* was being read before Hadrat while he was sitting on a bed propped up against a pillow. He was listening to all the news. When Hadrat Maulānā Abul Hasan ‘Alī Miyā Nadwī *rahimahullāh* was about to go to the Arab countries, he went to Rāipūr and said to Hadrat: “Hadrat, I am about to go on a journey. Make *du’ā* for me, Allāh

ta'ālā must take some beneficial work from me when I go there.” Hadrat said: “Maulwī Sāhib! You must say to those simple-minded people [the Arab leaders] that they must establish factories in their countries. (this is mentioned in Shāh ‘Abd al-Qādir Sāhib’s diary which is published in Pakistan) Who is saying this? An old man sitting in the *khānqāh* of Rāipūr, regarding whom people think he knows nothing about the world. If any of you have been to Rāipūr, you will know in what a remote place the *khānqāh* was. Hadrat’s *khānqāh* was in an orchard. We used to take a bus from Sahāranpūr, get off at a particular stop, then walk along a river, and eventually reach the Rāipūr *khānqāh*. Now here is a person sitting in the jungle of Rāipūr, yet he is aware of the Arab situation and concerned about it. He was saying this 50-55 years ago: “Say to those simple-minded people that they must establish factories in their countries.” They sold petrol, and are importing all manufactured goods from America. So America can now “pinch their noses” whenever it likes. Hadrat knew very well what was going to happen to the Arabs.

I also saw this practice of Hadrat Madanī *rahimahullāh*. All our elders used to conduct lessons during the day, and wake up at night to cry before Allāh *ta'ālā*, and they used to sob before Him. Hadrat Madanī *rahimahullāh* attended a *jalsah* in Kausārī. The *jalsah* ended at one o’ clock in the morning with a *du‘ā*. I saw Hadrat Madanī *rahimahullāh* at three o’ clock sitting on his *muṣallā* (prayer mat) and sobbing before Allāh *ta'ālā*. For who was he crying? My friends! May Allāh *ta'ālā* give

us understanding. We must ponder over where we are, and where our pious elders were.

I am making a humble appeal to you. The ‘*ulamā*’ here must assemble as quickly as possible so that they can ponder over these issues. If, for whatever reason, anyone has ill-feeling towards another, he must cast it aside and think over the issue out of mercy for this *ummah*. On this journey of mine I had decided I will not deliver any talk anywhere. I even told Maulānā Ismā‘īl not to arrange any programme for me. I said: Many talks and lectures are delivered in the world. There is no shortage of ‘*ulamā*’. The best speakers and orators come to your country, and many programmes are organized. But we do not see any effect of these talks.

Keep a vigilant eye on the media

I had come to this country a few years ago, and wherever I went, I said to my friends to appoint one or two ‘*ālīms*’ who monitor the media. They must read whatever is printed, and mark off any article which has anything against Islam. They must do this every day. My dear brothers! If we are not aware of the conditions and situations, how will we defend ourselves? It does not make sense – how can I repulse something if I have no knowledge about it?

The achievement of Mujaddid Alf Thānī

When Hadrat Mujaddid Alf Thānī *rahimahullāh* had insight about the conditions in this country [India], he turned the tide of history through his *maktūbāt* (writings). When he realized that the situation in the country was very bad, with *kufr* and apostasy

spreading everywhere, he used all his energies to change the situation through his *maktūbāt* in his Persian language. If you were to read them in the original Persian, you will certainly feel the effects. *Allāhu akbar!* The Persian language is so powerful that it can stupefy a person. He wrote letters to powerful leaders, '*ulamā*' and businesspeople; and tried to change their minds. At the same time, he continued crying before Allāh *ta'ālā*. Consequently, the situation changed, and a person like Aurangzeb *rahimahullāh* became the new king. This was the fruit of Hadrat Mujaddid's *rahimahullāh* efforts.

Hadrat Maulānā 'Alī Miyā Sāhib *rahimahullāh* says that historians were confounded as to what happened in India. Akbar initiated his Dīn Ilāhī after so much of efforts. This was followed by King Jahāngīr and then 'Ālamgīr [Aurangzeb]. The situation of the country changed altogether, and there was an interest in Islam. What ought to have happened was for the situation to get worse. This is because nations move more speedily towards retrogression. But they did not know that the efforts of a fakir sitting in one corner in Sirhind changed the direction of the country. When 'Allāmah Iqbāl *rahimahullāh* went to the grave of Hadrat Mujaddid *rahimahullāh*, he said this couplet: "Here in Sirhind is the guard of the treasures of the *ummah*."

We do not even know what efforts Hadrat Mujaddid Sāhib he made. Our elders left everything aside, and devoted themselves to ensuring this *Dīn* remains alive in its original and correct form.

Our responsibility

It is our responsibility to keep Islam alive in its original form as conveyed to us by Rasūlullāh sallallāhu 'alayhi *wa* sallam and practically demonstrated to us by the Sahābah radiyallāhu 'anhum. We have to do this no matter what criticism we receive, even if they refer to us as the backward class, as people of ancient times, and people who love retrogression. Do not say anything to them. We must accept all the criticism and constantly repeat the teachings of Islam. We must make our people realize that the true religion is what was brought by Rasūlullāh sallallāhu 'alayhi *wa* sallam, and we cannot accept any changes to it. This is irrespective of whether we receive the material benefits of this world or not.

My dear brothers! My biggest appeal to you today is for you to assemble somewhere, and come to a unanimous decision about how you are going to handle these situations and conditions. Meetings are already being held, 'ulamā' are being summoned and questioned about what changes they can make in their *maktabs*. When I reached London, I read a full page article written by some Siddiqī Sāhib. He claims that there are 1 000 *maktabs* here, children are treated harshly, they are beaten, they are sexually abused, and so on. This is what he wrote in the *Jang* newspaper. This article appeared in this month of April, some of you may have read it.

I thought to myself: what attitude are they trying to develop with regard to our *madāris*? If we do not read such articles and do not show concern about

them, can there be anyone more negligent than us? May Allāh *ta'ālā* give us inspiration.

My dear friends! Allāh *ta'ālā* has afforded us the opportunity. We have *madāris*, libraries, thinkers, and '*ulamā*' who know the English language. We should at least come together and think over these issues, and come up with a unanimous work plan.

We must take stock of our selves

If there is any weakness in our *madrasah*, we must try to remedy it. I met a person a few days ago who said to me that he went to a certain *madrasah* where the toilets were very dirty and the drains were damaged. So I said to my friends: If this is really the case, we must put it right. We must realize that we are running a *madrasah* in England and not in India. You can run a *madrasah* as you like in India, and it will be okay. We house up to eight children in a single room. But you cannot do this here. We have to see in which country we are living, what type of culture the people have, what level of cleanliness they expect, and how they view our institutions.

Cleanliness is essential

A delegation of the Islamic Development Bank from Jeddah came to Mumbai on one occasion. While they were travelling from Mumbai, they said to one of my lawyer friends who resides in Mumbai that they would like to visit one of the Islamic institutes there. So my friend phoned me and said that he would like to bring them to Tadkeshwar. I replied: "The *madrasah* is closed at the moment because of holidays, but you may still bring them." I left my

village, Kāpaudrā, by car and proceeded to Tadkeshwar. I waited for them, and they eventually arrived close to ‘aṣr time. They walked around and had a look at the *madrasah*. They were all educated people. Some of them were from Indonesia, some from Jeddah, and one from Algeria, by the name of ‘Alī Sāhib. He was a very intelligent and sharp person. He said to me: “O Shaykh! I need to go to the toilet.” I assumed he wanted to relieve himself, so I took him to our guest house and said: “You may proceed inside.” He said: “No. I want to go to the toilets which are used by the students.” I was a bit lost, and thought to myself: “Does he need to relieve himself or does he have some other agenda?”

Nevertheless, I took him to the students’ toilets. Because it was holiday time, the toilets were locked. I got them opened. I was very particular about having the toilets cleaned twice a day, and there must be no marks on the toilet pans. And so, I showed him all the toilets without hesitation. When he came out, he said: “There is no need for me to see any of the other places. If your toilets are clean, all the other places will be clean.”

As I was saying, they look at our institutes, they observe what work we do. Not all of them know nothing about us. Some of them are experienced, some of them have lived in a university environment. They will merely pass by and be able to gauge our institutes.

Do not be carried away by British culture

Hadrat Maulānā Saʿid Sāhib Rānderī *rahimahullāh* came to Tadkeshwar on one occasion. English was not included in any syllabus of our Gujarat *madāris*, but we [in Tadkeshwar] introduced it. Some of our ‘*ulamā*’ had made objections and said that we are introducing something new in the *madrasah*.

Anyway, Hadrat Maulānā arrived, and he stood outside the classrooms and was observing the students with a watchful gaze. I thought to myself, I do not know what Maulānā is looking at. He went pass one classroom, then the next, then another, and another. Then when he came upstairs into my office, he himself said: “Maulwī Sāhib! I stood by each classroom and was examining the students closely. You must have thought to yourself and wondered what I was looking for.” I replied: “Hadrat, the thought certainly passed my mind.” He said: “I was checking whether the English language which you introduced here is having any effect on the students or not. I was checking if English culture was coming into them. I was looking at their haircuts to see if any of them had English style haircuts. *Al-hamdulillāh*, I did not see any such student.”

He added: “You may continue teaching them English, teach them the language but do not allow English culture to come into them.” Such was the insight of our pious elders. They kept a vigilant eye on everything. You may study English but do not allow English culture to come anywhere near you. Adopt what is good, and cast aside what is bad.

Apostasy is spreading through literature

An Arab in America wrote a book titled, *Mashākil at-Talabatil Muslimīn fī al-maghrib* (challenges faced by Muslim students in the West). He writes that children from good religious families take admission in the American universities and their minds change completely. He provides several causes for this. One of the reasons he gives is the presence of centres for teaching the English language. Their syllabus is formulated in such a manner that a person becomes inclined to the crooked path.

For example, when a student commences his studies, a story of two children is read to him. One is a boy and the other is a girl. They would study together in school, go out to a garden to play, they would sit together on a bench, they ate such and such things, and so on. This is not just a story. Rather, it is guiding the reader to also go out with a girl. This is their plot.

As I had said, Hadrat Maulānā ‘Alī Miyā Sāhib rahimhullāh used to say that apostasy is being spread through literature. Apostasy is spreading in the world through novels. We should also have a look at the books which are being printed, and see what they are printing. What is the nature of the lessons which our children are learning in school? If we are not vigilant in this regard, this poison will spread in our homes and our children will slip out of our hands.

An 'ālim cannot remain heedless

My dear friends! A Muslim, an 'ālim cannot remain heedless. He has come into this world to carry out the responsibility of a guard. If the guard falls asleep, the nation will be destroyed. My dear friends! A guard cannot fall asleep. For Allāh's sake, keep a watchful eye on the conditions, and read the newspapers so that we know what is happening in the world, and what we should do about it. As for all other trivial differences, cast them aside. Come onto one platform for the sake of the *ummah*, and decide on a suitable response. If someone comes to my *madrasah*, this is the answer I will give. If someone comes to your *madrasah*, you must give the same answer. Everyone must give the same answer. When the answer of everyone is the same, they will realize the correct facts. And if there really are certain weaknesses in us, we must rectify them. We must also discuss these matters, see where we are erring, and what shortcomings there are in the education and tutoring of our children.

The need for dialogue

Dialogues take place everywhere. They also take place in the Arab countries. The Europeans have laid down certain principles for the protection of children. We have to make them understand the extent of freedom which we permit, and what we cannot permit. We must sit with their teachers and educators and engage them in a dialogue. Show to them the effects it will have on society if we were to leave our children absolutely free. We must awaken them so that they do not look at a single angle alone.

Inform them that such a policy will be detrimental to the country. We should not say it will harm us, or harm the Muslim community. My dear friends! This is necessary. It is our duty to direct them as well. It is our obligation to inform them of the harms it will cause to society at large if these evils are allowed to continue. We have not come to this country merely to live in it. We have not come here solely to take something from it. We have certain principles and views. We have an excellent religion and a unique system of morality. We must convey benefit to the nations of the world through our system of morality. We must present the moral teachings to them on different occasions. All this is necessary. May Allāh *ta'ālā* inspire us.

My dear friends! I am unwell, and I am certainly not qualified to address scholars like you. But Hadrat insisted I say a few words. When respectable '*ulamā*' are present, we can sit and exchange thoughts. So this is just a reminder.

وَدَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

“And remind [each other], surely reminding benefits the believers.”

So this is an exchange of ideas, and these thoughts have emanated from the depths of my heart. May Allāh *ta'ālā* enable your hearts to accept what I said, may you think over the issue as soon as possible, and may you come up with a course of action and a programme which would ensure the protection of

our *makātib* and *madāris*. May Allāh *ta'ālā* give us the inspiration and courage to do this.

The power of a cry of an 'ālim

My dear brothers! There are times when the cry of an 'ālim saves nations. A law was passed in U.P. (a state of India) that when a child goes to school, he or she must bow before Sarsautī Dewī (an idol). Hindus consider this idol to be the goddess of education. Nevertheless, this law was about to be passed that images of Sarsautī Dewī will have to be pasted and placed in schools. And children entering the school will first have to bow before her so that he or she is blessed with knowledge. Some ministers were thinking along these lines.

When Hadrat Maulānā 'Alī Miyā Sāhib *rahimahullāh* came to know of this, he delivered a speech immediately. He said: "I would like to say frankly to the Muslims that it is *shirk* (polytheism) to bow before any idol. Muslims cannot accept this under any circumstances. If it is made a compulsory law, I will say to the Muslims to remove their children from these schools. We prefer living without worldly knowledge, but we cannot live in polytheism."

So Hadrat Maulānā delivered a powerful speech on this subject. He said: "Even when it came to the Prophets '*alayhimus salām*', the most concern which they had about their children was the concern of *tawhīd*. Hadrat Ya'qūb '*alayhis salām*' called his sons and asked:

مَا تَعْبُدُونَ مِنْ بَعْدِي، قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَيَعْقُوبَ إِلَهًا وَاحِدًا

“What are you going to worship after me? They replied: We will worship your God, and the God of your forefathers – Ibrāhīm and Ismā’īl – one God alone.”

Hadrat Ya’qūb ‘*alayhis salām* felt assured when he heard this. Hadrat Maulānā *rahimahullāh* said: The Prophets ‘*alayhimus salām* were concerned about their children although they were living in the same house.

So we have to be concerned about the *tawhīd* of our children. What is the extent of attachment of our children to Rasūlullāh *sallallāhu ‘alayhi wa sallam*? We have to be worried about this. If there is any weakness in our children’s attachment to Rasūlullāh *sallallāhu ‘alayhi wa sallam*, then all the things of this world are worthless. Whether you get a lot of wealth or not, many pounds or not, etc. do not bother about it. Rather worry about strengthening the *tawhīd* of your children and strengthening his attachment to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. If we have these two things, then we will be successful – *inshā Allāh*. If we are negligent in this regard, it will be a severe loss to us. May Allāh *ta’ālā* inspire us all.

STRAIGHT-TALKING TO STUDENTS OF *DĪN*

Talk delivered in Dār al-'Ulūm London, Cant, on
4th October 2003



الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد وعلى آله
وأصحابه وأتباعه أجمعين، إلى يوم الدين، أما بعد.

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم ﴿إِذَا بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ
الْإِنْسَانَ مِنْ عَلَقٍ﴾ صدق الله العظيم.

The peculiar trait of man

My respected teachers and dear brothers! I am most pleased at Allāh *ta'ālā* affording me another opportunity to meet you. May Allāh *ta'ālā* accept this meeting of ours. Allāh *ta'ālā* created man and placed within him a capability which no other creation has. If he strives on this capability, he will learn many things which he did not know before. Allāh *ta'ālā* says:

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“He taught man what he does not know.”

If a person were to take a goat and repeat a scale of *ṣarf* (etymology) from morning to evening before it, it will not make any difference to it – it will not learn anything. Or take a ruling of *fiqh* and repeat it before any other animal – it will not understand anything. But a small child will memorize the scale and the ruling of *fiqh*. The child will repeat to you what he learnt yesterday. An intelligent student can understand an issue the first time it is explained to him. An average student will understand it after two times. If a student is weak, it will have to be repeated to him three times. Some students will understand a lesson when it is explained to them on the board. Whatever the case may be, they will certainly understand. This is the ability which Allāh *ta'ālā* gave to man. If he does not understand a particular thing, he ponders over it and applies his mind, and then understands it. This is man's greatest asset.

Knowledge is rebellious by nature

At the same time, a strange thing happens to man. When he learns something, he is overtaken by haughtiness and he considers himself to be great. When people acquire a little knowledge, they start talking as though they know too much.

Nevertheless, our pious elders say that knowledge elevates a person from the pits to the peak. Hadrat Maulānā Manāzīr Aḥsan Gilānī raḥimāhullāh has extracted astonishing points from the verse:

إِقْرَأْ بِاسْمِ رَبِّكَ

“Read in the name of your Rabb.” (Sūrah al-‘Alaq, 96: 6-7)

He says that this verse orders us to read [and study]. But the reading and studying must be done in the name of Allāh *ta‘ālā*. We learn from this that the sciences which are learnt in Allāh’s name are blessed, while those which are learnt without His name have no blessings. The latter will convey a person towards deviation. When man studies in Allāh’s name and in accordance with His laws, he treads the straight path. Whereas all the sciences taught in the universities without Allāh’s name are actually preparing the means for man’s destruction. This is because Allāh’s name is not included in them. Allāh *ta‘ālā* says further on:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ

“No such thing! Man transgresses from this that he considers himself to be self-sufficient.” (Sūrah al-‘Alaq, 96: 6-7)

Hadrat Maulānā *rahimahullāh* makes another point. When man studies and acquires knowledge, he considers himself to be independent and unconcerned. He feels he has acquired knowledge, and now he has no need for teachers and the *madrasah*. So transgression comes into him. Although these verses were revealed in reference to Abū Jahal, Hadrat Maulānā *rahimahullāh* extracts

some unique points. He says that when man acquires knowledge and considers himself to be independent, transgression comes into him and he becomes rebellious. Knowledge causes him to be rebellious. He considers himself superior to others. He feels he is not in need of others. He feels: I have a lot of knowledge, I study so much, so what is the need for me to go to others? But such thoughts are very dangerous and harmful to man.

The need for companionship with knowledge

This is why it was the practice of our past elders to accompany knowledge with maintaining contact with the *Ahlullāh*.

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

“You certainly have to return to your Rabb.”

To ensure that one’s return to Allāh *ta’ālā* is good, it is necessary to remain in the company of the *Ahlullāh* (the people of Allāh). Once you establish a bond with them, you will be able to control your knowledge. If not, you will not be able to control it. It is necessary to study the different sciences. But together with this, rectification of the heart and nurturing the mind are also essential. If we fill our brains with knowledge and keep our heart empty of rectification, it will be detrimental to us.

When we see differences and disputes among ‘*ulamā*’ – where they are not prepared to meet each other – the only reason for it is the presence of transgression on account of knowledge. If a person

possesses the qualities of humility and servitude, all these disputes will end. It was the practice of our pious elders not to consider themselves worthy of anything despite possessing so much of knowledge. Instead, they considered themselves in need of knowledge. We have to acquire more knowledge, we have to respect our teachers, we have to go and meet our teachers. These were the qualities in our pious elders. This resulted in effulgence and blessings in their knowledge.

My dear brothers! No person is perfect. Perfection is only for the Prophets *'alayhimus salām*. Allāh *ta'ālā* elevated them to high ranks of knowledge, and then they were *ma'sūm* (divinely protected). So they did not err. Apart from them, it is possible for every person to err. Even great *imāms* erred in certain opinions, and they would retract from their opinions.

Acknowledge your mistake

When Hadrat Imām Shāfi'ī *rahimahullāh* used to be in Makkah Mu'azzamah, he had certain views. When he went to Egypt and witnessed the situation there, his views changed. This is why you will see in the books Imām Shāfi'ī *rahimahullāh* having *al-qaul al-awwal* (first opinion), and *al-qaul ath-thānī* (second opinion). This shows that even very great and senior *imāms* would assess the situations and change their views. There was no dogmatism in them. Imām Ahmad *rahimahullāh* and Imām Abū Hanīfah *rahimahullāh* would also retract from some of their opinions. The '*ulamā*' of our era also adopted the same practice. Hadrat Thānwī *rahimahullāh* was such a powerful scholar and a *mujaddid* (reviver) of

his time. He had an entire system called *tarjīh ar-rājīh* (giving preference to the preferred opinion). There were times when some of his works would be printed, and these would be read by erudite ‘ulamā’ of the time. Hadrat *rahimahullāh* would occasionally receive letters informing him: Hadrat, you said this, but the preferred opinion in this regard is different from what you said. Hadrat *rahimahullāh* would investigate and research the issue, and when he established that what he was told is correct, he would clearly state in the next month’s periodical [which he used to publish]: “We had published this *mas’alah* in this way and we had written such and such thing about it. We received a letter from such and such ‘ālim and we realized our error. The ‘ālim’s opinion is correct. I therefore retract from my original opinion.” This was the system of *tarjīh ar-rājīh* which Hadrat Thānwī *rahimahullāh* had. We learn from this that even after being an ‘ālim, a person must keep himself humble. We witness unique conditions of our pious elders. May Allāh *ta’ālā* fill their graves with *nūr* (light and effulgence).

Hadrat Gangohī’s desire for the truth

There was a group of ‘ulamā’ in India who differed with the views Hadrat Maulānā Rashīd Ahmād Gangohī *rahimahullāh* and Hadrat Thānwī *rahimahullāh*. This group of ‘ulamā’ adopted a very harsh approach on certain issues, and wrote cruel articles against these personalities. They adopted absolute gutter language and many vulgar words in their articles. They used to write very harsh words against our ‘ulamā’.

Hadrat Maulānā Muhammad Yahyā Sāhib *rahimahullāh* who was the father of Hadrat Shaykh al-Hadīth [Maulānā Muhammad Zakarīyyā Sāhib] *rahimahullāh* was the special attendant of Hadrat Gangohī *rahimahullāh*. Hadrat Gangohī *rahimahullāh* asked him one day: “Maulwī Yahyā Sāhib! Many days have passed and our friends did not write anything!? It has been quite some time since you read their letters to me. Has nothing come from them?” Hadrat Maulānā Yahyā Sāhib *rahimahullāh* replied: “Hadrat, several articles have arrived. But they resorted to such vulgar words that I cannot read them to you. This is why I did not show them to you.”

Hadrat Gangohī *rahimahullāh* then made a statement which is worth pondering over. He said: “No, Maulwī Yahyā Sāhib. You must read to me whatever they write. It may well be that they are correct in what they are writing, and we may be wrong in our views. If such is the case, we will retract.” True ‘*ulamā*’ do not reply to vulgar language with vulgar language, but with proofs.

Imām Ahmad practises on ‘*azīmat*’

As regards the issue of *khalq al-Qur’ān* (the created nature of the Qur’ān), Imām Ahmad ibn Hambal *rahimahullāh* used to say to all his opponents:

إيتوني بشيء من كتاب الله وسنة رسوله فأقول به

“Bring to me something from the Book of Allāh and the Sunnah of His Messenger so that I may also hold the same view.”

In other words, why are you imposing on me [to accept your view]. Bring me a proof from the Qur’ān and Sunnah of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and I will retract from my opinion. I do not know anything else. I do not want to involve myself in any dissimulation. I do not want to resort to stratagems, point to my fingers and say:

الإنجيل والتورات والزيور والقرآن هذه الأربعة مخلوقة

“The Injīl, Taurāh, Zabūr and Noble Qur’ān – these four – are created.”

Some ‘ulamā’ pointed to their [four] fingers and said that these four are created. They said to Imām Aḥmad ibn Ḥambal *raḥimahullāh*: “You must also point to your fingers and say: ‘These four fingers are created.’” He replied: “No. I will speak in explicit terms. The Qur’ān is the speech of Allāh, it is not created. I will say it no matter what happens to me. Yes, if anyone provides proof to the contrary from the Qur’ān and Ḥadīth, I will accept it.”

Our students’ weakness

My dear friends! I mentioned these things to you because – *mashā Allāh* – our *Dīnī* institutions have a considerable number of students. I am connected to

madāris for approximately fifty years. And I am noticing that the qualities which were found in our pious elders – such as humility, amiability, considering yourself to be lower, considering yourself to be always in need of your teachers – have decreased in our students.

The need for *mutāla'ah* after qualifying

I am therefore saying this very frankly. For Allāh's sake! After studying a few books, or studying for 5-8 years, do not consider yourself to be an *'ālim*. I am saying this in most clear terms. Knowledge is a very wide ocean which cannot be crossed with eight years of study. The sole purpose of the *Dars-e-Nizāmī* which is in our *madāris* is for us to make us capable of understanding and solving the books which have been written by our elders. The door of knowledge only opens thereafter. And that too, when a person is regular with *mutāla'ah* (reading and studying). This is what our elders write in the *sanad* (qualification certificate):

إِنْ اسْتَمَرَ عَلَى الْمُطَالَعَةِ

“If this student is regular and punctual on mutāla'ah.”

If he is regular and punctual on *mutāla'ah*, we have hope he will be able to serve *Dīn* properly.

But if we wrote the exams for *Bukhārī Sharīf*, *Muslim Sharīf*, *Tirmidhī Sharīf*, *Hidāyah Awwalayn*, etc. and then returned these books to the *madrasah* library, and never touched these books again, how will the

doors of knowledge open to us? I questioned many boys in India: “How many years have passed since you qualified?” Some of them replied: “Ten years.” I asked: “In these ten years, how many times did you open *Abū Dā’ūd Sharīf*?” He replied: “Not even once.”

I ask you to take a survey for yourself, and you will find the majority of them like this. Akbar Ilāhābādī *rahimahullāh* used to say: “Do not check the statistics alone. Intermingle with people and see what is living [in them] and what is dying.”

If we confine ourselves to statistics and say: There are fifteen Dār al-‘Ulūms in Gujarat, from which this number of students have qualified, so many qualified from Kanthāriyā, so many qualified from Tadkeshwar, so many qualified from Rānder, and so many qualified from Dhābel; then this would appear to be a very large number. But how many students are worthy of rendering some service? That is what you must look at.

A valuable word of advice from Hadrat Maulānā Badr-e-‘Ālam Sāhib

When I went to Madīnah Munawwarah, I went to meet Hadrat Maulānā Badr-e-‘Ālam Sāhib *rahimahullāh*. He asked me: “Maulwī Sāhib! What are you doing?” I replied: “Hadrat, I am teaching there [in India].” Hadrat said: “Listen to one piece of advice.” Hadrat Maulānā *rahimahullāh* made me sit in front of him and said: “Just as you read the Qur’ān on a daily basis, make it incumbent on yourself to read the Hadīth daily.”

Our students return the Hadīth books to the *madrasah* library, and then never touch them again. Our students never pick up any book on the life of Rasūlullāh sallallāhu ‘alayhi wa sallam. Whereas Allāh *ta’ālā* made his life a perfect example for our lives.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“There is for you a perfect example in the Messenger of Allāh.”

If Allāh *ta’ālā* is giving us this guidance with regard to Rasūlullāh sallallāhu ‘alayhi wa sallam, we will have to look at every aspect of his life. There are important lessons for us from incidents of his life.

Doctor Muṣṭafā as-Sibā’ī was an illustrious research scholar of Syria. He wrote a book for university students. The book is titled, *as-Sīrah an-Nabawīyyah: Durūs wa ‘Ibar* (lessons and admonitions from the life of Rasūlullāh sallallāhu ‘alayhi wa sallam). He drew a lesson from each incident of Rasūlullāh’s sallallāhu ‘alayhi wa sallam life. He shows us what lessons are learnt from an incident. For example, what happened in Badr, and what lessons we learn from it. What happened in Uḥud and what lessons we learn from it.

Our students do not study the *Sīrah* (biography of Rasūlullāh sallallāhu ‘alayhi wa sallam), and their *mutāla’ah* of *Sīrah* is not deep.

Hadrat Maulānā Badr ‘Ālam *rahimahullāh* then said to me: “Now that you have come here [to Madīnah Munawwarah], you must go to one of the bookshops and purchase *Tajrīd Bukhārī*. When you return to India, you must read from it daily just as you read the Qur’ān. By doing this, you will not have all the narrations of *Bukhārī* in your mind, but one benefit you will certainly experience is that if any matter comes up, you will be able to say that this narration is in *Bukhārī Sharīf* and you read it there. You can then open it, and you will find the Hadīth immediately. If you leave your books aside totally, and do not even refer to them, you will not remember even this much.”

The purpose of acquiring knowledge

I was sitting with Hadrat just now and thinking to myself: Why is the temperament of *da’wat* not developing in our students? We came to this *madrasah* to study Allāh’s *Dīn* thoroughly, practise on it, and then convey it to Allāh’s servants. This is our sole responsibility. Allāh *ta’ālā* says:

لِيَتَفَقَّهُوْا فِي الدِّينِ وَلِيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوْا

“So that they may gain understanding of religion and warn their people when they return.”

The Qur’ān says that the benefit of understanding of *Dīn* is to warn people. We do not seek knowledge to become a lecturer in a masjid, to become a teacher in some place, to deliver talks and people may praise us as excellent orators. This should not be our

purpose. Our purpose is to learn the beauties of this *Dīn*, practise on it, and then convey it to Allāh's servants. We must spend our lives in this *madrasah* while fully understanding and realizing that we are not studying for the sake of earning money. It is definitely not to lead a life of comfort, to buy houses, and to buy cars.

An insightful address of Hadrat Maulānā 'Alī Miyā Sāhib

Maulānā 'Alī Miyā Sāhib Nadwī *rahimahullāh* used to say to the students: If anyone has created this misunderstanding in you, then for Allāh's sake, remove it from your minds and change your course from now. There are many other paths which are open to you for earning of this world. You rather leave now, do not stay here. This path is a path of difficulties. Look at history and you will see that all the *dā'ī ilallāh* (inviters and callers towards Allāh *ta'ālā*) for the past 1 400 years lived a life of simplicity. They lived in this world while having just sufficient wealth to make ends meet. But they continued serving *Dīn*. Our elders did work in so small rooms which you and I cannot sit in. They made such great contributions which could only be undertaken by huge academies. Go to Thānabhawan and look at the small room in which Hadrat Thānwī *rahimahullāh* used to write and compile his books. You will be astonished, and think to yourself: Nine hundred and fifty books were written from this room!?

Go to Sahāranpūr and look at the room of Hadrat Shaykh al-Hadīth Sāhib *rahimahullāh*. You will be

amazed at how so many books were produced from a small room like this!? Look at his commentary of *Bukhārī Sharīf*, *Aujaz*, and so many other books which have spread throughout the world. When Arab ‘ulamā’ look at his books, they say: “This man has put in a lot of work – works which several of our lecturers and teachers will have to get together to do.” Such huge books in 8-9 volumes were written by him in such a small room where there was no fan, no air conditioner. And that too, in the blazing heat of Sahāranpūr! This is what you call a life of abstinence and hard work.

The striving of the pious elders

I do not have the time or else I would have related to you some of the stories of our past ‘ulamā’ and under what conditions they acquired knowledge. So much so, even when a person got the desire to seek knowledge after getting married and having children, he went out on foot. He continued studying for twelve years, and after completing, he returned to Hyderabad, compiled a poem, and said to the *Nawāb Sāhib*: “It is my desire to visit the Haram Sharīf. And Allāh *ta’ālā* has blessed you with a lot of wealth.” So he made arrangements to send him to the Haram Sharīf. He proceeded there and studied Hadīth under the ‘ulamā’ of the Haram Sharīf. It is stated [in Persian]: “He remained in Raudah al-Jannah and studied *Bukhārī Sharīf* for so many nights.” Then when he returned to India after twelve years, he began spreading the knowledge of Hadīth there.

Hadrat Maulānā Yūnus Sāhib dāmat barakātuhum is presently the Shaykh al-Hadīth in Mazāhir al-

‘Ulūm (Sahāranpūr). He did not go to Jaunpūr (his hometown) for about 7-8 years. He remained in Sahāranpūr throughout this period. But now, not even one week will pass, and our cars are waiting [to take us home]. I was in South Africa recently. I happened to go to one *madrasah*. There were about 15-20 minutes before the *madrasah* closes, but the students were already walking about. So one Maulānā said to me: “Maulānā! It has become very difficult for us to teach them.” I asked: “Why?” He replied: “They all come with cell-phones [to class]. While the lessons are carrying on, they are busy with their cell-phones.”

Allāhu akbar! How will these students study!? I studied *Hidāyah Akhīrayn* under Hadrat Maulānā Faḍl ar-Raḥmān Sāhib Peshāwarī. He had two periods for this subject. His temperament was of such a nature that if any student merely looked at his watch in his period, he would be finished. Maulānā would close the book immediately and say: “I see. You are worried about going home!? While we were looking at this commentary and that commentary until one o’ clock in the morning. My eyes were closing, but I continued because I have to make you understand. But you cannot value all this!? Go! There will be no lessons.” This was his response for just looking at a watch. How would he have tolerated a cell-phone? May Allāh *ta‘ālā* give *taufīq* (inspiration) to our students.

How to develop capability and rectitude

My dear brothers! Place yourselves in the service of your teachers and bequeath your lives to these

books. When a person bequeaths his life to books, and studies the books of our pious elders for years and years, and then establishes a bond with the *Ahlullāh*, he develops both capability and rectitude.

Look! One is to illuminate the mind. This is done by reading books. The more you read, the more illuminated your mind will become, and the more your treasure of facts will increase. The other is to illuminate the heart. This you will get from the *Ahlullāh*. The *Sahābah radiyallāhu ‘anhum* used to get both these things by remaining in the company and service of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. The knowledge which they received from his blessed tongue would illuminate their minds, while their hearts would be illuminated by his blessed company.

Those who are studying *Daurah Hadīth* (final year of the ‘*ālim* course) must have read about *Ḥadrat Hanzalah radiyallāhu ‘anhu*. He became worried and came outside looking quite stressed. He said:

نافق حنظلة، نافق حنظلة

“Ḥanzalah has become a hypocrite. Ḥanzalah has become a hypocrite.”

Ḥadrat Abū Bakr radiyallāhu ‘anhu asked him: “What has happened that is causing you to say you have become a hypocrite?” He replied: “When we are seated in the company of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, the condition of our hearts is

something else. When we return to our families, that condition does not remain.”

Anyway, when they used to sit in the company of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, it used to have an effect on their hearts. In like manner, sitting before one’s teachers and the *Ahlullāh* has an effect on the heart. Even shaking hands with the *Ahlullāh* has an effect.

What intention should one have when meeting the *Ahlullāh*?

My dear brothers! I had the opportunity of performing *‘īd salāh* at the place of Hadrat Shaykh al-Hadīth Sāhib *rahimahullāh*. He used to have the *‘īd salāh* early. After performing the *‘īd salāh*, we boarded a bus immediately and proceeded to Jalālābād. Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh* had not returned from the *‘īd gāh* as yet. So we remained waiting for him outside. Hadrat arrived after about 5-7 minutes. As you people may know, Hadrat was extremely affectionate. He saw us from a distance and said: “Aha, aha. Today we are having two *‘īds*: one is the day of *‘īd* itself, and then, the arrival of our beloved friends is also an *‘īd*.”

These were very senior people. They used to express their joy even at seeing junior people like us. Hadrat then sat down on the terrace. He was not in the habit of conducting a *majlis* (assembly) on the day of *‘īd*, but because we were there, he conducted a *majlis*. He then said: “Bhāi! Bring something sweet. Give these guests some sweet milk.” Bhāi Jān’s people went and brought some things.

Hadrat then asked us: “Have you come from Sahāranpūr?” We replied: “Yes.” He said: “*Al-hamdu lillāh, māshā Allāh!* You spent your time very well. Okay, I have one question to ask you. When you shake hands with any *Allāh wālā* (pious servant of Allāh), what intention should you make?” We all remained silent. I too did not know what intention should be made. Hadrat paused for two minutes, and said: “Bhāiyo! When you go to meet any *Allāh wālā*, you must make this intention: ‘O Allāh! Give me a share of the *ma’rifat* (true recognition of Allāh *ta’ālā*) and *nisbat* (affinity, bond) which You have given him.’ You will experience many blessings from this.” I heard this personally from Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh* on the day of ‘īd.

Do not consider yourself to be perfect

The gist of what I said:

Study your books with a lot of effort. When you qualify from here, do not consider yourself to be perfect. Never think that you are now perfect, you have become an ‘*ālim*, you have received your certificate, so there is no need for you to meet anyone.

Be constant and regular in studying Hadīth and the *Sīrat*.

Establish a bond with the *Ahlullāh*, and consult them in every matter. Hadrat Thānwī *rahimahullāh* was such a powerful ‘*ālim* that he was listed among the most distinguished ‘*ulamā*’ of his time. But I read with regard to him that as long as Hadrat

Gangohī *rahimahullāh* was alive, he would not post a reply to any *fatwā* without first showing it to Hadrat Gangohī *rahimahullāh*. People used to ask him: “What is the matter that you do not issue a *fatwā* in the presence of Hadrat Gangohī *rahimahullāh*?” This was essentially the respect which he accorded to Hadrat Gangohī *rahimahullāh*, and he used to regard him as one of his *asātidha* (teachers).

Qārī Muḥammad Ramadān Sāhib teaches the higher books of *qirā’ah* in Dhābel. Qārī Hifz ar-Raḥmān Sāhib used to come from Deoband and stay over at the place of Maulānā ‘Abd al-Haq Miyā. So Qārī Muḥammad Ramadān used to go to visit him there. At times, Qārī Sāhib would ask him to read the Qur’ān. Qārī Muḥammad Ramadān would sit upright [as in *ṣalāh*] and read the Qur’ān before him. Sometimes he would say: “Muḥammad Ramadān, this is not how I taught you.”

Qārī Ramadān Sāhib would need clarification of certain points in *Shātībīyyah* (a text book of *qirā’ah*), so he used to note them down. Whenever Qārī Hifz ar-Raḥmān Sāhib would come from Deoband, he would go to him and ask him: “Hadrat, I do not understand this.” There were times when Qārī Ramadān Sāhib would go to Deoband in the holidays and seek clarification to whatever he did not understand.

Maulānā ‘Abd al-Ghafūr Sāhib Peshāwarī used to teach *Muslim Sharīf* in Dhābel. Maulānā Manzūr Sāhib was a senior *ustādh* in Mazāhir al-‘Ulūm. He used to come from Sahāranpūr to Dhābel. I saw the

following incident one day: Maulānā Manzūr Sāhib went to the house of Maulānā ‘Abd al-Haq Sāhib, so Maulānā ‘Abd al-Ghafūr Sāhib laid out his scarf on the floor, took Maulānā Manzūr Sāhib’s shoes, wrapped them in the scarf, and placed the bundle on his head. So I said: “Hadrat, what are you doing?” He replied: “These are the shoes of my *ustādh*. If I place them on my head, I will be able to understand my books a little.” This is something which I witnessed with my own eyes.

My dear friends! These things are disappearing from our *madāris*, and students are adopting an attitude of independence. This is very harmful. I am therefore making a very humble appeal to you. This is an appeal from one brother to his brothers. Strive hard for the sake of knowledge, read books continually, and establish a bond with the *Ahlullāh*. *Inshā Allāh*, there will be light in your knowledge, and Allāh *ta’ālā* will enable others to benefit tremendously from it. The more humility people adopted, the more Allāh *ta’ālā* elevated them.

من تواضع لله رفعه الله

“Allāh elevates the person who humbles himself for Allāh’s sake.”

Greatness is for Allāh *ta’ālā* alone. We say *Allāhu akbar* – Allāh is the greatest. There is no one great in this world. Greatness and superiority is for Allāh *ta’ālā* alone. [A Hadīth Qudsī states]:

“Majesty is My upper garment and greatness is My lower garment.”

Rasūlullāh *sallallāhu ‘alayhi wa sallam* explained all these things to us in the *Aḥādīth*.

You are fortunate

Allāh *ta’ālā* gave us the inspiration to come to this *madrasah*. I am saying to you with full conviction. I am speaking to you as a student who has travelled to different parts of the world and seen the world. I am not one who did not leave his village. I have seen many things. *Al-ḥamdu lillāh*, I have been to America 3-4 times, and visited many cities there. After going there, my conviction has strengthened even more that the best way of life is the one given to us by Rasūlullāh *sallallāhu ‘alayhi wa sallam*. I am now saying this to you with absolute conviction. You can go yourself and have a look. Go to the big universities of America. Berkeley University is so large that you cannot move around on foot. You will need a conveyance. The libraries are so huge that if you were to stand on one end, and look at a person standing on the other end, he will appear very small to you. The library had three floors underground, and several floors above the ground. Computers were placed everywhere. I went to one of the assistants and said I need some Arabic and Persian books. The person immediately checked the computer and informed me that I will find them on such and such floor, on shelves 143 and 144. I

proceeded immediately to the lift, and went to that floor. And we really did find such books which – although they were printed in India – I did not see in India, but saw them in Berkeley University.

As for the male and female students who were moving about in the university corridors – their mannerisms and ways were no less than those of animals. They were behaving exactly as animals behave among their selves. The thought then came to my heart: the true direction of life is the one shown to us by Rasūlullāh *sallallāhu ‘alayhi wa sallam*. We can say this with absolute conviction.

Allāh *ta‘ālā* has been very kind to you. You are very fortunate Allāh *ta‘ālā* gave you this place of study, and an excellent way to lead your life in which you yourself can live with comfort, and others can also live with comfort. You must be grateful to Allāh *ta‘ālā* for directing you towards this knowledge. But together with this, you must continue reading about the lives of our pious elders. You will benefit tremendously. *Inshā Allāh*, you will not experience any worry and hardship. *Inshā Allāh*, your hard work here will enable you to lead a good life in this world, and an excellent life in the Hereafter – *inshā Allāh*.

أقول قولي هذا وأستغفر الله لي ولكم ولسائر المسلمين.

أللهم صل على سيدنا محمد وعلى آل سيدنا محمد وبارك وسلم.

ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين.

ربنا لا تنزع قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة، إنك أنت الوهاب.

رب زدنا علما نافعا. رب زدنا علما نافعا. رب زدنا علما نافعا.

أَللّهُمَّ إِنَّا نَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى.

أَللّهُمَّ اجْعَلْنَا مِنَ الصَّالِحِينَ. أَللّهُمَّ اجْعَلْنَا مِنَ الذَّاكِرِينَ. أَللّهُمَّ اجْعَلْنَا مِنَ الْقَانِتِينَ.

أَللّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

أَللّهُمَّ آتِ نَفْسَنَا تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا.

أَللّهُمَّ إِنْ قُلُوبَنَا وَنَوَاصِينَا وَجَوَارِحَنَا بِيَدِكَ، لَمْ تَمْلِكْنَا مِنْهَا شَيْئًا، فَإِذَا فَعَلْتَ ذَلِكَ بَنَا فَكُنْ أَنْتَ وَلِينَا وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ. وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ. وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ.

أَللّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ وَرَسُولُكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ وَرَسُولُكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

ربنا تقبل منا إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم.

وصلى الله على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين. برحمتك يا أرحم الراحمين.

THE IMPORTANCE OF AND NEED FOR ARABIC LITERATURE

Talk delivered in Dār al-'Ulūm Chāphī, Pālanpūr,
Gujarat on 20th March 2006



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد وعلى
آله وأصحابه وأتباعه إلى يوم الدين.

The need to strive on Arabic literature

We are not paying the needed attention to Arabic literature. Hadrat Maulānā Muḥammad Yūsūf Sāhib Kāndhlawī *rahimahullāh* went for the Bhopal *ijtimā'*. So we proceeded from Dhābel to go and meet Hadrat. We presented ourselves before him at the house where he was staying. Hadrat was very happy to see us, he got up from his place, embraced us, and said: “My heart is most delighted at meeting teachers of the *jāmi'ah*.”

We then began conversing with him, and at one point he said: “Maulwī Sāhib! I studied *adab* (Arabic literature) very well. *Maqāmāt* Harīrī, *Mutanabbī*, *Hamāsah* and so on are in the syllabus [so we obviously studied these books]. But in addition to

these, I also memorized *Qaṣīdah Burdah*, *Sab'ah Mu'allaqāt* and so on.”

Consequently, Hadrat *rahimahullāh* had very good control over the Arabic language. If you were to read *Amānī al-Aḥbār* (an Arabic commentary of *Sharḥ Ma'ānī al-Āthār*), you will notice his sentences flowing. Normally, our Indian '*ulamā*' cannot write in this manner. We are in the habit of writing in a rhyming style. Because we study *Maqāmāt*, we write in that style. I noticed that Hadrat Maulānā's speeches used to be very simple and flowing. This is because he undertook a deep study of literature, and memorized these books. This is how Allāh *ta'ālā* gave him this ability.

Hadrat Shāh Sāhib [Maulānā Anwar Shāh Kashmīrī] *rahimahullāh* was an expert in Arabic literature. When Rashīd Ridā, an Egyptian scholar, came to India and heard Shāh Sāhib's speeches on the topic of Hadīth, he was most pleased, and said: “Had I not met these '*ulamā*' of Deoband, I would have went back [to Egypt] despondent about India.”

From among Hadrat Shāh Sāhib's students, Maulānā Yūsuf Sāhib Binnaurī *rahimahullāh* was a powerful expert in the Arabic language. In like manner, Maulānā Idrīs Sāhib Kāndhlawī *rahimahullāh* was an expert in the Arabic language. Many of Hadrat Shāh Sāhib's students had an affinity with literature.

Hadrat Binnaurī's proficiency in Arabic literature

There was a farmer in Dhābel by the name of Sulaymān Bhāi Wājā. It was his habit to go to his farm in the *paunk*¹ season, and light a fire. He would then have a *paunk* party there. He would take all the teachers of the *jāmi'ah* to eat *paunk*. Hadrat Maulānā Yūsuf Sāhib Binnaurī *rahimahullāh*, Muftī Ismā'īl Bismillāh, Maulānā Muḥammad Kāndhlawī, Maulānā Anwār al-Haq Sāhib and others were teachers in Dhābel at the time. When we were in our early years of study, we used to accompany them to see to their needs – to bring water for them, run certain errands for them, and so on. All the '*ulamā*' were seated there, and someone asked Maulānā Binnaurī *rahimahullāh*: "Hadrat, how many words of the Arabic vocabulary do you know from memory at the moment?"

Hadrat *rahimahullāh* replied: "*Al-ḥamdulillāh, al-ḥamdulillāh*, 90 000 words are presently in my mind." Since he knew 90 000 words, that is how he could write books like *Nafḥatul 'Arab* and other books in the Arabic language.

Several years later, when I completed my *Daurah* (final year of '*ālim* course), I took my maternal grandmother to the Hijāz in 1953. I had completed in that very year. Hadrat Binnaurī *rahimahullāh* was in Makkah Mu'azzamah at the time. Hadrat *rahimahullāh* had left Dhābel for Pakistan when I

¹ A type of barley/wheat seed which is eaten as a snack.

was in my *Mishkāt* year. I saw Hadrat at the Muṣallā Hanafī with Shaykh Amīn al-Qutbī (a very senior Hanafī scholar). Shaykh Amīn was about to conduct his lessons there. Hadrat Binnaurī *rahimahullāh* was conversing with him on a particular issue. So I sat at a distance to listen to their conversation. I saw Hadrat talking to him in Arabic without any hesitation. I could not perceive in the slightest way that this was an Indian or Pakistani ‘ālim. He sounded as if he was a scholar from Syria. Hadrat *rahimahullāh* was conversing with him in very eloquent Arabic. I was astounded at the capability which Allāh *ta’ālā* bestowed to him despite the fact that he studied the same books which are taught in one of our Dār al-‘Ulūms. However, he did not restrict himself to a few *maqāmāt* of *Maqāmāt Harīrī*. In those days, about 20-25 *maqāmāt* used to be taught in Dār al-‘Ulūm. This was followed by *Mutanabbī* and then *Hamāsah*. All these books were studied by these personalities. Then when he travelled to Syria, he had opportunities to converse with the ‘ulamā’ there. Consequently, Hadrat Binnaurī *rahimahullāh* could converse with Arab ‘ulamā’ with full confidence.

Shaykh ‘Abd al-Fattāh Abū Ghuddah *rahimahullāh* was so impressed by Hadrat Binnaurī *rahimahullāh* that whenever he made reference to him, he would refer to him as

أستاذنا الجليل المحدث الكبير الشيخ محمد يوسف البوري

“Our grand teacher, the great Hadīth scholar, Shaykh Muḥammad Yūsuf al-Binnaurī.”

Shaykh ‘Abd al-Fattāh Abū Ghuddah *rahimahullāh* referred to him in these glowing terms despite being a very erudite scholar himself. He was a Syrian scholar whose mother tongue was Arabic, and he used to speak very eloquent Arabic.

I heard Shaykh ‘Abd al-Fattāh Abū Ghuddah’s speech at Dār al-‘Ulūm Zakarīyyā in Johannesburg. I was astounded at the words which flowed from his tongue. He sat down to deliver his speech, praised Allāh *ta’ālā* and sent salutations to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Immediately thereafter, he said:

كنا نسمع أن هناك معادن الذهب، ولكن رأينا هنا معادن العلم والمعرفة

“We heard that you have gold mines here [in South Africa], but we see mines of knowledge and ma’rifat (congnition) here.”

This is what he said about the *madrasah*. I was left astounded at hearing his expression. I thought to myself, these are Arab scholars, we must listen to their speeches.

There is a weakness in Arabic in our *madāris* because we gave up studying hard on Arabic as was done by our elders. Consequently, our best ‘ulamā’ who teach Hadīth cannot converse with an Arab ‘ālim and express what is in their hearts.

My dear friends! There is a need to turn our attention towards this. We must work hard on the Arabic language. Correct understanding of the

Qur'ān and Hadīth only comes after learning the Arabic language. We cannot know the eloquence of the Qur'ān without proficiency in Arabic. Writing articles is still something very far off. We should at least be able to understand the books of our elders.

THE STATUS OF THE QUR'ĀN AND THE PEOPLE OF THE QUR'ĀN

Talk delivered in Waltham Swede Musjid on 12
July 1998



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد وعلى
آله وأصحابه وأتباعه إلى يوم الدين. أما بعد! قال النبي صلى الله عليه وسلم: من حسن
إسلام المرء تركه ما لا يعنيه.

The Qur'ān's impact

Respected elders! The Qur'ān is a magnificent miracle which Allāh *ta'ālā* revealed. When a person reads it correctly, the hairs on his body will stand on their ends.

There is a person in India by the name of Wahīduddīn Khān Sāhib. He goes to different countries of the world to attend conferences. He has been to many countries in Europe and America. He relates one incident in his travelogue. This incident came to my mind just now when the *qārī sāhib* was reading the Qur'ān. He writes that people from different religions were in attendance – Buddhists, Christians, Jews and Muslims. Each person was

expressing his view about his religion. At the end, they had a programme wherein a person from each religion had to read from his holy book. And so, the Jews read from their book, the Hindus who went from India read from the Veda, the priests read the Bible. Wahīduddīn Khān writes: I was looking at the crowd of 500 people and noticed that they were not affected by any of the books which were read to them. But when a *qārī s̥āhib* started reading the Qur'ān, a strange effect was seen on their faces.

A person is affected by just the recitation of the Qur'ān, even if he does not know its meaning. When the Qur'ān is read with full application of the rules of *tajwīd* – as read by the *qārī s̥āhib* just now – a person's heart will certainly give testimony to it being a book revealed by Allāh *ta'ālā*. Tears flow from people's eyes. I saw people weeping bitterly although they did not even know the translation of the verses. This is the great impact which the Qur'ān has. It is the holy book of Allāh *ta'ālā*, a great miracle of Rasūlullāh *s̥allallāhu 'alayhi wa sallam*, a book which is to remain until the day of Resurrection, and a miracle which will help you no matter in which part of the world you go to.

Acknowledgement of the Arabs

Anyway, we are not Arabs and do not speak this language. When the Qur'ān used to be recited before the Arabs, they would get up from the assembly and leave. They would say to the people, we know poetry, but this is not even poetry! We know what is fortunetelling, and this is certainly not the speech of a fortune teller. We know sorcery, and this is

definitely not sorcery. Allāh *ta'ālā* conferred this Qur'ān with many unique excellent merits. If only we Muslims could appreciate this book of Allāh *ta'ālā*.

My dear friends! This is a book which refreshes the soul. If a person reads beautifully, people are affected by it. When Hadrat Abū Bakr Siddīq *radiyallāhu 'anhu* used to read the Qur'ān, the women of the neighbourhood would get affected by his recitation. When Hadrat 'Umar *radiyallāhu 'anhu* heard the verses of the Qur'ān for the first time, they made a deep impact on him. Allāh forbid, he was actually going to kill Rasūlullāh *sallallāhu 'alayhi wa sallam*. He was walking with an unsheathed sword. He met someone along the way who asked him: "Where are you going? Your sister and brother-in-law have already embraced Islam."

He turned in anger and proceeded to his sister's house. On reaching there, he heard them reciting the Qur'ān. He began beating his sister until she began bleeding. She became angry at him and said: "O 'Umar! You can do whatever you want, we have embraced this religion." He said: "Okay, what were you two reading? Show it to me." After all, she was his sister, the daughter of Khattāb. Moreover, she possessed the fervour of *īmān*. She said: "You cannot be given these verses of the Qur'ān. You are an idol worshipper, so you are impure. Go and take a bath first."

He went and took a bath, the pages were given to him. He read the following verses from there:

طه، مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

“Tā hā. We did not send down to you the Qur’ān so that you may fall into distress.” (Sūrah Tā Hā, 20: 1-2)

No sooner he read the initial verses of Sūrah Tā Hā, tears flowed from his eyes, and he no longer remained the person he was. The anger and rage with which he had come melted away. A few verses changed his heart completely. He lowered his head and proceeded straight to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. The *Sahābah radiyallāhu ‘anhum* were in Dār Arqam. When they saw ‘Umar *radiyallāhu ‘anhu* approaching, they said: “O Rasūlullāh! ‘Umar is approaching with a sword in his hand.”

Hadrat ‘Umar radiyallāhu ‘anhu was a feared person since *Jāhili* (pre-Islamic) times. *Hadrat Hamzah radiyallāhu ‘anhu* said: “There is nothing to worry about. If he came with a good intention, well and good. If not, we will see.” When he entered, Rasūlullāh *sallallāhu ‘alayhi wa sallam* struck his chest with his blessed hand and said: “O ‘Umar! For how long [are you going to remain in unbelief]?” He replied: “I have come to embrace Islam.”

Hadrat ‘Alī’s statement

Such is the blessing of the Qur’ān. Allāh *ta’ālā* blessed us with such a great bounty - it is found in our homes, but we do not value it. How unfortunate! In the past, it was valued so much, that if a person

learnt just one verse from another, he would consider himself to be a slave of the one who taught him. There is a famous statement of Hadrat ‘Alī radiyallāhu ‘anhu:

من علمني حرفا فهو سيدي أبدا، إن شاء باعني وإن شاء اعتقني

“The person who teaches me a single letter is my master forever. He may sell me if he likes, or free me.”

Respecting the teacher’s child

Allāhu akbar! Look at how much those who taught the Qur’ān used to be valued. If the teacher’s child had to pass by, the students would stand up out of respect. It is related that a pious personality was conducting a Hadīth lesson, and was standing up repeatedly in the course of his lesson. The students did not know why the teacher was standing up in the course of the lesson, and then sitting down. And he did this several times. At the end of the lesson, they asked him: “Hadrat! What happened? Why were you standing up repeatedly in the course of the lesson, and then sitting down?” He replied: “Bhāi! While I was teaching, my teacher’s son was playing about in the area. Whenever he passed in front of me in the course of his playing, I stood up.” Respect for one’s teacher is an exceptional thing. A small child of the teacher passes by while playing around, and he stands up out of respect for him.

Imām A’zam’s respect

It is well known with regard to Imām Abū Hanīfah rahīmahullāh and mentioned in most of the books

that he never stretched out his legs towards his teacher's house. Nevertheless, respect for one's teacher is most essential. This is why our elders laid a lot of stress on it in their books, and explained it in their assemblies. They said: "Respect the one who teaches you, do not commit any act of disrespect."

The consequence of having ill-feeling towards the 'ulamā'

Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* was the *quṭb* of his time, and the Abū Hanīfah of the era. He says in his *Malfūzāt*. I have personally read this sentence there. The book, *Malfūzāt-e-Maulānā Gangohī*, is in print. He said in one of his assemblies: "Bhāi! The face of the person who speaks evil of the 'ulamā' and of those who teach the Qur'ān is turned away from the *qiblah* when he goes into his grave." It is stated in the *Malfūzāt* that Hadrat *rahimahullāh* was leaning against something when he said this. He got up, sat upright, and said: "If anyone wishes, he may open a grave and take a look."

This is mentioned in his *Malfūzāt*, you can refer to it. These have been published. Look at the value and appreciation these pious personalities had for the 'ulamā' and those teaching the Qur'ān. When we talk about these things, some people say: "Bhāi! Those were people of the past, they had such respect. Those times are no longer prevalent, where will anyone show respect to teachers?" This is not correct; you will still find people who show respect.

My Arshad is ill

I have personally witnessed incidents like these. Hadrat Madanī's *rahimahullāh* son, Maulānā Sayyid Arshad Sāhib, who visited here recently, fell ill when he was a little boy. Maulānā Fakhr ad-Dīn Sāhib *rahimahullāh* was a student of Shāh Sāhib *rahimahullāh* and also studied a bit under Hadrat Shaykh al-Hind *rahimahullāh*. When the British imprisoned Hadrat Madanī *rahimahullāh*, he said: "Maulānā Fakhr ad-Dīn Sāhib will take my place to teach *Bukhārī Sharīf* [in Dār al-'Ulūm Deoband]. He was an illustrious 'ālim, a distinguished scholar of Hadīth of India and Pakistan, and the Shaykh al-Hadīth of Dār al-'Ulūm. Five hundred students at a time used to study *Bukhārī Sharīf* under him. I witnessed this scene myself. Hadrat was walking with some fruit in his hand. Someone asked him: "Hadrat, where are you going?" He replied: "Bhāi! My Arshad is ill, I am going to visit him." He did this solely because of his connection with Hadrat Madanī *rahimahullāh*. This incident took place right before my eyes. There are thousands of stories like this. The knowledge and light of prophet-hood will enter our hearts when we value this knowledge and those who bear it.

Be particular about remembering the teachings of the pious elders

My dear brothers! It is something to fear a lot. Conditions are changing at a very swift rate. May Allāh *ta'ālā* give us the *taufīq* (inspiration) to value and appreciate these elders, *auliyā'* and '*ulamā'* of the *ummah*.

Allāh! Allāh! My dear brothers! I am feeling some fear speaking before you. I was quite affected by the recitation of the Qur'ān, that is why I said these few words to you. Shafiq al-Ummat Hadrat Hājī Fārūq Sāhib Sukkurwī is presently before you. Allāh *ta'ālā* has really showered His favours on him. Allāh *ta'ālā* bestowed him with such strength of heart, that I am left astounded. We also heard many things, we also spent time with the pious elders, we also travelled here and there. But we forget the teachings and statements of our pious elders. This is probably a result of our unconcern. When a person has an attachment and a concern, he will never forget. We people are heedless. Concerns about the world override our minds. This is why we forget many of the things which we hear. Allāh *ta'ālā* has blessed him [Shafiq al-Ummat Hadrat Hājī Fārūq Sāhib Sukkurwī] with the *taufiq* to remember every single thing about our elders. He travelled all the way from Pakistan solely so that the teachings of our pious elders may be conveyed here, to apprise the *ummah* of the correct conditions, to show them the correct direction of life, and how to have concern for the Hereafter. This is the message with which Hadrat has come here. I will not be a barrier between you and Hadrat. I will make just this *du'ā* that Allāh *ta'ālā* first of all gives me the *taufiq* and all of you as well to listen attentively to what Hadrat says, and make intention of practising. My dear brothers! It is only through actions that our life is successful.

A poet says: "It is through actions that one would either go to Paradise or the Hell-fire. Man by nature has been created from soil. His natural make up is

neither of light [whereby he could certainly have went to Paradise] nor of fire [whereby he could certainly have gone to the Hell-fire].”

May Allāh *ta’ālā* inspire us to practise. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

THE NEED TO STRIVE FOR ACQUIRING KNOWLEDGE

Talk delivered in Jāmi'ah Riyād al-'Ulūm,
Leicester, on 5th April 2005



الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد وعلى
آله وأصحابه وأتباعه إلى يوم الدين

How should one's *mutāla'ah* be?

My dear friends! One of the biggest challenges facing our *madāris* at the moment is that knowledge has become too superficial. We are perceiving a deficiency in the depth of knowledge. The reason for this is that our *mutāla'ah* (studying and reading) is just on the surface, and too fast. No matter what book it is, we read it quickly, and once we complete reading it, we keep it away. This is not how it should be. Our *mutāla'ah* has to be investigative and deep. We must not read speedily to merely finish the book. Instead, we must reflect when we are reading, and we must read again and again.

Hadrat Maulānā 'Alī Miyā's instruction

Hadrat Maulānā 'Alī Miyā [Abul Hasan 'Alī Nadwī] Sāhib *rahimahullāh* used to say: Whenever you read

any book, and you come across good subject matter, you must read it several times until paragraphs after paragraphs are imprinted in your heart. If a particular subject matter is good, read it once, read it a second time, read it a third time so that it settles in your brain. This is necessary.

Hadrat Maulānā ‘Alī Miyā Sāhib *rahimahullāh* adds: I read the books *Fajr al-Islam*, *Duḥa al-Islam* and *Zuhr al-Islam* of Aḥmad Amīn so many times that pages upon pages settled in my mind. Hadrat Maulānā *rahimahullāh* said this in *Nadwah* in an assembly after ‘ishā. I was present there at the time. Hadrat said: Not only did I read the famous books of Doctor Aḥmad Amīn, *Fajr al-Islam*, *Duḥa al-Islam* and *Zuhr al-Islam*, but I licked them.

Hadrat Maulānā jokingly added: “It is good that Allāh *ta’ālā* took him away, or else he may have written *Masā’ al-Islam*¹ as well.” Hadrat said this because Aḥmad Amīn had very liberal ideas although people liked him and his style of Arabic was free flowing. Moreover, he wrote history in a unique way, and his style is exceptional. Nevertheless, I was saying that we need to get into the habit of *muṭāla’ah* which must be carried out

¹ The titles *Fajr al-Islam*, *Duḥa al-Islam* and *Zuhr al-Islam* translate as: the dawn of Islam, the mid-morning of Islam, the afternoon of Islam. Hadrat Maulānā ‘Alī Miyā *rahimahullāh* jokingly added *Masā’ al-Islam* which translates as, the evening of Islam.

with full engrossment and attachment. Students of today have no interest whatsoever in *mutāla'ah*.

The Englishmen's desire for *mutāla'ah*

You ought to know how much desire the Englishmen have for *mutāla'ah*. You board a train, and you will see everyone busy reading. Much attention is paid to this in Toronto as well. Every area has a public library. Before building a library, they take a survey of the area to see which nationalities live there, what languages they speak, and so on. And the libraries are then stocked accordingly. The area where I live has a library. When I went there the first time, they gave me a membership card. When I walked through the library I was astonished to find a section containing Urdu books. I was overjoyed when I saw this. I went through the books and my eyes fell on a book titled *Āb Hayāt* written by Maulānā Muḥammad Husayn Āzād Sāhib. I had searched high and low for this book when I was in India, and here I found it in Canada. I was immensely overjoyed. The book contains biographies of past poets, and the author is a very famous writer himself.

A unique example of academic engrossment

Anyway, I took the book immediately, recorded it in the register, took it home, and began reading it. The book relates the story of a famous poet of Delhi who, because of some problems, had to leave Delhi. He went to Rāmpūr. The *nawāb* of Rāmpūr was a major patron of 'ulamā', poets and men of letters. This is

why many scholars assembled in this city. There were many philosophers and logicians there as well.

When the *nawāb s̤āhib* heard that this person is a famous poet of Delhi, he apportioned a house for him and assigned a good wage for him. The rooms in his house opened to a beautiful orchard which was filled with fragrant flowers. The poet had carried his old manuscripts with him, and when he went to this house, he became occupied with them by day and night. A friend of his came to visit him after five to six months. In the course of the conversation, his friend said to him: “Why do you not open the windows? You have such a beautiful garden right outside your house. If you merely open the windows, the room will be filled with the fragrances of this garden.”

The flowers in India are very fragrant. The flowers here in Europe have no fragrance whatsoever. In India, I noticed flowers like roses, *champā* (a shrub bearing fragrant yellow flowers), and *rāt rānī* (a shrub which lets off a powerful fragrance at night) perfuming the entire neighbourhood.

Anyway, the poet replied: “My garden is these manuscripts, and I did not even get an opportunity to open the windows.”

Maulānā Āzād comments: This was the level of academic engrossment of these people. Six months passed without the poet opening a window in his house. He devoted all his attention to his manuscripts. Devoting one’s mind to, and

concentrating on one particular thing creates firmness in one's knowledge.

One reason for a weakness in capability

There is no depth in our studies; we are merely reading things on the surface. A person starts reading a book, he leaves it aside before completing it, picks up another book, then picks up a story book, and so on. One cannot develop firmness in knowledge in this way. The different subject matters are not grasped completely by our brains. This is one reason for the weakness in our capability.

Sacrifices of past scholars for the sake of knowledge

Maulānā Husayn Āzād relates another incident in his book, *Āb Hayāt*. There was a scholar who came to know that a certain person in Lucknow has a manuscript of a valuable book. There were no printing presses in those days and people who wanted a book had to borrow it from someone, transcribe it and return it to the owner. They used to write the books by hand. This scholar was very enthusiastic and also a fast writer. Books used to get lost quite often, so people were hesitant in lending their books. Anyway, he went to the person who owned the book and said: "I have heard you have a manuscript of such and such book. I was very keen to read it from quite some time. I will really appreciate it if you could lend it to me."

He replied: "You have come from very far, you are a scholar, and I do not feel like refusing you. But at the same time, it is not my habit to lend my books."

He then thought of a middle way and said: "I cannot give you the entire book." The books in those days were bound in separate parts. So he said: "I will give you one part at a time. When you have read one part, you must return it to me. I will then give you the next part." Just imagine, the scholar was living in one end of the city and the book owner in the opposite end. In those days there were no vehicles like what we have. A person had to go on foot whether it was summer or winter. The person agreed to take one part at a time, and he would only take the next part when he completes and returns the previous part.

The Maulānā writes: Look at the sacrifices he made for knowledge. He used to take one part and read it while walking home. On reaching his house, he would copy it. He would then go back to return it, and repeat the whole process again. In this way, he copied the entire book, and read it three times in his up and down trips.

Maulānā Husayn Āzād complains about the people of his era (although quite some time has passed since he passed away). He writes: Unfortunately, books are now printed and available from bookshops. Our students do not have the enthusiasm to obtain books and read them. Whereas people of the past were so enthusiastic, that they would borrow one part at a time and read it. This resulted in firmness in their knowledge. As long as there is no firmness in knowledge, a person cannot make a meaningful contribution. It is essential to have firmness in knowledge.

How knowledge was acquired in the past

Previously, a person would devote himself to studying one subject at a time. For example, if people came to know that *‘ilm as-sarf* (etymology) was taught very well in Punjab, people would go there to study all the books on this subject over there. Then when they came to know of an expert in *nahw* (grammar) in a particular place, they would proceed there and study all the books on this subject from beginning to end. So they first learnt *sarf*, then *nahw*. They would now commence with literature (*adab*). This would be followed by *fiqh* (jurisprudence), *mantiq* (logic) and *falsafah* (philosophy). They would study all these sciences under the experts of these respective subjects, and several years would go in this. Once they developed mastery in these subjects, it would be the turn of Hadīth. Since they already studied all the difficult subjects, they did not experience any difficulty in solving the texts, and there was no problem in translating them. They would pay more attention to the meaning of the Hadīth and the proofs.

Hadrat Shaykh al-Hind’s manner of teaching

Hadrat ‘Allāmah Balyāwī *rahimahullāh* said to me: “Maulwī Sāhib! Our Hadrat was not in the habit of lengthy explanations.” He then asked me: “Do you know who I am referring to when I say ‘Our Hadrat’?” I replied: “Hadrat, I do not know.” He said: “When I say ‘Our Hadrat’, I am referring to Hadrat Shaykh al-Hind *rahimahullāh*.” Hadrat ‘Allāmah Ibrāhīm Balyāwī *rahimahullāh* studied under Hadrat Shaykh al-Hind *rahimahullāh*. He continues: “Our

Hadrat was not in the habit of lengthy explanations. He used to teach *Tirmidhī Sharīf*, *Abū Dā'ūd Sharīf* and *Bukhārī Sharīf*. He had very capable students, and they used to read the text (*'ibārat*). Hadrat Shaykh al-Hind *rahimahullāh* will have the book in front of him and listen to the student reading. One two pages would be read. This is why it is called *daurah* – to turn, to repeat. At times, Hadrat would say: 'Bhāi! Hold on a bit. There can be an objection to this Hadīth because it is against the Hanafis. But here is the reply to it. A conflicting Hadīth is found in such and such book. You must refer to that book, and whatever is written there is our proof. Okay, let us proceed.'”

If you were to look at the *taqrīr* of Hadrat Shaykh al-Hind *rahimahullāh* which has been printed, you will find it to be very concise. When I first saw it, I could not understand why it was so concise. But when 'Allāmah Balyāwī *rahimahullāh* related this to me, I understood the reason.

Hadrat Shāh Sāhib's manner of teaching

When Hadrat Shāh Sāhib - 'Allāmah Anwar Shāh Kashmīrī *rahimahullāh* – began teaching in Dār al-'Ulūm Deoband, he made it a point to explain Ahādīth in detail in order to reconcile the *madhāhib* (plural of *madh-hab*), and to prove Hanafī fīqh through proofs. The main objection of the Ahl-e-Hadīth against the Hanafis was that they do not have authentic Ahādīth, and the Hanafī madh-hab is weak. In order to repulse this accusation, Hadrat Shāh Sāhib *rahimahullāh* used to support the Hanafī madh-hab by quoting different Ahādīth, and saying:

“Look, this Hadīth supports our view.” As a result of this manner of teaching, his lessons used to be lengthy. This is how Hadrat ‘Allāmah Balyāwī *rahimahullāh* explains the change in the style of teaching which came into Dār al-‘Ulūm Deoband.

Hadrat Shāh Sāhib’s sincerity

There came a time when Hadrat Shāh Sāhib *rahimahullāh* had some disputes with the authorities in Dār al-‘Ulūm. He became unhappy and left. Maulānā Ahmad Buzurg Sāhib *rahimahullāh* brought him to Dhābel. The question arose as to who would take Hadrat Shāh Sāhib’s place in Dār al-‘Ulūm. Look at his sincerity. People went to him and said: “All you have to do is start conducting your lessons in Jāmi’ Musjid [Deoband], all these students will leave Dār al-‘Ulūm and come to you.”

They said this because there was no *Mu*haddith (Hadīth scholar) in the subcontinent who could compare with him in that era. He was a walking library. People used to refer to him as *khātām al-mu*haddithīn (the seal of Hadīth scholars). But Shāh Sāhib *rahimahullāh* said: “It is not permissible for any *Mu*haddith to start an opposing class in a place where Hadīth is already being taught. I cannot do this. If I teach Hadīth, I will do somewhere far from here.”

This shows his sincerity. If it was any ‘ālim from our times, he would have sat down in the masjid opposite the road and said: “Come! I am going to see who is going to teach Hadīth in opposition to me.” But these traits were not in the elders of the past.

Together with knowledge, their hearts were very pure, and they were on the highest levels of *taqwā*.

Hadrat Shāh Sāhib's striving in Dhābel

Anyway, Hadrat Shāh Sāhib *rahimahullāh* came to Dhābel, and in those days there were no comforts to be found. When Maulānā Buzurg Sāhib brought him, there was no solid building there. He housed in a house in Simlak. Hadrat Shāh Sāhib *rahimahullāh* would walk from Simlak to Dhābel to conduct his lessons. There were no solid roads. He used to walk in the mud, and there was an excess of mosquitoes. In short, it was a tough life, but Shāh Sāhib *rahimahullāh* still gave preference to remaining in Dhābel.

Hadrat Madanī's style of teaching

In the meantime, Dār al-'Ulūm Deoband started looking for a *Muhaddith* to take Hadrat Shāh Sāhib's place. Hadrat Shaykh al-Hind *rahimahullāh* had another student by the name of Hadrat Maulānā Husayn Ahmad Madanī *rahimahullāh* who was teaching in Calcutta at the time. So he was brought. He had taught *Bukhārī Sharīf* in Musjid-e-Nabawī for ten years. While conducting his lessons there, he used to point towards the blessed grave of Rasūlullāh *sallallāhu 'alayhi wa sallam* and say:

قال صاحب هذا القبر هكذا...

“The inhabitant of this grave said...”

Many people from the Arab countries became students of Hadrat Madanī *rahimahullāh*. Hadrat was very fluent in Arabic, and possessed excellent capabilities. When he came to Deoband and had to take the place of Hadrat Shāh Sāhib *rahimahullāh*, he had no alternative but to go into lengthy explanations as well. Hadrat Madanī *rahimahullāh* used to place all the *Sihāh Sittah* (the six most authentic collections of Hadīth) on the desk in front of him. I saw this with my own eyes. I was in the early years of my study at the time, but we would occasionally pass the Dār al-Hadīth, and we used to see an entire pile of books in front of Hadrat Madanī *rahimahullāh*. He used to conduct his lesson by constantly showing proofs from the different books. [For example, he would say] “Here is this narration. This is what Abū Dā’ūd has to say about it.” In this way, the lessons used to be very lengthy.

Then came the era of Hadrat Maulānā Fakhr ad-Dīn Sāhib *rahimahullāh*. He used to speak in idiomatic language and had a very strong memory. He used to conduct a very powerful *Bukhārī* lesson. He used to teach *Bukhārī* daily for five hours at a time. Anyway, because of the differences in the capabilities of students, the ‘*ulamā*’ began lengthening their explanations and lessons. Previously, students would come fully prepared to class. These days, they merely walk in without any preparation whatsoever.

Once I was sitting with Qādī Sajjād Husayn Sāhib in Fatahpūrī Musjid in Delhi. He was teaching *Bukhārī Sharīf*. I saw a few students of *Daurah Hadīth* sitting in front of him. He said to me: “Maulānā! Look at

how times have changed. You have to first teach these students to read the text correctly, then teach them to translate it, and then explain the meaning and sense to them. I have to do all this myself. And these are residents of Delhi – they merely eat and drink, and come and sit down here.” He himself was from Delhi and so he spoke in that special way of those who live there. The same is happening today – students do not strive at all.

What must our students do?

If you spend the night going through your books, looking at the marginal notes and commentaries; then when you go to class the next morning, all you have to do is pay attention to solve whatever problems you encountered at night. If you then look at the book one more time, it will settle in your mind. If we want a solid foundation and capability, we will have to work very hard with absolute focus and concentration. Focus is essential for the acquisition of knowledge. This focus is no more found in us. We have started to read too many other side issues, and move around here and there in the holidays.

The fruit of hard work

Our elders of the past were not like this. They used to study in small rooms. Allāh *ta’ālā* conferred a very high rank to Hadrat Maulānā Yūnus Sāhib Jaunpūrī *dāmat barakātuhum*. He did not receive this position just like that. Rather, what we see is the result of his hard work. During his student days, he never left Sahāranpūr to go home. He remained there in

Hadrat Shaykh's *rahimahullāh* service. Consequently, when he qualified, Hadrat Shaykh *rahimahullāh* said: "Give Yūnus to teach *Bukhārī*." He said this although many old and senior teachers of Mazāhir al-'Ulūm were available. But Hadrat Shaykh *rahimahullāh* said: "No. Yūnus will teach." This is because Hadrat saw how Maulānā Yūnus Sāhib made himself free [for knowledge]. And so, he deserved this honour.

Experience it for yourself

I want you to try this and see it for yourself. When you get holidays, do not go home. Remain in the *madrasah* and continue going through your books. Do this for a few years and see how your knowledge will progress from one level to the next. Any student can try this and see for himself. When a person remains focussed on one particular line of action, he acquires perfection in it.

Hadrat Maulānā 'Umar Sāhib *rahimahullāh* went to South Africa, so some people said to him: "Hadrat, the people here are very good cooks." He replied: "Very good, you are absolutely correct. In whatever field people put in more effort, they will certainly progress in it. The South Africans put in more effort in cooking, so they will certainly progress in this regard." So no matter in which line you strive hard, you will progress in it. This is an absolute fact. Those who play professional cricket and spend their days and night in it, they will make a name for themselves in this field. Our *mu'adh-dhin* in Baroda [a city in Gujarat] has a son who became attached to cricket. He progressed until he was selected for the

provincial team. This happened because he remained focussed in this field and strove hard in it. This is how he progressed.

The need to remain focussed

What I am trying to tell you is that if you want to acquire firmness in knowledge and to progress in it, you must remain focussed. This is essential. You must become so engrossed with your books that you have nothing to do with anything besides your books. Read a single book several times. When we were studying in Dār al-‘Ulūm Deoband, we had a Kashmiri student with us. He studied the books of each subject three times. The teachers used to ask him: “For how long are you going to remain in Dār al-‘Ulūm [if you are going to study each subject three times]?” He would reply: “Hadrat! I will not stop studying until I am fully satisfied. Consequently, when he completed studying all the subjects, the Majlis-e-Shūrā of Dār al-‘Ulūm Deoband decided to appoint him as a teacher from the following Shawwāl. The members of the Shūrā felt they will not find a better teacher than him. Unfortunately, he was not destined for this because he passed away soon thereafter. He used to live in a musjid where he used to call out the *adhān*, and for which he used to receive his meals.

The striving of a Peshāwarī student

We saw a few students in Dār al-‘Ulūm Deoband having just one set of clothes. Every Friday we would see some students walking around with only a *lungī* (sarong type loin cloth which covers the lower half of

the body). I asked someone one day: “I see that one student from Peshawar like this every Friday. What is the reason for this?” The person said to me: “He has just one set of clothes which he washes on Fridays, dries them, and then wears them.” You will not see him drinking tea. The moment the *fajr salāh* is performed, he would carry his books and proceed directly to his classroom. He would then sit and study long before the arrival of the teacher. All the students were in the habit of going for tea after *fajr salāh*, but these poor students would not have any tea. So we saw students of this nature as well. Their academic capabilities used to become solid because they directed their entire minds towards knowledge. They would neither go to Sahāranpūr nor to the shops. A person can only go to the shops if he has money. Because we have money in our pockets, we will go out of the *madrasah*, walk around in the bazaars and shopping places. Our students in India have become very desirous of moving about and walking around. This has destroyed knowledge. And no sooner they complete *Daurah Ḥadīth* (the final year of the ‘ālim course), they make demands on their parents to get them married. Once the wife comes, they go out shopping and visiting places together.

The extent of retrogression in our *madāris*

I happened to go to a *madrasah* in India about three weeks ago. A group of students were seated. I asked: “What year students are these.” I was told they were studying *Sharḥ al-Wiqāyah* (a book of jurisprudence normally taught in the 3rd or 4th year). I asked one of the students to read the text (*‘ibārat*) for me. They

were studying *Bāb an-Najāsah* (the chapter on impurity) at the time. He read the words:

وَبَالَ عَلَى حِنْطَةٍ

“He urinated on wheat.”

After reading the full text, I asked him to translate it. He translated [the above words] as: “a spike of wheat appeared.” I asked him: “Who allowed you to sit in the *Sharḥ al-Wiqāyah* class? How did you understand the word *bāla* as *bālī*?” He read the word *hintah* and thought the subject is about a spike of wheat. I was astonished to see a student in *Sharḥ al-Wiqāyah* translating in this way. The conjugation *bāla*, *yabūlu*, *baulan* (to urinate) is such a famous word, and yet he is referring to it as *bālī*!

This is the level of retrogression in our *madāris*. We are answerable to Allāh *ta’ālā* for this. My dear friends! Our people are donating thousands and millions to our *madāris*. They are spending their entire days in their businesses, and the money which they earn, they are giving it to us. If we use their money, we live in rooms which have been constructed with their monies, and use all these things, then we are most certainly accountable to Allāh *ta’ālā*. We will have to answer to Him. This is not right. Our people spend so much of money on us and we study in such a manner that we do not even know what the text is, we do not understand the meaning of the Qur’ān, we do not know the explanation of the *Ḥadīth*, we are not able to write

just two lines of Arabic, we cannot speak two sentences of Arabic! This is a deplorable situation.

The importance of pronunciation in the Arabic language

The person studying Arabic must be able to pronounce correctly. Pronunciation causes many differences in meaning. If pronunciation is not correct, a completely opposite meaning could be taken. Every person studying Arabic must ensure he pronounces the letters correctly irrespective of whether he is reading the Qur'ān, Hadīth or any other Arabic book.

I notice students considerate of the rules of *tajwīd* when reading the Qur'ān. But when they read *Hidāyah*, *Usūl ash-Shāshī* and *Nūr al-Anwār* they do not consider the rules of *tajwīd*. The purpose of *tajwīd* is to habituate your tongue to pronounce correctly when you reading the Qur'ān and when reading any other Arabic book such as *Hidāyah*. After all, even the Ahādīth are in Arabic. Why, then, do you read it without proper pronunciation? I notice the students also disregarding correct pronunciation when reading the prescribed *du'ās*. This is not right. The very word, *tajwīd*, means to utter a word in a beautiful way. The word *tajwīd* is derived from *jaudah*, and the opposite of *jaudah* is *radā'ah*, which means bad, and of a low quality. While *jaudah* means good, and of a high quality.

Nevertheless, *tajwīd* refers to pronouncing a word from its *makhraj* (point of origin) together with its qualities. If we have understood that *jīm* is

pronounced in a certain way, this is the *makhraj* of *shīn*, this is the *makhraj* of *qāf*, and this is the *makhraj* of *dāwd*; then we will have to take this into consideration everywhere.

When we were in Deoband, our Shaykh Maḥmūd Miṣrī was very particular about this. A student did not attend class one day. He asked:

أين غاب محمد؟

“Where has Muḥammad disappeared to?”

I was sitting close by, so I said:

يا شيخ، هو مريض

“O Shaykh, he is ill.”

I did not pronounce the *dāwd* correctly, it sounded like a *zā*. The Shaykh got angry and said:

أنت تتكلم مريض مريض مريض؟

“You are saying marīz, marīz, marīz?”

لا تقل مريض، بل مريض

“Do not say marīz, say marīd.”

The letter *dāwd* is a peculiarity of the Arabs. This is why entire booklets are devoted to its *makhraj*. They discuss the issue of whether

هل هو مشابه بالظاء أو بالدال؟ ولا الضالين ولا الظالين والدالين

“it is similar to zāw or dāl? Do you say: wa lad-dāwl līn, wa laz zāwl līn and wad dāwlīn?”

This pronunciation is something we have to learn. Once you have learnt the correct pronunciation of dāwd [or any other letter], then no matter where you read it – whether in a book of *fiqh* or *Hadīth* – you must pronounce it correctly.

The importance of *mahfūzāt*

I had mentioned this before to you. One of the weaknesses in our children is that they do not give attention to *mahfūzāt* (memorizing extracts). They have to memorize extracts of Arabic poetry and prose from the very first year of their studies. We have to memorize excellent extracts of poetry and prose. This practice is quite in vogue in the Arab countries, and many books on this subject have been printed. A book has been printed from Benares by the title, *Majmū'ah min an-nazm wa an-nathr* (an anthology of poetry and prose). It contains excellent examples of Arabic prose and poetry. It would be good to memorize the entire book. If you memorize it, you will have a good treasure of Arabic poems and extracts. If a student does not even have a treasure of vocabulary in his heart, how is he going to construct sentences? It is essential to have a vocabulary if you want to construct sentences. For example, a person says: I bought a hat from the market. You will first have to know the meanings of bought, hat and market. Only then will you be able

to construct this sentence. A hat in Arabic is *qalansuwah*, the market is translated as *sūq*, and buying is translated as *ishtirā'*. The past tense of this word is *ishtaraytu*. So the sentence will read as:

اشتريت القلنسوة من السوق

"I bought the hat from the market."

If you do not know these words, how will you construct the sentence? Just this morning I told you that half the book, *Safwatul Maṣādir*, contains *maṣādir* (verbal nouns) while the other half contains names of things. You have to learn these first so that you at least have a vocabulary of 100-200 words. For example, what are the words related to *madrasah*? What is a board? What is a pen? What is an exercise book? If these words are known, a student will be able to construct sentences. If he knows that the word *sabbūrah* refers to a black-board, *ṭabāshīr* refers to chalk, *kataba yaktubu* means to write; he will be able to construct a sentence as follows:

كتب الأستاذ على السبورة بالطباشير

"The teacher wrote on the board with chalk."

You will be able to construct fifty such sentences if you remember the vocabulary. If a student remembers all the words related to a subject, he will be able to join the words and construct sentences. For example, I travelled from London to Bombay by

plane. You may know the word for travelling, but if you do not know the word for aeroplane, how are you going to make this sentence?

سافرت من لندن إلى بمبائي بالطائرة

“I travelled from London to Mumbai by plane.”

If you knew the word for plane, you could have constructed the above sentence.

The need to know the style of each language

We also have to understand the style of the Arabic language. The verb comes first, then subject, and then the predicate. For example, we say: Khālid went to the market. In Urdu [and in English as well], we mention the word Khālid first, followed by went [in English] and then market. In Arabic, it will be different. We will say:

ذهب خالد إلى السوق

[Literal translation]: “went Khālid to the market.”
Proper translation: “*Khālid went to the market.*”

So we have to understand the Arabic style. We have to know the style of the English language, of French, etc. You are living here [in England], so you have to know English grammar. You have to know which words come at the beginning of a sentence. If a person understands these things, it becomes easy for him to translate. May Allāh *ta’ālā* enable us to understand these things, leave aside all worldly

attachments, and devote ourselves totally to the acquisition of knowledge.

A few books which ought to be studied

Shaykh ‘Abdul Fattāh Abū Ghuddah *rahimahullāh* has written a book titled *Safhāt min Sabr al-‘Ulamā’*. You must certainly read this book so that we learn what hardships our ‘ulamā’ of the past bore for the acquisition of knowledge, what conditions they experienced. Many stories of the pious elders are related in it, and the language too is very sweet. The Shaykh wrote another book titled *Qīmah az-Zaman ‘inda a-‘Ulamā’* (the value of time in the eyes of ‘ulamā’). The Shaykh’s language is very sweet and flowing. Both these books have to be read by every student. The third book is *ar-Rasūl al-Mu‘allim* (Rasūlullāh *sallallāhu ‘alayhi wa sallam* the teacher). When you qualify from here, you will be engaged in passing on *Dīnī* knowledge. You should most certainly read this book. By reading it, you will learn how much of patience and tolerance a teacher should have, how much of restraint he must have, etc. You have to understand these things. When you leave here and go out into the world, how are you going to converse with the *ummah*? If someone poses a question in an uncouth manner, how will you respond? You will learn these points from this book. It highlights Rasūlullāh *sallallāhu ‘alayhi wa sallam* as a teacher and his teaching methodologies.

Rasūlullāh's *sallallāhu 'alayhi wa sallam* teaching methodologies

Rasūlullāh *sallallāhu 'alayhi wa sallam* used to teach through physical things so that even the most unlettered villager would understand what he was saying. He was walking with the Sahābah *radiyallāhu 'anhum* on one occasion when he saw a dead kid (young goat) lying on the road. Rasūlullāh *sallallāhu 'alayhi wa sallam* stopped and asked: “Who from among you will buy this from me?” the Sahābah *radiyallāhu 'anhum* asked in surprise: “O Rasūlullāh! This goat's ears are cut off. Even if it was alive, we would not have bought it. Where will we ever buy this dead goat?” Rasūlullāh *sallallāhu 'alayhi wa sallam* posed this question to turn their full attention towards himself. He then said: “This is such a worthless thing that even if it was alive, no one would have bought it. Listen! This world is even more worthless in Allāh's sight than this goat is to you.” So Rasūlullāh *sallallāhu 'alayhi wa sallam* wanted to demonstrate to them the worthlessness and insignificance of the world in Allāh's sight. This is why he stood there, pointed to it [and asked them the above question]. This was his way of teaching them.

An acknowledgement from a professor

In Toronto we have an expert in the field of education. His name is Professor Sirāj ad-Dīn Sāhib, and he is an Egyptian. He delivers lectures twice a week, and I have the opportunity of sitting and talking with him quite frequently. I asked him one day: “What are the special traits and peculiarities of

the new ways of teaching and teaching methodologies which have been developed nowadays? Tell me because I am involved with *madāris*, and I would like to know.”

He replied: “Maulānā! I have studied more than 150 British and American books on the subject of education, and this is my field. I am a lecturer in a university, but I can tell you with certainty that when I read the Qur’ān and Hadīth, I conclude that all the expert educationists of today have not even reached the level on which Rasūlullāh sallallāhu ‘alayhi wa sallam was.”

This is what he said despite being an expert educationist himself, and delivering lectures at a university on this subject. He says that these educationists are still very slowly moving towards the manner in which Rasūlullāh sallallāhu ‘alayhi wa sallam educated the *ummah* and the methodology adopted by him. But we feel they are teaching us new and modern ways of teaching. They are merely telling us what Rasūlullāh sallallāhu ‘alayhi wa sallam already taught us. But because we do not ponder on the Ahādīth from this angel [of education], we do not perceive these points.

A teacher has to be forbearing

Damām ibn Tha‘labah, the chief of the Banū Sa’d, came to the assembly of Rasūlullāh sallallāhu ‘alayhi wa sallam. He stood and asked: “Which of you is Muḥammad?” He had a sword in his hand when he asked this question. Rasūlullāh sallallāhu ‘alayhi wa sallam did not say: “Hey, what is this

uncivilized way of speaking? Why are you just standing there outside and asking: ‘Which of you is Muḥammad?’ You should offer *salām* first, and sit down at least.” Rasūlullāh *sallallāhu ‘alayhi wa sallam* did not say any of these things. Instead, he remained silent.

Sayyidunā Abū Bakr *Siddīq radiyallāhu ‘anhū* replied, and what a beautiful reply he gave. He said:

هذا الرجل الأبيض المتكىء

“This fair person who is leaning here is Muḥammad.”

Damām said:

يا ابن عبد المطلب، إني سائلك فمشدد عليك

“O son of ‘Abd al-Muttalib! I am going to ask you some questions, and I am going to be quite harsh in this regard.”

Rasūlullāh *sallallāhu ‘alayhi wa sallam* did not become angry in the least. He merely said:

سل ما بدا لك

“You may ask whatever you like.”

When we read this reply of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, we begin to understand how tolerant and forbearing a teacher has to be. Even if a person were to address him in such an uncivilized way, he must not become angry. Instead, he must

try to make him understand in a soft and lenient way.

A person was studying a lesson of *fiqh* under Imām Shāfi‘ī *rahimahullāh*. He taught him the lesson seventy times but he still did not understand it. The man fell ashamed and left the room. Imām Shāfi‘ī *rahimahullāh* went behind him, seated him in another room and asked: “Brother! Why did you leave?” He replied: “I am ashamed over the fact that you taught me so many times but I still do not understand it.” Imām Shāfi‘ī *rahimahullāh* began explaining it to him again until he understood it. When we read stories like this, our hairs stand on their ends. These were the true teachers who used to toil to the extreme end. This is the meaning of life – that a person must develop restlessness in his heart [for the well-being of his fellow humans].

Iqbāl says that if blood flows around in man’s body, nothing is achieved. If a person does not have the pain of the liver, he has no life. The real life is of the one who has the pain for the *ummah* in his heart. A living person is the one who has a pain for his students, who has a pain for the youth of the *ummah*, who is worried about which direction the followers of our beloved Rasūlullāh *sallallāhu ‘alayhi wa sallam* are heading. His heart pains at all these things. He brings them close to himself, feeds them, and teaches them matters of *Dīn* with affection. He says to them: “Look here, brother. We have to follow the way shown to us by Allāh *ta‘ālā* and Rasūlullāh *sallallāhu ‘alayhi wa sallam*.” If we develop this pain and restlessness in our lives, they will become

meaningful. If not, they will be worthless. May Allāh *ta'ālā* confer this pain to us solely out of His grace. Āmīn.

أَللّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ.

أَللّهُمَّ إِنَّا نَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ.

أَللّهُمَّ إِنْ قُلُوبُنَا وَنَوَاصِينَا وَجَوَارِحُنَا بِيَدِكَ، لَمْ تَمْلِكْنَا مِنْهَا شَيْئًا فَإِذَا فَعَلْتَ ذَلِكَ بَنَّا فَكُنْ أَنْتَ وَلِينَا وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ.

أَللّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ، غَيْرِ ضَالِّينَ وَلَا مُضِلِّينَ، سَلَامًا لِأَوْلِيَائِكَ، وَحَرَبًا لِأَعْدَائِكَ.

أَللّهُمَّ آتْ نَفُوسَنَا تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا.

أَللّهُمَّ وَفَّقْنَا لِمَا تَحِبُّ وَتَرْضَى، وَاجْعَلْ آخِرَتَنَا خَيْرًا مِنَ الْأُولَى.

أَللّهُمَّ إِنَّا نَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى.

أَللّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

**Educational, instructional and
intellectual alertness can only be created
by subject teachers**

Hadrat Mufakkir-e-Millat organized a session under the auspices of “Majlis Ta‘līmī Gujarat” in Kāpaudrā. The session was titled “The educational and instructional retrogression of the madāris”. A large group of scholars and ‘ulamā’ of Gujarat attended. On this occasion, Hadrat Mufakkir-e-Millat delivered a thought-provoking lecture which was published by al-Ma‘had al-Islāmī, Mānik Ma’u. It has been included in this volume after a few changes, and is now presented to the reader.

Lecture delivered on Thursday, 28 Dhū al-Qa’dah
1429 A.H./27 November 2008



الحمد لله، نحمده ونستعينه ونستغفره، ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل الله فلا هادي له، ونشهد أن لا إله إلا الله وحده لا شريك له، ونشهد أن سيدنا وسندنا ومولانا محمدا عبده ورسوله، صلى الله تعالى عليه وعلى آله وصحبه وسلم تسليما كثيرا كثيرا. أما بعد.

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم، قال الله تبارك وتعالى في القرآن المجيد والفرقان الحميد: قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ^١ وقال تعالى: وَيُلِّ لِّلْمُطَفِّفِينَ، الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ، أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ، لِيَوْمٍ عَظِيمٍ. صدق الله العلي العظيم.

Honourable 'ulamā'! first of all I am most grateful to you for having accepted our invitation and come from distant places to this small village (Kāpaurā) of ours, and bearing the difficulties and hardships of travelling.

¹سورة الزمر: ٩.

²سورة المطففين: ١-٥.

May Allāh *ta'ālā* accept your coming here, and may He make these discussions useful to all of us. May Allāh *ta'ālā* enable us to come to a good conclusion. *Āmīn*.

The meeting which is being held today is not the first of its kind. You probably remember the “Taḥaffuz Madāris Gujarat” whose secretary general is Maulānā Aḥmad Sāhib Dewlawī, organizing several meetings and assemblies. One particular meeting had this specific topic as its topic of discussion. You probably also remember the formation of a committee of ‘ulamā’ on that occasion. I do not know much details about what that committee was to do and what results those ‘ulamā’ have achieved until now because I am out of the country for most parts of the year.

Reasons for this meeting

You people have now been inconvenienced again to attend this meeting. When our new academic year commenced in Shawwāl, I had the opportunity of visiting about 12 of our madāris. I went from ‘Ālīpūr to Kanthāriyah, and from there to the other madāris up to Mātlīwālā. When we visit these madāris, we obviously exchange ideas and views with the teachers there. We constantly speak about the retrogression in education. From their discussions I concluded that the teachers are concerned. The main concern is that students are not hard working and not paying attention. We [teachers] prepare our lessons before teaching them, but the students neither have an interest in their books, nor the desire to prepare for the next day’s lessons. They have succumbed to the environment and external conditions.

The other point is that whichever villages we go to, we certainly see the books on faḍā’il being read in every masjid due to the efforts of da‘wat and tabligh. Most of

the time we sit down and join because Hadīth is being read. Why, then, should we not join? What pains me severely is qualified students who spent eight years in a madrasah reading those books but cannot read the Urdu correctly. Nor are they bothered about correcting themselves! I find this extremely strange.

A painful incident

On one occasion the book was being read, and I think the reader must have made about eight mistakes. I thought to myself: “This poor fellow is probably attached to the jamā‘at work and is not educated. This is why he is making these errors.” When the ta‘līm ended and people got up and left, I remained seated. I then took the reader to one private corner and asked him: “What is your occupation?” He replied: “I am a teacher in a maktab.” I asked: “Have you qualified from any institution?” He replied: “Yes.” He then mentioned the madrasah from which he qualified. I said: “Maulwī Sāhib! You are a qualified ‘ālim. You read a page or two and committed so many errors. The least you should do is read before hand the amount which you intend reading to the public. In this way, you will not commit such major errors. The first benefit of this will be to your own self.” [Now listen to his reply]. He said: “The only reason why Maulwīs join in the ta‘līm is so that they can criticize and look for mistakes. They have no other work.”

The power to think and act is first obliterated

This is the condition of our graduates. They commit mistakes, there is weakness in their education, they have no interest in reading, they have not realized their rank and position, they are totally defective, and they do not even realize it. This is proof that they do not even perceive their weaknesses, and they do not

acknowledge it. When a person does not perceive his weakness, shortcoming and defect, it is a major indication of his destruction. It is a most dangerous time.

A poet said:

The power to think and act is first
obliterated. After that, a nation
experiences its power and authority
waning.

A statement made by a vice chancellor

A few years ago I invited the vice chancellor of 'Aligarh University, Sayyid Hāmid Sāhib, to Tadkeshwar. I then took him on a tour of some of our educational institutes. I said to him: "You are the vice chancellor of a famous university like 'Aligarh. I request you to visit some of our centres of learning. You can teach us a few things." I hosted him for a few days. We went to a certain place and the principal took us on a tour of his madrasah. Incidentally, he uttered a sentence which should not have been uttered. He said: "We have made so much of efforts on this madrasah that there is no room for anyone to point a finger at it." Sayyid Hāmid Sāhib looked at me inquiringly. He is an intelligent man who had been a collector in Gorukhpūr. He is highly educated, spent some time in Europe, and is now a vice chancellor of 'Aligarh University. When he looked at me in that manner, I immediately understood that this statement irked him. Nonetheless, he did not say anything and continued listening to the principal silently. However, when we completed the tour, left the madrasah, sat in the vehicle and the car began moving, he said to me: "Maulānā Sāhib! Whenever a person considers his work to be completed, there remains very little room

for rectification.” This was a most beautiful statement. It is absolutely correct. When is the work of a person ever completed!? A new horizon must always remain before a person. A poet says:

There are other worlds beyond the stars.
There are more tests of love which are to
come. Do not remain stagnant with today.
There are more stations of lamentation.

It is wrong to consider ourselves to be perfect

It is my personal feeling that it is wrong to consider ourselves to be perfect. The absence of the extent of concern which we are supposed to be having is the result of the retrogression in our students. Their condition is that they cannot read the Arabic text correctly, they cannot translate verses of the Qur’ān, and they are unable to give a straightforward translation of the shortest of Ahādith. As for their writing – even after they qualify and they have to write a letter, there will certainly be spelling mistakes. The one who is supposed to be attached to his books has even become weak in reading books. The reason for this is that they are not aware of the conditions and situations around them. They have no inkling of the constant waves and storms created by the forces of falsehood. This is why our students do not have that feeling of restlessness and agitation.

I was sitting in the company of Had^rat Maulānā Sayyid Abul Hasan ‘Alī Nadwī *rahimahullāh* on one occasion. Had^rat said: “Maulwī Sāhib! You must make efforts in your area so that the Urdu language becomes correct in your students.” Had^rat made specific mention of this. He also added: “I receive letters from some ‘ulamā’ of your area. They are qualified ‘ulamā’ but the manner in which they write

gives me the impression that the letter was written by a student in a primary school.” It is extremely sad to hear such a statement.

The shortcoming is in us

What we ought to realize is that we ourselves are the biggest reasons for the weaknesses which are creeping into our students. We have given up working hard and having genuine concern. I would like to make a request to you, and please don't take offence. We have made ourselves eligible for blame and accusation. Our people handed over their children to us, they entrusted them to us. However, the amount of effort we ought to have made on them, and the extent to which we were supposed to obliterate and tire ourselves – we did not do that. We ought to be as described in the following couplet:

O traveller by night! You yourself must
become your own lamp. Turn your
darkness into light with the blood of your
heart.

Teachers must resort to affection and concern

My dear friends! Students are not made just like that. They are made through the total attention of teachers. Teachers have to attach their hearts to their students. If a class has 25-30 students, then gauge what the mental level of each student is? What is his background? Where has he come from? What is the situation in his house? Why is a particular student falling behind? Why is he not understanding the lesson? In which aspect is he weak? You have to continue striving to this end. Seek advice with regard to him. Make du'a' for him. Our experience teaches us that if we do this, the student can be made to succeed.

A 35-year experience

My dear friends! I have spent the last 35 years in centres of learning and I have concluded that those teachers who are affectionate towards their students are the most successful. Rasūlullāh *sallallāhu ‘alayhi wa sallam* was sent as a teacher of humanity, the mentor of humanity, and the benefactor to humanity. Allāh *ta‘ālā* makes reference to his beneficence as follows:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ.

It is the mercy of Allāh alone that they found you to be soft-hearted. Had you been harsh, hard-hearted, they would have dispersed from around you. So pardon them and seek forgiveness for them.¹

When a teacher takes a student to his room and teaches him extra books, and develops his mind for additional reading, then that student becomes a man of worth. He becomes a good teacher. He is able to serve his people. No matter where he goes, he is of benefit. This has already been experienced.

On the other hand, imagine if a student makes the slightest mistake and the teacher makes a statement like: “Who asked you to come and study here? You should rather go and sell brinjals!”² I have personally heard a teacher saying this. It is extremely dangerous to say such things. It breaks a student’s heart. When a student comes to study under us and we make a

¹ Sūrah Āl ‘Imrān, 3: 159.

² Brinjal is another name of aubergine.

statement like this, we have broken his heart. He loses courage and he develops an inferiority complex.

The pain experienced by Imām Shāfi'ī

The teacher ought to have instilled courage in him and tried to prompt him forward. He should have brought him close, passed his hand over his head and said: “My dear son! What have you not understood and why are you not able to understand it? Come sit here near me.”

When I read a story about Imām Shāfi'ī *rahimahullāh* in a certain book, my hairs stood on their ends. Imām Shāfi'ī *rahimahullāh* was conducting an assembly. He was explaining a certain ruling. Many students were sitting in front of him. There was one particular student who was quite weak in his mind (as is the case with many students everywhere). He could not understand. Imām Shāfi'ī *rahimahullāh* was explaining the same ruling again and again. The text reads as follows:

كَرَّرَ عَلَيْهِ الْمَسْئَلَةَ سَبْعِينَ مَرَّةً فَلَمْ يَفْهَمْهُ. فَخَرَجَ مِنَ الْغُرْفَةِ خَجَلًا.
فَتَبِعَهُ الشَّافِعِيُّ رَحِمَهُ اللَّهُ وَأَجْلَسَهُ فِي الْغُرْفَةِ الْأُخْرَى، وَكَرَّرَ عَلَيْهِ
الْمَسْئَلَةَ حَتَّى فَهَمَهُ.

He repeated the ruling 70 times but he still did not understand it.

The student felt ashamed over the fact that the Imām explained it to him so many times but he still did not understand. He therefore left the room. Imām Shāfi'ī *rahimahullāh* followed him, seated him in another room, and said: There is no need for you to lose hope. Sit down, I will explain it to you again.

This is what it means to obliterate yourself completely for your student. Why can a student not progress? If you make the effort, then – inshā Allāh – he will certainly progress.

We no longer have that concern

My dear friends! We will have to acknowledge and accept that we are falling back as regards our concern and worry for our students. If we do not acknowledge this, we will never be able to redress the retrogression. We will continue passing resolutions just as resolutions were passed at “Taḥaffuz Madāris” conference. I was given those resolutions recently. They contain the same points which we are discussing today. They also mention the various shortcomings which are found in our students. Why are we not moving forward despite these resolutions? We have to think about the fact that many lectures on this subject have been delivered. We sit and say that the students are not studying, they are dim-witted, their parents do not do anything, the principal is responsible for the shortcomings, etc.

My dear brothers! No matter what the principal is doing or what the parents are doing, the students have come into your hands. If you make the effort, the student will be able to progress.

The story of Imām Abū Ḥanīfah

The father of Imām Abū Yūsuf *rahimahullāh* did not want to leave his son with Imām Abū Ḥanīfah *rahimahullāh*. He used to say: “Where are you going to take my son to? I am a poor man. When he earns a little money and brings it to me, I able to survive.” Imām Abū Ḥanīfah *rahimahullāh* stipulated a certain amount from his own pocket [for the father], and began teaching the son. Imām Abū Ḥanīfah

rahimahullāh recognized the talent which was in the boy, so he was prepared to spend his own money and convinced the father to send him to study. The boy [Imām Abū Yūsuf *rahimahullāh*] eventually became the chief judge. However, in order to achieve this, Imām Abū *Hanīfah rahimahullāh* gave him whatever he needed. He said to his father: “You must not worry. We will pay for your expenses.”¹

Students still have capabilities

This has always been the case: When a teacher sees to the education of a student with love and affection, and works tirelessly for him, the student certainly progresses and becomes someone of worth. It is wrong to say that the wrong type of students are coming to study. We still find students with good capabilities in our madāris. There is a need to awaken those capabilities. We have to resort to practical wisdom to spur them on. This is what we have to think about. We have spoken too much now, and we have passed too many resolutions. The time has come to step onto the practical field. The community is giving us such large sums of money which is beyond our imagination. I had always assumed that there are 30 madāris in Gujarat where the Daurah (final year of the ‘ālim class) is taught. However, when the list was made, it was close to 40. There are a handful of madāris where Daurah is not taught; where up to *Sharḥ al-Wiqāyah* is taught. No matter what, they are madāris where Arabic is taught. We have 40 such madāris in Gujarat.²

¹ أخبار أبي حنيفة وأصحابه: ص ٩٩. وفيات الأعيان: ج ٦، ص ٣٧٩. تاريخ بغداد: ج ١٤، ص ٢٤٤.

² This was in 2008. Presently there are more than 60 madāris where Daurah is taught. Then there are those

The need to harness students

Despite this, we have to repeatedly search outside Gujarat for a Shaykh al-Hadīth. We could neither prepare students who can teach Hadīth nor do our students have the ability to reference Ahādīth. They do not even understand what it means to reference Ahādīth. What is the reason for this?

My dear friends! Our reading is very weak. If our own language is not in order, how will the language of our students become correct? Sometimes when our madrasah teachers deliver lectures, I think to myself: “This is a teacher but he cannot even differentiate between the masculine and feminine genders in the Urdu language?!” We have to know which words in Urdu are masculine in meaning and which are feminine. Our failure in this regard is because we have no affinity with Urdu. And we do not have affinity with it because we are not reading Urdu books. We have no concept of reading. When we are given books to teach in the madrasah, we look at the marginal notes and one or two famous commentaries, and say, “No problem, we will teach the book.” As though our responsibility has been fulfilled. But this is not right. We have to study the books of the higher classes when teaching the books of the lower classes so that we can steer the students correctly. It is essential for us to have an insight into the new books which are being published.

where Daurah is not taught. If they are included, the total will be more than 100.

Our colleagues have no knowledge of new publications

Let me give you an example. *Mishkāt al-Maṣābīh* is included in the syllabus of all our madāris. There is no madrasah in India and Pakistan where this book is not included in the syllabus. I went to several madāris and asked them: “Do you have that edition of *Mishkāt al-Maṣābīh* which has been published with the investigations and researches of Albānī?” Shaykh Nāṣir ad-Dīn Albānī has published an edition with his notes. When I pose this question, they reply: “We do not even know about it.” I said: “We also have another edition which has the investigations of a Syrian scholar.” They replied: “We do not know anything about that as well. We only have this edition which was published in Deoband.” I thought to myself: If our teachers have no knowledge of these new books although *Mishkāt* is taught in every madrasah, then what can be said of our madāris!

We ought to obtain these books. My dear brothers! Excellent books are being published. Here (at the entrance of Masjid-e-Ā’ishah) there is a book on display which is titled *Nūr al-Yaqīn*. It contains the *tarkīb* (grammatical explanations) of the entire Qur’ān. It starts with Sūrah al-Fātiḥah and ends with Sūrah an-Nās. Many other books which have been published in Pakistan and Arab countries are on display. I request you to have a look at them, and read these new books.

If you are teaching Kitāb al-Maghāzī in *Bukhārī Sharīf*, you obviously have to know where the battle took place, what the position of the Muslim army was, what the number of the enemy was, what was the cause of the battle, and what were the effects of the battle? We do not speak about these things at all. The only thing

we do is translate the Ahādīth and provide some explanation from the Sīrah literature. Many new books on the battles have been published both in Arabic and Urdu. They contain detailed discussions. For example, on the occasion of Hudaybiyah, why did Rasūlullāh sallallāhu ‘alayhi wa sallam take a decision which was against that of all the Sahābah radiyallāhu ‘anhum and said: “We have to make peace no matter what. Even if it is not in our favour.” Why did Rasūlullāh sallallāhu ‘alayhi wa sallam do this? What were the effects of this action? These matters have been investigated and maps are provided. Atlases have been published in the Arabic language.

One atlas on the Sīrah is titled Atlas as-Sīrah an-Nabawīyyah. There are others which contain the journeys of the Muḥaddithūn. A juridical atlas has also been published. Then there is Atlas al-Futūḥāt al-Islāmīyyah which contains all the Islamic conquests. Just recently a new atlas was published from Madīnah Munawwarah titled Atlas al-Khulafā’ ar-Rāshidīn – it contains full details about the four caliphs, photos of their houses, where they lived, what type of houses they lived in, and so on. You ought to purchase these books, study them, do research on them. You should at least develop some affinity with reading.

Students will be reflections of our weaknesses

My dear friends! If our teachers are not aware of new publications, they cannot produce genuine students. After all, only that water which is in the well will be able to be drawn out. A utensil can only be filled with water if the well contains water. If the well is empty, nothing will be drawn from it. If we are not aware of the books and do not read them, our speech cannot be corrected and we will not be able to correct the speech

of our students. It can be said with full certainty that the weaknesses which are in us will certainly be found in our students.

Practical training

The teachers of the past were fully prepared. I recall when I took admission in Dhābel in 1944 for the first year of the Persian class. I was going to my village while my teacher was coming from the village. He used to live in the village. His name is Hadrat Maulānā ‘Abd al-Hayy Bismillāh *rahimahullāh*. May Allāh *ta‘ālā* fill his grave with light. I met him on the way and I said: As-salāmu ‘alaykum. He then asked me something which I cannot recall at present. What I do remember is that I said *Toem Ne Aysā Kahā Thā*. I uttered the words “*Toem Ne*”. He caught me by my ear and began twisting it. I was an eleven-year old child at the time when I took admission. I had no inkling as to why my ear was being twisted. And he did not ask me: “Why did you utter these words?” I then realized by myself that I uttered the words “*Toem Ne*”, and that is why I am being reprimanded. I immediately said: “*Āp Ne Kahā*”. When I said these words, he let go of my ears. He then said: “You must learn manners.”

This is the fundamental duty of a teacher.

We were not permitted to sit cross-legged

I studied two years of Persian and one year Arabic under him. I cannot remember ever sitting cross-legged in front of him. If anyone did sit cross-legged, he would immediately ask: “What is the matter? Are you waiting for a tray to be presented to you?” This question was unique to him. He would constantly correct our manner of speech by saying, this is not how it is pronounced, this sentence is not constructed in this way, etc. It is a teacher who can correct a

student's speech, and embellish it with manners and etiquette. It is a teacher who can show the correct usage of words. After all, our duty is not to merely teach a book!

Mispronouncing a letter

The same can be said of Shaykh Maḥmūd 'Abd al-Wahhāb Maḥmūd who had come from Egypt to Deoband to teach Arabic. He used to tutor us in the same manner. We used to go to study Arabic under him. He asked a question on one occasion. From all the students who used to attend the class, a boy by the name of Muḥammad was absent that day. The Shaykh asked:

أين غاب محمد؟

Where did Muḥammad disappear to?

I was sitting in the front, so I replied immediately:

يا شيخ هو مريز

I used the word *marīz* [instead of *marīd*]. The Shaykh opened his eyes wide – he was large-sized any way – and said:

هو مريز في عينك

I thought to myself, what is the matter? Initially I did not realize what mistake I had committed and why is he saying this. His face turned red, and he said:

لماذا لا تقول مريض، نحن العرب الناطقين بالضاد

Why didn't you say marīd? We are Arabs, we pronounce it as dāwd!

Ever since that day, I never mispronounced this letter because I was reprimanded; I was rectified and corrected.

He had a method of teaching which he referred to as:

القراءة السريّة والقراءة الجهرية

Reading silently and reading aloud.

He would first instruct everyone to read the lesson silently. Thereafter he would call out the names of different students and ask them to read aloud one after the other. When a student read incorrectly or mispronounced a word, he would correct him. In this way, the rest of the class would hear the corrected pronunciation, and when the next student reads, he will not read it incorrectly. This is how he corrected our tongue and taught us Arabic pronunciation. Whenever a student committed an error, he would say:

أنت هندي تتكلم بكذا.

You are an Indian. That is why you are speaking like that. Now pronounce it like this.

Teachers must be vigilant

We learn from the above that if a teacher is vigilant, is behind his students all the time, and corrects them for every word which they utter, their speech will be corrected and their spelling will also improve. Furthermore, they will be able to render some service to their community.

Recently I visited several madāris and made this request to the teachers. I said to them: From experience I have seen that those who teach Persian

and Urdu ask their students to write a certain lesson in their notebooks. He then asks the students – one by one – to bring their notebooks to him for marking. He checks whether the student wrote the lesson which was given to him and signs it in red at the bottom. He then asks for the next student, and continues in this way. This method is totally wrong. The correct method is to check each word and letter, and see if it is written correctly as per the rules of writing. For example, if the letter *alif* is written crookedly – as is the case very often – he must show it to the student and ask him: “Have you ever seen the letter *alif* crookedly written anywhere in the world? Why did you write it crookedly in your book?”

The methodology of Maulānā Wahīd az-Zamān Kīrānwī

I observed this point with Maulānā Wahīd az-Zamān Kīrānwī *rahimahullāh*. He tutored all the students who studied under him to write the Arabic script in a most beautiful manner. This is because he worked hard with his students. He would literally hold the pen and teach them. He would make them write on large sheets of paper on the wall. If Maulānā Wahīd az-Zamān *Sāhib rahimahullāh* could correct the Arabic script of his students, we too can do the same. The need is to work hard, to develop our students, and to be restless in this regard. It is our shortcoming and we have to acknowledge that we are moving in the wrong direction. We are not paying as much attention as we ought to on our students. These are my impressions; pardon me if I am wrong and correct me.

I am not sitting here thinking to myself that I will correct and rectify you. These are just my experiences which I am relating to you. I have spent 35 years in the madāris. I was in Dhābel and then in Tadkeshwar.

I also worked at Majlis Khuddām ad-Dīn. I have thus been able to observe the running of madāris. I resigned officially from the madāris in 1992 and am presently residing in Canada. May Allāh *ta'ālā* accept. Āmīn. Despite this, not a day passes without my reading a book.

It is essential to read non-prescribed books

My dear friends! The biggest weakness in our 'ulamā' is that they do not read non-prescribed books. If they do not read, they will not be able to speak correctly. They will never be able to improve their language. As long as we do not read good books, we will not be able to speak properly. We will also not be able to understand good language. The condition of our students and our graduates is that they cannot understand a single poem. Because they are conducting their lessons in Urdu, they are under the impression that their Urdu is very good. Whereas the Urdu language is very extensive. I asked one Maulwī Sāhib: "Have you ever come across *Nūr al-Lughghāt* which is published from Delhi?" He replied: "I did not even know that a book by the name of *Nūr al-Lughghāt* exists." Now if a person does not even know that such a beautiful dictionary has been published which also contains quotations from poems for the explanation of words, when will he ever order it? When will he ever open it to check the meaning of a word? He has no idea whatsoever. Our biggest weakness is that we have no knowledge of books.

A publication titled *Urdu Review* is published from Delhi. I have placed a copy on display at the entrance. It is a monthly periodical which contains a review of new books which have been published in the Urdu language. I think that the majority of the madāris of Gujarat do not receive this periodical. There is another

periodical titled *Urdu Book Review*. I thought to myself, what harm will there be if I obtain this periodical as well. It is published every two months. It contains a one-page review of all the books which have been published in India and Pakistan. If a person reads it, he will come to know what new books are on the market.

Similarly we have our own periodicals such as *al-Furqān*, *Dār al-Ulūm Deoband*, *Ta'mūr-e-Hayāt* (published from Nadwatul 'Ulamā' Lucknow), *Māhnāmah Mazāhir-e-'Ulūm*, *Ā'inah Mazāhir-e-'Ulūm Sahāranpūr*, *Nidā'-e-Shāhī Murādābād*, *Hirā Kā Peghām* which is published by al-Ma'had al-Islāmī, Mānik Ma'u, *Baḥth Wa Nazār*, *Tarjumān Deoband*, *Muḥaddith-e-'Aṣr*, *Māhnāmah Tarjumān Dār al-'Ulūm Deoband*, and so on. Also those which are published from Pakistan. Generally these periodicals contain book reviews towards the end of each issue. If we read them we will come to know what new books have come onto the market.

Obtain new books

I just came from Toronto before the month of Ramaḍān. Before leaving, I learnt of a book published in Pakistan which is titled *Tarjīḥ ar-Rājiḥ*. This book discusses those views of *al-Hidāyah* which are considered to be the preferred views. It looks into an issue as follows: The author of *al-Hidāyah* quoted an opinion of Imām Abū Ḥanīfah *rahimahullāh*, the opinions of Imām Muḥammad *rahimahullāh* and Imām Abū Yūsuf *rahimahullāh*, and in some places the opinion of Imām Zūfar *rahimahullāh*. Now which is the preferred opinion from the lot? This is to be found in this book. It has been published recently. We all know that *al-Hidāyah* is included in our syllabus. If

we go through this book as well it will not harm us in any way.

Sharḥ al-Wiqāyah was published recently in Jordan. I learnt of this from *Baḥṭh Wa Nazār*. *Baḥṭh Wa Nazār* is a very good periodical. If every madrasah does not receive it, it should certainly order this periodical. It contains excellent observations and reviews. I read the review on this new edition of *Sharḥ al-Wiqāyah* and it states that it is in several volumes. I do not recall correctly at present, but I think the edition which we use is in two volumes, and that too they are not too voluminous. The new edition is in several volumes. It contains references for the *Aḥādīth*, meanings of difficult words, and it also states which view is the preferred one.

If someone is going to the Arab countries, you must request him to bring this book for you. After all, it is included in our syllabus. Unfortunately, if we do not obtain books which are written on the books of our syllabus, we will not be able to progress.

I had mentioned to you the commentary of Albānī on *Mishkāṭ*. In it, he examines the narrators from whom the author of *Mishkāṭ* narrated the *Ḥadīth*. For example, the author writes *Rawāhu an-Nasa'ī* (it is narrated by an-Nasa'ī). Albānī will occasionally state, this *Ḥadīth* as quoted in these words is not found in an-Nasa'ī, but in such and such book. In some place, the author of *Mishkāṭ* leaves a blank place. For example, he writes *Rawāhu.....* (it is narrated by.....). Our teachers used to say to us that the author of *Mishkāṭ* passed away and could not establish who it is narrated by. This is why he left a blank space. Albānī *Sāhib* says now there are countless *Ḥadīth* collections which have been published. Our seniors used to express their desire to see those books and they

passed away without being able to see them. Those books have now been printed. Excellent Hadith collections have been printed in the recent past together with footnotes and references. The *Musnad-e-Aḥmad* has been published in 30 volumes with annotations. Obviously if a madrasah does not have a copy of *Musnad-e-Aḥmad*, the knowledge of the teachers will remain defective. You should obtain these books, read them and teach them.

An eye-opening statement by a scholar from Kerala

I was travelling for hajj. I met an ‘ālim from Kerala on the ship. The ‘ulamā’ of Kerala are generally quite conversant with Arabic. He asked me: “What Hadith books have you studied?” I gave him the names of the books which we normally study in our Daurah class. He asked me: “Have you come across such and such Hadith book? Have you read such and such Hadith book?” [He named several books] whose names I had never heard. I was studying in Dhābel, and we are rarely informed about other Hadith collections. This is why we do not know. It is as though it is not our job to inform our students and make them write down the names of other Hadith collections. We do not make our students aware of other books. Imagine if we as students were informed: “These are the books of the Sihāh Sittah. There are other books besides these. There are some which are very popular. There is *Kanz al-Ummāl*, there is *Musnad-e-Aḥmad* and so many others.”

Anyway, the ‘ālim from Kerala said to me: “You have studied nothing. If you haven’t read through *Musnad-e-Aḥmad*, how do you teach Hadith?”

When this ‘ālim said this to me on the ship, he really opened my eyes and I realized that there are many worlds beyond the stars.

We assume we studied Daurah, so we studied many Ahādīth. My dear brothers! The treasure of Ḥadīth is immensely large, but we do not even know their names. If we do not know their names, it means our knowledge is defective. We merely read a few Ahādīth superficially and explain them to our students. Our students cannot be fully developed in this way. This is a fact.

Only a fully-capable teacher can develop his students

Only that ‘ālim can develop the capabilities of his students who himself has vast knowledge, he then selects from it and conveys it to his students. Furthermore, he must make his students aware of other reference works. For example, he must say to them: “For this book, you must refer to such and such books.” A little bit of steering from a teacher can serve as a catalyst to prompt his students into action, it broadens their minds, and creates in them a desire to read. It is the personality of the teacher which can make a student conversant with the demands of his time.

My dear friends! I am merely relating to you the points which are in my mind. If you have any other points in your minds, you will relate it to us – inshā Allāh.

No matter what, there is a need for us to do a lot of reading and to attach our students to books. If a teacher gives a book to a student, asks him to read it, to consult him when he does not understand anything, and later on asks him to present the gist of the book to him, then this will prove to be most

beneficial. The same should be done with non-prescribed books.

My personal experience in Tadkeshwar

This is something which I experienced during my tenure at Tadkeshwar. When the holidays were about to commence, I called for the students of the fourth and fifth years. I said to them: “Look! Very soon you will be going home. You have two months’ holiday – Sha‘bān and Ramaḍān. Go to the library and bring me *Zu‘amā’ al-Is̥lāh*, *Hayātī* and *Kalīlah Wa Dimnah*.”

Our students don’t know anything about *Zu‘amā’ al-Is̥lāh* and its author, Aḥmad Amīn. I informed the students that Aḥmad Amīn is a famous Egyptian author who has a unique literary style. I also informed them that they will really enjoy reading his works. They brought the books together with a few others which I had asked them to bring. I gave them one chapter each from these books and said to them: “You must translate it in the month of Ramaḍān, and when you return in Shawwāl, you must bring the written translation to me. If not, you will not gain admission in the madrasah.” I intentionally placed this burden on them, so now they had no alternative. My objective was to keep their minds attached to books during the holidays. What normally happens is that when our students return the textbooks to the madrasah at the end of the year, they do not touch any book during the two-month holiday. Now if a student does not touch a book for two months, how can his capabilities develop? They cannot develop.

My dear brothers! This was not done for the sake of doing. Rather, it is to continue their link with books. It is essential to give them a few books when they go

home for the holidays. The teacher must select the books and give them to the students.

From *Kalīlah Wa Dimnah*, I asked them to translate *Bāb al-Asad Wa ath-Thaur* and a few other chapters.

All praise is due to Allāh *ta'ālā*, when the students returned in Shawwāl, they came with their notebooks and placed them in front of me. I was most pleased over the fact that they put in some effort and translated what was given to them. I then corrected whatever needed to be corrected.

All praise is due to Allāh *ta'ālā*, those students whom I asked to do this work are excellent teachers today. Many of them are teaching the higher classes in several madāris.

I related this to you to demonstrate that if we make the students to work in this way, we give them books, we ask them to explain, we ask them to translate; then we can develop their capabilities. I still do this even though I have given up teaching formally. Just yesterday Maulānā Iqbāl Sāhib Mātli Wālā came to me and said: “Our driver is asking me if you are a teacher.” Obviously he does not know that this is our common work, irrespective of whether we are teachers or not. The purpose of acquiring knowledge is not to become teachers and earn money. That is not our objective. Whether we are teaching in a madrasah or not, our reading has to continue.

Exchange of knowledge

When it comes to reading and studying, we have to convey whatever we read to others. This is a major shortcoming in us. In Arabic there is a term *Mubādalah ath-Thaqāfah* which could be translated into English as exchange of knowledge.

For example, you have received a new book regarding which I have no knowledge. You say to me: “Maulānā! A certain book has arrived. It is an excellent book for students and teachers.” I will then try to obtain it. You did not suffer any loss by informing me. Unfortunately, this habit is not found in us. We are not prepared to convey such information to others.

When I am in Toronto and I receive books from Pakistan and other places, I read those books. Thereafter, I write a letter to Maulānā Muḥammad Ya’qūb Ṣāhib here [in Gujarat] who publishes a periodical in the Gujarati language. I inform him of the books which I am currently reading and the subject matter which they contain. He then publishes my letter in his periodical.

I received a letter from a Maulānā Ṣāhib who wrote: “May Allāh *ta’ālā* reward you abundantly. Whenever I read your letter, I come to know of new books and learn many new facts.”

On the other hand, another Maulānā Ṣāhib commented as follows: “He writes these letters to show to the world that he does a lot of reading.” Do you understand!? I mean, just look at our mindset! Instead of thinking: “We are learning beneficial points from his letter and we ought to be grateful to him”, he has a negative mindset. This negative mindset which is found in us has caused us a lot of damage.

Teachers must have their own educational anjuman¹

This is one of the reasons for inviting you here, and causing you this inconvenience. We would like to have

¹ Society, association, meeting.

the teachers of every madrasah to have their own *anjuman*. They must then sit together once or twice a month and exchange views about new books which have been published. They should ask each other about what is on the market, if anyone has come across anything, and so on. This should be done so that if anyone does not know, he will come to know. If a certain teacher has obtained a good book, he must show it to the other teachers. He can do the same to his friends who are teaching in other madāris.

We have displayed some books at the entrance of this masjid – Masjid-e-‘Ā’ishah. Many of them are from Pakistan and from the Arab world. We brought them from upstairs and displayed them here so that our ‘ulamā’ may have a look at them and come to know of the new books which they ought to read. If you have knowledge about the existence of a book, you will look at it, and you will then read it. This is why I urge our teachers to become aware of new books.

Teachers must have their own libraries

This is a work on its own. A madrasah has a library of its own. Then students have an *anjuman* where they have books which are easily accessible to them, and which – it is hoped – they will read. We need a separate *anjuman* for the teachers which should have its own books. In order to initiate this project, we have bundled about 15 books for the teachers of each madrasah. We will give a bundle to each of the teachers who have attended today’s meeting. We are giving them these books, but they are not to be included in the madrasah library because we know from experience that when a book is included in the stock of the madrasah library, several years will pass without the teachers knowing what new books have

come into the library. I am saying this because I generally visit the libraries of the various madāris.

The library of Madīnah Munawwarah

I was most impressed by a practice which I observed in the Islamic University of Madīnah Munawwarah. Before you can enter the library proper, there is a hall with tables on which are placed many books. There is a notice on the wall on which is written:

الكتب الجديدة

New books.

Thus, when any new books arrive in the library, they are first placed on these tables. Each one of us has an interest. For example, I may have an interest in Hadith, you probably like Arabic literature, someone else may be interested in jurisprudence, and so on. Before entering the library, you will cast a glance on the new books. In this way, a teacher will become aware of the new books on his subject. The new books remain in that hall for one month, and are then included in the actual library. The teacher can then obtain them whenever he wants because he now knows that a certain book has been included in the stock of the library.

The librarian

The norm in our madāris is that after books are included in the library stock, many teachers do not know what new books have arrived. The principal will know [because he receives the books]. He then instructs for them to be sent to the library. Unfortunately, the librarian – the one who is in charge of the library – does not take the pain to introduce the new books to those who come to the library. There

may be some librarians sitting here. I apologize to them. They do not read the periodicals in which there are reviews of new books. We now receive periodicals from Pakistan, e.g. *Bayyināt*, *al-Balāgh*, *al-Fārūq*, *al-Haqq* from Akaurā Khatak, *Ihtishām*, etc. They all contain reviews of new books. In our own country we have *al-Furqān*, *Nidā'-e-Shāhī*, *Mazāhir-e-'Ulūm*, *Māhnāmah Dār al-'Ulūm*, periodicals from Hyderabad, and so on. It is essential that we obtain these periodicals.

Teachers must look for two things in periodicals

The teachers must look for two things in these periodicals. (1) A useful article related to teaching and education. (2) An article which will clarify a certain issue or ruling for our students. This should be photocopied and distributed among our students. Look! We have placed photocopies of an article titled *Huqūq al-Mu'allim Wa al-Muta'allim* which appeared in one of the periodicals from Pakistan. I was quite impressed by it and thought to myself, our friends are assembling here, we ought to give a copy to each one. In this way, the article will go to every madrasah. If the madrasah likes it, it can make photocopies and distribute it even more. The reason why I did this is so that practical steps can be adopted and implemented. We have been delivering too many speeches and speaking too much, but we are not initiating any practical steps.

These two points are most useful. I brought these books here so that you can order them for the teachers' *anjuman*, you may read them, show them to others, and make them aware of good books. If you see a student, you call him and say: "Look, this book has arrived recently." In this way, the student will develop a reading mindset. I constantly write to my

friends who are teaching in Deoband, Sahāranpūr or Delhi to inform me when any new book has been published. I do the same with Maulānā Rashīd Aḥmad Sāhib in Tadkeshwar. He will inform me, yes, a new book has come onto the market, and I will order it. After all, I am living in Toronto. What do I know about what has been recently published in Deoband!? When these teachers inform me, I come to know about the new books.

Two new books for teachers

Two books have been published recently for the training of teachers:

1. *Asātidhah Ke Liye Tarbiyyatī Wāqi'āt* – educational anecdotes for teachers. It is an excellent book which has been published by Kutub Khānah Na'imīyyah Deoband. I am sure many of our friends are not aware of this book. It is for teachers to study.
2. *Talabah Ke Liye Tarbiyyatī Wāqi'āt* – educational anecdotes for students.

Then there is a third book titled *Madāris-e-Islāmīyyah – Mashwarei Aur Guzārishei* (words of counsel and requests for the madāris).

These new books ought to be in our madāris. When we read them and give them to others to read, the benefit will be to us because they contain useful information. In this way, our own knowledge will increase, our students' knowledge will increase, and their language will improve through continuous reading.

Knowledge is a treasure which can never be stolen and never decreases with spending.

A book should be licked

When I went to Nadwah on one occasion, Hadrat Maulānā ‘Alī Miyā Sāhib [Abul Hasan ‘Alī Nadwī] *rahimahullāh* said: “Maulwī Sāhib! It is not enough to read a book on the surface. When you like the subject matter of a book, you must read it one, two, three times as though you have licked it [just as the fingers are licked after eating]. Only then will you develop some sort of capability.” He presented to us his life experience.

He then presented his own example. He said: “I read *Fajr al-Islām*, *Duhā al-Islām* and ‘*Asr al-Islām* of Aḥmad Amīn so many times that I had virtually memorized pages upon pages.”

If you read the Arabic works of Hadrat Maulānā ‘Alī Miyā Sāhib *rahimahullāh*, you will notice the style of Aḥmad Amīn in them. My dear friends! Our teachers don’t even know who adopted the writing style of which author. Who writes in the style of ‘Alī Tantāwī? Who writes in the style of Muḥammad ibn Mubārak? Tantāwī was a very famous author. He was a Syrian scholar who visited India. He wrote excellent books. Some of them are *Qisās Min at-Tārikh*, *Rijāl Min at-Tārikh*, *Dhikriyāt*. *Dhikriyāt* contains his memoirs which he wrote when he fell ill. These books are easily available in Madīnah Munawwarah. He writes in a most beautiful and sweet style, but we do not even know the names of his books. We do not know the names of the litterateurs of Egypt and Syria. Mustafā as-Sibā’ī is an erudite scholar. He wrote a short book on the *Sīrah* titled *as-Sīrah an-Nabawīyyah Durūs Wa ‘Ibar*. It is a short book which was written for college and university students, but we do not know that it is a book from which we should take benefit. If we have knowledge of a book, we will know more about it. We

have to get rid off this shortcoming which is found in us.

We are all students

My dear friends! This is the reason why we troubled you into coming here. I am a student, you are students, we all are students. There is no difference between us. It is only a difference in time – I took admission as a student in 1944, and you took admission some time after that. It is just a difference in time. Apart from this, the objective of all is the same – that we are all seekers of knowledge. However, now that we have gained some experience, we realized that there are shortcomings in our knowledge because we do not read; we do not have an academic thirst.

The complaint of Professor Shamīm Sāhib

Professor Shamīm Sāhib hails from Delhi and has settled down in Toronto. His father, Hājī Nasīm Sāhib was the treasurer at Mazāhir al-'Ulūm Sahāranpūr. He has his own library. It is his habit to come to my house every Tuesday and take me to his library. I then spend the entire day in his library, and he drives me back to my house in the evening.

He is an academic. He repeatedly says to me: “Maulānā! All the imāms who have come here from Gujarat have no interest whatsoever in books.” I constantly ask him: “Shamīm Sāhib! If any new book has arrived, you must let me know.” He will then say to me: “A parcel has just arrived from Pakistan.” He will show the book to me which I then take with me. I benefit so much from him that I do not need to buy any book.

Since I have no work there [in Toronto], I occupy myself in reading from morning to evening. When I

complete the book, I take it with me the following Tuesday and return it to him. In this way, I come to know of new books and the information which they contain.

On the other hand, he repeatedly says to me: “I am here from so many years, but no Maulwī Ṣāhib ever comes to me to ask me about any new book.”

Many of our graduates are in foreign countries

The ‘ulamā’ he is referring to are all graduates of our madāris. You will find the graduates of Gujarat madāris in South Africa, Zambia, England, Canada and so on. It pains me to see that they have no interest in reading. They just don’t read books. They teach in a maktab for 2-3 hours and do nothing else for the rest of the day. I think to my self: What kind of ‘ālim is this? He has the whole day but he has no interest in reading any new book!? A person ought to have some interest. When a person is a cigarette smoker, he feels restless when he does not have one. A betel-leaf eater gets agitated when he cannot obtain betel-leaf. In the same way, when we Maulwīs don’t have access to books, we ought to feel restless. We ought to get agitated when there is no book in our hands. Unfortunately, this worry is not found in us.

If this worry is not in us, it can never be developed in our students. We will have to think deeply and habituate ourselves to reading. If we do a lot of reading, we will be able to convey correct knowledge to our students. It is only through reading books that the light of knowledge will permeate their minds.

A chapter in Bukhārī Sharīf

Imām Bukhārī rahimahullāh has a chapter titled:

إنما العلم بالتعلم

Knowledge is acquired through studying.

Maulānā ‘Abd al-Aḥad Sāhib in Deoband used to say: “Brother! Knowledge comes from reading. Yes brother! Knowledge comes from reading. If you don’t read, where are you going to get knowledge from? May Allāh ta’ālā inspire us to read.”

My dear friends! I am speaking before you but I have no interest in delivering speeches. I do not even know how to deliver speeches. I am merely conveying to you what is in my heart. I am sitting here to make a very painful plea to you, that for Allāh’s sake, we have to turn our attention to these matters. We ourselves must develop our capabilities, be conversant with knowledge; and then attach our students to knowledge. We have to develop an interest in them. Whether the principal is watching us or not, the committee members are supervising us or not – we have to leave all that one side. We must realize that Allāh ta’ālā is watching us. This is why we have to do the work. We have to take stock of ourselves and fulfil our duties and responsibilities.

All achievements are in vain if they are not accompanied by the blood of heart

Maulānā ‘Alī Miyā Sāhib [Abul Ḥasan ‘Alī Nadwī] rahimahullāh had written this to the scholars of Azhar University:

إن الأمة الإسلامية ألفت أفلاذ كبدها أمامكم، وأنتم مسئولون عنهم
أمام الله يوم القيامة.

The Muslim community has handed over the pieces of its heart [their beloved children] to you, and you will be

questioned about them before Allāh ta‘ālā on the day of Resurrection.

Whether the principal questions you or not, cast that thought aside. The pain has to be within our heart. Our heart must experience what a poet says:

All achievements are in vain if they are not accompanied by the blood of the heart. All sounds are ineffective if they are not accompanied by the blood of the heart.

We have no pain in our hearts, this is why all efforts and achievements are incomplete, even if thousands of students come to us. While explaining these couplets of Iqbāl, Hadrat Maulānā Abul Hasan ‘Alī Nadwī rahimahullāh wrote:

The philosophy which has not been written with the blood of the heart, the art and science which is not accompanied by the blood of the heart of the artist and scientist, if the pen of a litterateur or artist was not dipped in the ink of his soul when producing a masterpiece, then it will be superficial, cosmetic, a mere letter and sound, and an empty and shallow statue comprising of colour, paint and rock which is devoid of life and the freshness of living. A masterpiece cannot remain alive in the absence of love, enthusiasm and devotion. It is love alone which creates the difference between a statue of rock and a living human. When a living drop of love falls on a rock, it also starts pulsating like the heart and starts to demonstrate life. And when a human heart is devoid of it [love],

then that heart is no longer a heart...it is considered to be rock.¹

There is no life in a philosophy which is not written with the blood of the heart and is merely a product of the imagination. Every other art, craft and science is bound to obliteration and destruction if it is not accompanied by the blood of the heart of the artist, craftsman and scientist. It cannot become an energizing voice if it is devoid of the pining heart of the singer and the fire which gushes forth from the depths of his heart.²

We have to be aware of the fact that we are answerable to Allāh *ta'ālā*. We have to strive and work on these children while being fully conscious of our accountability before Allāh *ta'ālā*. What is the matter that our students cannot understand basic and simple things? Why is it that they cannot even read an Urdu book?

The question of an 'ālim put me to shame

My respected brothers! A Maulwī Sāhib came here a few days ago. I was reading the Qur'ān before fajr. He came to me and asked me in a soft tone (he is a Maulānā who is teaching in a madrasah). He asked: "Maulānā! When we say:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

¹ *Nuqūsh-e-Iqbāl*, p. 173.

² *Nuqūsh-e-Iqbāl*, p. 180.

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We read the words *Muhammadur Rasul*...in the nominative (*marfū*). Yet when we read:

أَشْهَدُ أَنَّ مُحَمَّدًا

We read the word *Muhammadan* in the subjunctive (*manṣūb*)!?

I asked: “Are you an ‘ālim?” He replied: “Yes. I qualified from such and such madrasah, and I am teaching in such and such madrasah.” He also taught in some foreign madrasah for five years. I lowered my head in shame. This happened just day before yesterday. Now will our heart cry out or not? He did not even know that the words:

مُحَمَّدٌ رَسُولُ اللَّهِ

Are not preceded by أَنَّ while in أَشْهَدُ أَنَّ مُحَمَّدًا the word *Muhammadan* is preceded by أَنَّ. I asked him: “Don’t you even know the letters of the subjunctive: إِنَّ، أَنْ، كَأَنَّ، لَعَلَّ!? These are taught in the first year of the ‘ālim class!?”

The objective is training, not education

My dear friends! If this is the state of our education, then of what use are 40 madāris for our community? For Allāh’s sake! Engage in some introspection. I sat here to make a painful appeal to you. Ponder over it for Allāh’s sake. We did not take up jobs in the madāris to earn a living and to bring up our own children. Knowledge of Dīn is not for wealth and riches. If this is the objective, it means that the intention is adulterated; and it is an obstacle to our progress.

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O bird! Death is better than that sustenance which causes a hindrance to your flight.

We are accountable for these students. We will be questioned about each class, how it is being taught, and whether it knows its lessons or not.

Some of the recommendations which you people wrote are most valuable. Inshā Allāh, we will have them read very soon. I gauged from those recommendations that people certainly have ideas, but they are not applying them. Tell me, does it make any sense when a student is studying *Hidāyah an-Naḥw* (a grammar book taught in the third year) and he then goes to another madrasah and takes admission in the *Mishkāt* class (the fifth or sixth year)? We give him admission in this class merely because we want our *Mishkāt* class to have a large number of students!?

A student is expelled from Tadkeshwar

Our Dār al-‘Ulūm had 4-5 students in the *Mishkāt Sharīf* class. The Daurah year was about to commence the following year. I happened to go to Sūrāt and saw one of the *Mishkāt* students walking on another footpath without a topī. He was wearing a shirt with a belt over it. I looked at him and thought to myself: This student is studying *Mishkāt al-Maṣābīḥ* yet he is walking around wearing a shirt and no topī!? When I returned to Tadkeshwar, I wrote a letter to his house informing his parents that he cannot return to our madrasah the following year.

Corpses can do nothing

When Hadrat Maulānā Sher ‘Alī Sāḥib came to know of this, he said: “As it is we only have five students, and now you have reduced that number.” I replied:

“Hadrat! It does not matter even if we have only three students. When a student of *Mishkāṭ Sharīf* is not conscious of the fact that he is studying Hadīth and that it does not behove him to dress up like this in public, then of what use will he be even if studies Daurah? The only thing which he will do is bring a bad name to our madrasah, he will bring a bad name to our teachers. We do not need him. We do not have to print a report. We cannot deceive our community into thinking that we have 50 students who have graduated. There is no benefit in that. If we present corpses of this nature before the community, we cannot make any contribution to the community.

Produce a few students, but let them have high aspirations. Let them have some knowledge. Let them go out into the world for propagation while having some concern in their hearts. Even if only five or ten go out, there is hope in Allāh *ta’ālā* that they will make a contribution. If not, these madāris and long lists [will be worthless]. Just yesterday we made a list of the madāris of Gujarat. Try and estimate the large number of students who are graduating from them, yet we see such painful and tragic conditions. Each one will have to do some introspection.

Pay full attention to moral and spiritual training

My dear friends! We have to work extremely hard on our students. Call them after maghrib or after ‘aṣr, keep them with you, show your affection for them, feed them, give them pocket-money, get them accustomed to you, see to their needs. These are the things which our teachers of the past used to do. I had translated an Arabic article of Shaykh Abū Bakr and sent it to Dār al-‘Ulūm. This was many years ago. In that article it was noted that they [Egyptian scholars] take their students to the orchards of Egypt

for walks and for playing around there. They prepare meals for them. At the same time, they impart knowledge to them. This is how our seniors of the past taught children so that they do not become fed up. Sometimes the teachers would go personally with them.

Take students on excursions

Here in Gujarat we also have places of this type. Take the students to the sea-shore. Let them play around. Perform ṣalāh with congregation there. Have discussions with them about what they should be doing in the future. What their objective in life ought to be. The reason why they are being taught. Go into the open air and develop these ideas in their minds. Our students do not know what their responsibilities are going to be after they complete Daurah. They do not even know that the community is getting destroyed.

Examine the syllabus of schools

My dear friends! The Muslim community is being led on a path which I do not even want to talk about. Our system of education is extremely dangerous. Go and look at what is being taught in our schools. It is the responsibility of every 'ālim to examine the school syllabus. Ponder over each page and see how our children are being placed on the path of atheism. See how fees are taken from our valuable assets and are then used to separate our children from Dīn. Akbar Allāhābādī was very critical of the education system. He composed a couplet which, according to Hadrat Maulānā Abūl Hasan 'Alī Nadwī *rahimahullāh*, outweighed many collections. He said:

He [Pharoah] would not have been so
maligned for killing children.

Unfortunately for him, he did not think of colleges at the time.

The conspiracies of schools is extremely dangerous. What armies and soldiers could not achieve has been silently achieved through the schools. We are so heedless in this regard that we do not even think about it. What answer will we give to Allāh *ta'ālā* if we remain in this heedlessness? We will have no answer.

The striving of our seniors

My dear friends! We have studied Dīn. Our teachers made sacrifices. Had it not been for their sacrifices, we would not have been able to read so many words. They went on foot to invite towards Dīn. We heard with regard to Hadrat Madanī *rahimahullāh* that he used to travel to Assam which is well-known for its many rivers and streams. Hadrat *rahimahullāh* used to cross deep rivers to go to the villages. There were no motor-vehicles at his disposal, nor were there any rickshaws. Hadrat *rahimahullāh* used to go on foot. There were times when he used to go to a village and there would be only five people in the masjid. The people related to us that even though there were only five people, Hadrat *rahimahullāh* delivered such a talk as though he was addressing 500 people.

This was a sign of his sincerity. My condition and our condition is that if there are few people, we will speak for ten minutes and terminate our talk. And if there is a large crowd, we will go at length in our lecture. There is a need for introspection, and to take stock of our selves. There is a need for us to develop humility like our seniors. There is a need for us to save our selves from jealousy.

Jealousy and pride are dangerous ailments

Two dangerous ailments like jealousy and pride have permeated our circles. There is no humility. There is jealousy and pride. There is antagonism towards others. There are some articles which we have left for you to read. Inshā Allāh, if you read them, you will learn how our seniors instructed us to save ourselves from pride and jealousy. These articles will be distributed to all of you, inshā Allāh.

Save yourselves from jealousy and pride. These two ailments have destroyed us. We are not pleased with the decree of Allāh *ta'ālā*. We are actually challenging *taqdīr*. Keep your heart and soul pure from this.

The reason for giving you these articles is when you come across good articles in the periodicals, you will photocopy them and distribute them to your students. If you give it to them personally and encourage them, they will read. You may give one article, someone else may give another article. If a person reads articles of this nature a few times, he develops an inclination for reading. He will then have an interest to read new things. It is extremely important to develop an interest for reading in our students. This is one of my complaints. I notice that our students have no interest in reading. What is the reason for this? It is because we have not developed that interest in them. This is something which you will have to do. Students ought to have developed the habit of reading by remaining in your company.

An incident which occurred during my early days

When I was in the second year of the Persian class, I used to wash the utensils of my teacher. He used to live in Dhābel itself. It was my responsibility to wash his dishes and keep them away. I thought to myself,

there is a short while before *zuhr*, so it will be of no use to return to my room now. My teacher had his books in the room. I took out *al-Fārūq* of 'Allāmah Shiblī *rahimahullāh* and began reading it. I was most impressed by this book. I was 12 years old at the time. I became so attached to this book that I continued reading it for a few days. When Maulānā [my teacher] came in after four or five days, he asked me: “Who accompanies you to this room?” I replied: “Hadrat, no one comes here. I am the only one. I wash the dishes.” He said: “No. Someone else comes here.” I became surprised and scared. I said: “Hadrat, no one comes here.” He said: “The books are not arranged as I had left them. They have been moved about.” This was a result of his intelligence. He was able to make out that someone had removed his books. I then acknowledged by saying: “Hadrat, the fact of the matter is that when I am done with washing the dishes, I do not go back to my room. I take a book and read. It was I who had removed a book.” He was extremely happy when he heard this. He said: “Well done! You should certainly read this book, and inform me when you are done with it.” When I completed reading *al-Fārūq*, I said: “Hadrat, I completed the book today.” He said: “Now take *Sīrat 'Umar ibn 'Abd al-'Azīz* and read it. When I completed it, he gave me a third book. In this way I developed a taste for reading. Ever since that time to this day – I am now 76 years old – not a single day passes without my reading a book. May Allāh *ta'ālā* fill my teacher's grave with light. He developed within me a taste for reading when he said: “You should certainly read this book. Then read this one, and then this one.”

A good example of training in Akkal Kawwā

We have to personally place books in the hands of our students. We will have to buy the books and give them. I went to Akkal Kawwā the day before yesterday. I learnt a very good thing from them. They said: We show good books to our students, and say to them: “Buy this book and we will pay half its cost.” For example, if a book costs 20 rupees, 10 rupees will be given by us, while the student will pay 10 rupees. This is how we should spend on our students. This is one avenue of spending. We will have to pay our students to make them read.

Craftsmen have their own tools

When I was in Daurah, I was massaging Maulānā ‘Abd ar-Ra’ūf Sāhib Peshāwri *rahimahullāh*. I was standing behind his chair, while he was sitting on it. I had a bottle of oil in my hand. Maulānā said: “‘Abdullāh!” I replied: “Yes, Hadrat.” He said: “Have you ever seen a carpenter borrowing the tools of someone else to do his work?” I replied: “Hadrat, he works with his own tools.” Maulānā asked: “Very well. Have you seen a barber borrowing a shaver, scissors, etc. of another barber to do his work?” I thought to myself, why is he asking me these questions? After asking me a few more questions like these, Hadrat said: “Why do these Maulwīs not have their own books? Why do they borrow books from others? Why do they not buy their own books? What is wrong with these Maulwīs that they try to make do with books which belong to others?”

Hadrat then said: “Look! I am advising you. You must have at least one of each of the important reference books. Don’t go around wasting your money in the fast-food places. Buy books instead. Buy the books of

tafsīr, Hadīth, fiqh, taṣawwuf, and so on. Buy whatever book you can.”

May Allāh *ta’ālā* reward him well. He has passed on, but I pray to Allāh *ta’ālā* to elevate his ranks. This is how our teachers got us attached to books and encouraged us to purchase them.

Habituate your students to buy books

It is most astonishing when a student does not have books of his own, and resorts to borrowing from others. Develop the habit in every student to buy his own books. If he does not have the money and Allāh *ta’ālā* has blessed you with it, then you must give him the money to buy. If you do not have the money, you will certainly find generous people in the town. Say to them: “Spend your money on these children.” It is my practice to this day – I ask the 10-12 twelve students in our village who are studying in various madāris if they need any books. If a student replies: “It would be good if I could obtain such and such book,” I purchase it for him. His knowledge will increase, he will learn new ways of expression, and he will accord more respect to you. Develop within him the habit of consulting dictionaries. Encourage him to buy *Misbāh al-Lughāt*, *Lughāt Wahīdī*, etc. and ask him to search for words in the dictionary. He must be taught not to rely on his teacher alone. He must consult dictionaries before the lesson. His capabilities will expand in this way. My dear friends! If a teacher is constantly behind his students in this way, their capabilities will develop. This is known from experience.

I ask you to try this for yourself. Select a few students, work on them, and you will see the results yourself. Inshā Allāh, by Sha’bān you will see the elegance which has developed in them. People have trained and

domesticated animals – even wild animals – and are able to make them to do great works. If we work on these simple minds, how is it possible not to see the fruits thereof!?

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Surely Allāh does not allow the recompense of the doers of good to go to waste.¹

Habituate students to study the Sīrat

Our students do not read the Sīrat (biography) of Rasūlullāh sallallāhu ‘alayhi wa sallam at all. They have no knowledge of the books of Sīrat. Even after completing Daurah, a student is not able to analyze an event from the Sīrat. Whereas the fact is that a person cannot do anything – in the true sense of the word – without studying the Sīrat. We have to compete with the school and college students through the Sīrat. The son of Sayyid Sulaymān Sāhib Nadwī rahimahullāh lives in Durban. He was a professor at the university there and is now retired. When I met him last year he said: “Maulānā! The surprising thing is that the university authorities invite me to deliver lectures on the Sīrat for an entire week. No one from our madāris ever invited me to deliver lectures on the Sīrat.” I felt embarrassed when he said this. He is correct. I fear that these bounties of inviting scholars may well be snatched away from us. After all, Allāh *ta‘ālā* is not in need of anyone.

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ. وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ، ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ.

¹ Sūrah at-Taubah, 9: 120.

Allāh is self-sufficient while you are in need. If you turn away, He will replace you by others who will then not be like you.¹

The Sīrat is an exceptional example

The Sīrat of Rasūlullāh sallallāhu ‘alayhi wa sallam is essential for us.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There is a good example for you in the Messenger of Allāh.²

We do not understand this perfect example, we do not undertake a deep study of the life of this perfect example. If we do not study the Sīrah deeply, our own Sīrat (life and mannerisms) will not develop correctly. Our life can only be put right when we examine and study the Sīrat of Rasūlullāh sallallāhu ‘alayhi wa sallam. It contains guidance and direction for every department of our life and for every single person. This perfect example [Rasūlullāh sallallāhu ‘alayhi wa sallam] is always progressing, it will never disappear. Those who cling to it will also not fall back.

It is only by studying the lives of the Sahābah radiyallāhu ‘anhum that our imān will be reinvigorated. Unfortunately, this point has slipped away from us, so we give no attention to the Sīrat. I am therefore pleading to you to study the Sīrat yourself, and then encourage your students to do the same. Inform them of the different books on the Sīrat

¹ Sūrah Muḥammad, 47: 38.

² Sūrah al-Aḥzāb, 33: 21.

and how they should be studied. It is essential to do this.

An excellent periodical

Train your students to read modern Arabic. There is a periodical titled *Iqra' Tataḥassan Lughataka al-'Arabīyyah* which is published from Delhi. You must order this periodical. Do not order only one copy. Very often, when I suggest the name of a periodical, the madrasah authorities order just one copy, whereas this particular periodical ought to be given to all the students of the fourth and fifth year classes. This periodical contains very beautiful expressions from Urdu to Arabic. It shows you how to express a certain sentence, and in what context. Every issue contains some very good subject matter. I therefore request you to personally order periodicals of this nature for your students, or, if they have the money, habituate them to subscribe to such periodicals. The teachers must encourage them to read the articles under their supervision.

If you come across a good article, ask your students to read it. If they do not understand any point, they must ask you. Get them to translate the article.

The teachers from the madāris of our surrounding areas such as Ankleshwar, of Jāmi'ah Qāsimīyyah in Kharor, etc. come to visit me. It is my habit to give them Arabic periodicals or some books, and I say to them: “Maulānā! Take these and get your students to read them. And if possible, ask them to translate.” One benefit of this is that our students will develop the capability to translate and do some work. It is extremely necessary to allow our students to progress under our supervision. You must constantly check how they are translating. In this way, you yourself will

gauge the level of their capabilities. It is essential to do this.

Teachers must initiate their own *anjuman*

Teachers must have their own *anjuman*, and so must students. The teachers must obtain good books which they must read themselves and get their students to read as well.

You will notice parcels of books placed at the entrance. Those who have come from the various madāris must take a parcel each and initiate an *anjuman* for the teachers. This has to be initiated practically.

These parcels contain some books which I had. Then there is *Tafsīr ‘Azīzī* of Shāh ‘Abd al-‘Azīz *rahimahullāh*. Maulānā Idrīs Sāhib of Ankleshwar published this tafsīr and sent about 50 copies to us. Then there is our student, Maulānā Idrīs Sāhib of Warethī. He has written a book on *Asbāb an-Nuzūl* (the circumstances behind the revelation of verses of the Qur’ān). He sent 30 copies. The parcel contains another book which I ordered from somewhere. Then there is a book by Maulānā Nūr ‘Ālam Khalīl Amīnī. His Arabic articles on Palestine and the Arabs used to be published. He has now translated those articles into Urdu. It is an excellent book written in good language. It contains a wealth of information. By reading it we will learn how the world is treating us. After all, we have to know in what direction we are moving. I therefore ordered about 60 copies of this book. You will find it in each parcel. If the book appeals to you, then encourage others to obtain it. Encourage your students also. These are just a few examples.

Books ought to be lent out

You should order the books which appeal to you and show them to your students as well. It is our habit to read a book and keep it away without informing others about it. We do this because if we did inform them, they might ask to borrow it. My dear brothers! If they ask, then lend it to them. After all, knowledge has come down to us so that it can be proliferated. What is the use in hoarding it?

A reading room in Masjid-e-‘Ā’ishah

There is a room which is attached to this masjid. I have made the intention to place all my personal books in it.¹ I will then give the keys to this room to the ‘ulamā’ who are teaching here. If I go back to Toronto and someone wants to read any of the books which are in that room, the ‘ulamā’ must open the room and allow the ‘ālim to read. No one will go to my house in my absence, while anyone could go to that reading room in the masjid. It may well happen that an ‘ālim will come to the masjid for ṣalāh and he has an hour or so of free time. He could go to that room and read something. Alternatively a visitor may pass by, and he will see what books are available.

A comparison between two lexicons

Our madāris generally have *al-Mufradāt* of Imām Rāghib. Those who are teaching *Tafsīr Jalālayn* or the

¹ All praise is due to Allāh *ta‘ālā*, Ḥaḍrat had left all his books in this room in Masjid-e-‘Ā’ishah. People benefited from them for many years. When the Majma’ ash-Shaykh ‘Abdullāh al-Kāpaudrawī was established in Jāmi‘ah Qāsimīyyah ‘Arabīyyah in Kharor, all the books were transferred there. These books are now quenching the thirst of those who are thirsty for knowledge and literature.

translation of the Qur’ān ought to have *al-Mufradāt*. Recently, a Syrian scholar prepared a book titled *al-Mu’jam al-Mufahras Li Alfāz al-Qur’ān al-Karīm* which is along the lines of *al-Mufradāt*. I compared the two and observed that the *al-Mu’jam* contains more information. The author occasionally quotes pre-Islamic poetry to explain certain words. If we do not obtain this book, we will confine ourselves to *al-Mufradāt*. But if we check the other book as well, we will develop the capability to analyze. Knowledge cannot be stagnant; it has to progress. When a person is widely read, he constantly searches for new horizons. The more we read, the easier it will become for us to explain an issue or a ruling.

A piece of advice from Hadrat Muftī Sa’īd Pālanpūrī Sāhib

Hadrat Maulānā Sa’īd Aḥmad Sāhib Pālanpūrī *dāmat barakātuhum* is the present Shaykh al-Hadīth of Dār al-‘Ulūm Deoband. May Allāh *ta’ālā* reward him abundantly. He is a man of insight. Just recently he sent me the fifth volume of his commentary of *Tirmidhī Sharīf*. He writes that when teachers are teaching a book, e.g. *Hidāyah an-Naḥw*, they must not restrict themselves to the marginal notes of *Hidāyah an-Naḥw*. Instead, they must also check books which are above and below it. For example *Qaṭr an-Nadā* and *Sharḥ Shudhūr adh-Dhahab*. Thus, whichever book a teacher is teaching, he must consult the related book which is taught in the following year and the preceding year. In this way, the teacher will learn the manner in which a certain point is explained in the other books. *Hidāyah an-Naḥw* will explain it in a certain way, while *Qaṭr an-Nadā* and *Sharḥ Shudhūr adh-Dhahab* may explain it differently. In this way, the teacher will learn the way ahead.

An analysis of *an-Naḥw al-Wāḍiḥ*

Then you get *an-Naḥw al-Wāḍiḥ Li ath-Thānawīyyah* and *an-Naḥw al-Wāḍiḥ Li al-Ibtidā'īyyah* (names of two Arabic grammar books). If you check *an-Naḥw al-Wāḍiḥ Li ath-Thānawīyyah*, you will find that it contains all the rules which are mentioned in *Hidāyah an-Naḥw*. However, a special feature of *an-Naḥw al-Wāḍiḥ Li ath-Thānawīyyah* is that for each rule, a few examples are first given. The rule related to the rule is then explained. This is followed by *al-Qā'idah* – which is the essence of the rule in one or two lines. An effort is made to ensure that the rule is not too long so that it becomes easy for a student to remember it.

For example, what is a *jumlaḥ ismīyyah*? It states:

كل جملة ابتدأت باسم فهي جملة إسمية

This is a rule which is encapsulated in a small sentence so that a student can memorize it. As long as he is living, the student will remember. Or take the example of a verbal sentence:

كل جملة ابتدأت بفعل فهي جملة فعلية

These are short sentences which a student can memorize, and he should be made to memorize them. The fact of the matter is that we do not make them memorize these rules, so they do not know them. After the *al-Qā'idah*, the book contains several exercises. You may continue teaching *Hidāyah an-Naḥw* or *Kāfiyah* if you have these books in your syllabus [but you should certainly consult other books like *an-Naḥw al-Wāḍiḥ*].

The fundamental element is the teacher; not the book

Hadrat Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh* had said on one occasion: “Maulānā! A book is not the essence. Whether a book is simple or difficult, if a teacher is capable, he will develop an affinity for the book in the mind of the student. Sayyid Sāhib (Sayyid Sulaymān Nadwī *rahimahullāh*) had reached this conclusion after a long experience in this field. Our Sayyid Sāhib said to us: ‘Maulānā! The teacher is the fundamental element. If he has the capabilities, he will get a student interested in any book.’” If the teacher himself has no capabilities in him, and he merely looks at one or two Urdu books and then teaches, then he himself will not be satisfied.

Maulānā Khayr ar-Rahmān Sāhib was one of our teachers when we were studying in Dhābel. He used to say to us occasionally: “When I don’t understand a point in the text and look at the marginal notes for further clarification, then the ‘wretched’ marginal notes are just as difficult to understand.” He was a Pathān so he used to make statements of this nature.

This is why it is necessary to consult other books in addition to the marginal notes. It may well be that the point which you are looking for is in a book which is taught in a higher class. It is important to consult the textbooks of the higher classes so that you will learn what is written in it and how a certain point is explained there.

My dear brothers! In order to do this, we will have to make extra efforts; we will have to stay awake at night. Why is it that we merely check one or two points superficially, teach them to our students, and then ask them to learn those points? You then say to

them that you will test them tomorrow. When tomorrow comes, you test one or two students and leave out the rest. This is not right. You have to test them thoroughly.

Our teachers used to keep the students attentive

Maulānā Faḍl ar-Raḥmān Sāhib *rahimahullāh* used to teach us *Hidāyah Ākhirayn*. May Allāh *ta'ālā* reward him and fill his grave with light. His style of teaching was that while delivering a lesson, he would stop suddenly. He would then ask the students: “Tell me, what did I explain to this point?” This was also the methodology of Maulānā Sayyid Ḥasan Sāhib *rahimahullāh* in Deoband. Maulānā Faḍl ar-Raḥmān Sāhib *rahimahullāh* would teach for 15-20 minutes, and stop suddenly. He would then address the students: “Children, tell me what did I say up to now? Just give me a few points.” Now if a student’s mind is not in the class, he will not be able to say anything. He would ask a student: “What did you understand? You are wasting my time. I remained awake until 2am, preparing for this lesson, while you are listening to the lesson so absent-mindedly that you cannot even tell me what I explained a few moments ago!”

He used to reprimand the students sternly. In this way, they had to listen attentively because they did not know when he would suddenly stop the lesson and ask them to explain.

The same was the practice of Maulānā Sayyid Ḥasan Sāhib *rahimahullāh* in Deoband. While teaching, he would stop suddenly and ask: “Tell me what did I just say?” This used to happen in the higher classes. I am speaking about the classes which were studying *Hidāyah Ākhirayn* and *Mishkāṭ*. Consequently, we had to be fully alert when listening to the lesson. If – by

chance – anyone looked at the clock, that was like a doomsday for the student. He would ask: “I see, you are looking at the clock!? You have no concern for the lesson? You are more worried about the time when you will get a break? Is this why you have come here to study?” He would scold the students in such a manner that if anyone really needed to look at the time, he would extend his hand surreptitiously under the desk, and look at the time. Students, are nevertheless quite adept at such thievery. However, what I want to demonstrate to you is the concern with which he taught so that students are able to understand the lesson.

May Allāh *ta’ālā* reward you with the best of rewards.

Note: Hadrat Mufakkir-e-Millat’s talk ended here. Resolutions and decisions were then passed. Hadrat then delivered the following concluding speech:

Teachers must be personal supervisors

Dear friends! This assembly has prolonged quite a bit. We seek your pardon. You are probably tired. I have a few points to make at the end. I request that each madrasah have a system for the teachers. There must be an assembly in which the teachers meet at least once a month. They must evaluate the situation for the past one month. Check how the syllabus is progressing. You will have to undertake this supervision by yourself because people cannot be called from distant places all the time. Maulānā just said that there has to be constant analyzing with the administration. If the teachers are prepared to do this, all issues will come within their control.

The other point is that teachers must habituate themselves to reading. There are many useful and beneficial books which are available to us. Obtain

them, read them, and constantly apprise your students about those books. If you present books a few times to your students, they will become accustomed to them and their minds will be attached to reading. It is necessary to develop their minds. There is a general complaint of disinterest and apathy among our students. Now who is going to remove that apathy? No one apart from us can do that. It is our duty and our responsibility to train and tutor our students.

Supervisory committee

A supervisory committee has been set up. Some of you suggested that the ‘ulamā’ of our state need supervision. We felt that this is a very good suggestion. We have therefore set up a committee comprising of:

Muftī Aḥmad Khānpūrī *dāmat barakātuhum* whom Allāh *ta’ālā* blessed with many excellent capabilities. He is also a Sufī master who benefited tremendously from Ḥadrat Muftī [Maḥmūd] Gangohī *rahimahullāh*. He has very good academic capabilities.

Maulānā Aḥmad Sāhib Dewlawī whom I appointed because he is a vibrant and energetic personality.

Muftī Ibrāhīm Sāhib Āchaudī who is a man of immense experience.

Maulānā Iqbāl Sāhib Tankārwi and Maulānā Yāsīn Sāhib.

In this way, we have covered northern Gujarat, central Gujarat, and the regions which are around us. These are the five who have been selected. It is not necessary to restrict the committee to this number. If there is a need, we could incorporate others. These seniors must go and check on all the madāris at least twice a year.

They could go themselves or appoint someone to go on their behalf to see how each madrasah is operating.

Syllabus coverage for each month

One of the points which we discussed was the syllabus. This is extremely important. Imagine that the month of *ḥajj* has arrived and only two narrations of *Bukhārī Sharīf* have been completed! This is most unfortunate. Books are not being completed. I went to one madrasah when the annual exam was quite close. It was the month of *Jumādā ath-Thānīyah*, and only about 80 pages had been completed. My dear brothers! Imagine only 80 pages have been completed whereas the book ought to be completed by the month of *Rajab*. Anyone who wants, can go and check if I am wrong in what I am saying. A syllabus had been printed in *Sahāranpūr*. At the end of the booklet, there is a page which contains the extent which ought to be completed at the end of each month. You may make a few changes to it based on your local conditions. If any matter is not discussed in the teacher's *anjuman*, you must consult others about it and decide on the syllabus coverage. You must then check if the required number of pages are being completed each month or not.

Convey our message to madrasah administrators

Another important matter is to check each class. For example, there are 20-30 students in a class. Identify the weak students and think of ways to remove their weakness. The teachers must meet and discuss these matters. We have to be concerned about working in this manner. I request you to convey this message of ours to your respective principals. Communicate today's discussions to them. Two or three teachers from each madrasah are present here. When they

return to their respective madāris, they must make efforts to assemble the other teachers and convey to them whatever we discussed today. Our work cannot progress if we do not show some concern. We will have to understand and realize our responsibilities. The community is giving us large sums of money. We will therefore have to gauge our accountability to Allāh *ta'ālā* and support this work accordingly. Furthermore, we will also request our seniors to advise us. May Allāh *ta'ālā* accept your coming here. May Allāh *ta'ālā* cause good results to come out of it. If some sort of concern is developed in our madāris, then – inshā Allāh – we will produce good students.

Discussions for your destruction are held in the skies

The ummat needs good students. The conditions are very dangerous. There is no need for me to explain the situations which are presently being experienced by the Muslim ummat. Various means are being adopted to wipe us out. Discussions are being held on parliamentary levels especially against our special circle [of 'ulamā']. A Maulānā from England came to meet me recently. He was quite close to the former Minister of Internal Affairs of England. Both of them are from Blackburn. Incidentally, he could not meet me. When he returned, he said to my son, Ismā'īl: "I was saddened over the fact that I was unable to meet your father. I wanted to convey to him some of the discussions which I had with Jack Stokes.

Discussions for your destruction are held
in the skies.

He related that there are deliberations on a governmental level on how to cause the downfall of the Deobandīs. Various types of books are promoted in

the Arab countries against us [Deobandīs] so that the entire mindset of the people may shift away from us. They have realized that if there are ‘ulamā’ on the truth, it is the Deobandīs. It is the Deobandīs who always fought against colonialism, and it is they who wiped out false creeds and movements. If there is any one group which laid down its life for the truth, it is the Deobandīs. They [the British] have understood and realized this. This is why they are trying to impose themselves over us.

We have to understand the forces which are working against us, and how to prepare our students and make them resolute. There is an entire conspiracy to weaken tauḥīd and to separate our youth from Rasūlullāh sallallāhu ‘alayhi wa sallam. These cartoons which are published in the newspapers are there solely to stir misunderstandings in the minds of our youth towards Rasūlullāh sallallāhu ‘alayhi wa sallam. It is extremely important for us to realize this.

Invite to tauḥīd and risālat

This is why I say that before the students go home for their holidays, they must be taught to deliver talks on tauḥīd and love for Rasūlullāh sallallāhu ‘alayhi wa sallam. These two [tauḥīd and risālat] are part and parcel of us. Hadrat Maulānā Abul Hasan ‘Alī Nadwī rahimahullāh addressed the Arab youth in Makkah in 1951. He said to them:

إن سيدنا محمدا صلى الله عليه وسلم هو روح العالم العربي والإسلامي

Our master, Muḥammad sallallāhu ‘alayhi wa sallam, is the soul of the Arab and Islamic world.

He said to them: “O Arab youth! You must realize that Muḥammad sallallāhu ‘alayhi wa sallam is the soul of

the Arab and Islamic world. If your link with his becomes weak, you will be destroyed.”

We have to strengthen our bond with Rasūlullāh sallallāhu ‘alayhi wa sallam. This point must be settled in the heart of every student that Rasūlullāh’s presence is not restricted to borders and limits. It is through Muḥammad sallallāhu ‘alayhi wa sallam that the Arab world is in existence.

Understand this point well, that our mission and the work of our madāris is to strengthen tauḥīd and to embed conviction in Rasūlullāh sallallāhu ‘alayhi wa sallam in the hearts of the public. The people must be convinced that the salvation of the entire humanity lies in following Rasūlullāh sallallāhu ‘alayhi wa sallam.

Just the other day I read an article in one of the Gujarati newspapers. I cut the article and kept it in my pocket. A man in Gujarat got his son educated to the extent that he became a senior judge. After this, he was appointed to a very high post. After being appointed to this post, he sent his father to an old age home.

An absence of moral education

Because there is no moral and ethical education, people are sending their parents off to old age homes. The same article contains the story of a wife who said to her judge-husband: “There is no need for this old man here. Send him to an old age home.” The writer of the article says that when he went to visit the old man at the old age home, he burst out crying. He writes further that such and such are the rights of parents in the Hindu religion. The essence of it was the need for moral education. Now I ask you, who is going to impart moral education? The greatest teacher of moral

education in the world is none other than Rasūlullāh sallallāhu 'alayhi wa sallam. He himself said:

إنما بعثت لأتمم مكارم الأخلاق'

I have been commissioned to perfect noble character.

When there is moral degeneration in a community, it divests itself of all importance.

Good character confers progress

The poet, Shauqī, said:

إنما الأمم بالأخلاق – فإذا ذهبت أخلاقهم ذهبوا

Nations progress through good character. When their good character leaves them, they are wiped out.

We have to create this in our children for the continued existence of our nation. They must be prepared to make sacrifices and to bear every type of hardship. I conveyed the same message to the students of whichever madrasah I went to in the recent past. I told them what our attitude ought to be. An Arab poet conveyed it as follows while addressing Allāh *ta'ālā*:

فليتك تحلو والحياة مريرة – وليتك ترضى والأنام غضاب'

¹ المستدرك للحاكم: ج ٢، ص ٦٧٠، رقم الحديث: ٤٢٢١.

² These couplets were compiled by Abū Firās Hamdānī which he addressed to his cousin, Sayf ad-Daulah Hamdānī. The second couplet reads as follows:

وليب الذي بيني وبينك عامر – وبين العالمين خراب

O Allāh! I wish my relationship with You is sweet, even if life is bitter. I wish You are happy with me even if the people are displeased with me.

إذا صح منك الود يا غاية المنى – فكل الذي فوق التراب تراب

O the peak of our wishes! If our bond with You is correct, then everything on this earth is not any more important than soil.

This is a beautiful poem. If only this point could settle in the minds of our students that this world is of no importance to us. The most important thing is how we can please Allāh *ta'ālā*, and how we can sacrifice ourselves for Allāh's Dīn.

A ground-breaking statement

Hadrat Maulānā Abul Hasan 'Alī Nadwī *rahimahullāh* wrote that Hadrat Abū Bakr *radiyallāhu 'anhu* said:

If only the distance between you and me was fully inhabited, while the distance between me and the world was deserted.

Abū Maṣṣūr Tha'ālābī quotes these couplets of Abū Firās in *Yatīmah ad-Dahr*, p. 21. However, he quotes the first part of the second couplet as follows:

إذا صح منك الود فالكل هين

If our bond with You is correct, then everything else is of no significance.

It is quoted in *Qirā ad-Dayf*, p. 95 in the same way. However, in the collection of Shaykh 'Abd al-Ghanī ibn Ismā'il ibn 'Abd al-Ghanī Nāblusī Dimishqī Naqshbandī (d. 1050 A.H.), these couplets are quoted as above. We learn from this that he changed the couplets of Abū Firās Hamdānī slightly and addressed them to Allāh *ta'ālā*. (Ismā'il, may Allāh pardon him).

أينقص الدين وأنا حي؟

Can I allow any defect to come into Dīn while I am alive?

Hadrat Maulānā *rahimahullāh* added: “This statement ought to be written in gold. Every believer ought to engrave it on his heart.”

There is a need to embed it in our hearts. How can we ever allow any defects and shortcomings to creep into Dīn while we are alive? We have to die for this, we will have to worry about it. We will have to go to the people and explain to them how to live their lives. We will have to create a concern in them. May Allāh *ta’ālā* inspire us all.

Final message

My dear friends! We must spend every minute of our remaining lives. This is a very valuable asset [students] which the community which placed in our hands. For Allāh’s sake, do not let it go to waste. This is the message of today’s meeting. The message is that when you go back to your madāris, you must establish a teacher’s *anjuman*. This supervisory committee has been formed. Inshā Allāh when Hadrat Muftī Sahib returns from hajj, I will speak to him and we will expand this work. We must continue exchanging views. This is why we recorded the addresses of everyone who has attended. May Allāh *ta’ālā* accept. Āmīn.

Apology

I have taken a lot of your time. I apologize to you. These were a few points which were in my mind and I conveyed them to you. I now request those who have come with recommendations to present them. We will

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give five minutes to each person. There is no need for any introductions and preludes. Kindly present the necessary points. You probably noted several of the things which I already spoke about. That is in its place. Kindly present what you have to. So many ‘ulamā’ are here. I am certain that they have some very good points to make which will be of use to all of us.

May Allāh *ta’ālā* accept and may He inspire us to work as concerned inviters to Allāh *ta’ālā*.

وآخر دعوانا أن الحمد لله رب العالمين

*Achieving progress by severing one's link
from the seniors is only a dream and a
delusion*

Hadrat Mufakkir-e-Millat delivered this talk on 22 November 2016 in the masjid of Jāmi'ah Qāsimīyyah 'Arabīyyah, Kharor. About 1 200 senior 'ulamā' of Gujarat had attended this lecture. It is now presented to the reader.



الحمد لله رب العالمين الهادي إلى الصراط المستقيم، والصلاة والسلام
على النبي الأُمي الذي بعث رحمة للعالمين، وعلى اله وأصحابه الطيبين
الطاهرين، ومن تبعهم بإحسان إلى يوم الدين. أما بعد!

فقد قال رسول الله صلى الله عليه وسلم: العلماء ورثة الأنبياء.

Our honourable Hadrat Maulānā Muftī Aḥmad Khānpūrī Sāhib dāmat barakātuhum, ‘ulamā’ from various madāris, and beloved brothers from Gujarat!

First of all I am most grateful to all of you for having attended despite your many occupations, and for having stopped your lessons to come here. May Allāh ta‘ālā accept your coming. Āmīn.

Our circle is very restricted

I have inconvenienced you to come here despite your many occupations because a certain matter has been worrying me for quite some time. We have about 60 dār al-‘ulūms in our Gujarat, but the impression which I get is that our ‘ulamā’ are passing their lives in a very restricted and limited manner. They have confined themselves to a very small border.

Absence of high aspirations

My dear friends! I am not qualified to steer senior ‘ulamā’ like you. However, Allāh ta‘ālā gave me the

¹أبو داؤد: ٣٦٤٣، الترمذي: ٢٦٨٢.

opportunity to remain in the company of certain senior ‘ulamā’ and saints, and the chance to study and read the lives of some seniors. Consequently, my heart feels that our madāris and their graduates do not have high aspirations. This is my perception, and I could be wrong. The restlessness and concern which were in the hearts of our seniors, and the manner in which they sacrificed for the Dīn are no longer found in our ‘ulamā’ today.

The sailors who can steer the ship in stormy waters

At present, from America to China, and Australia to Russia – everywhere – plans are made on how to put an end to Islam, how to cause the downfall of Muslims, and how to develop an inferiority complex in them. Formal schemes are plotted to this end, and our Muslim countries are attacked and destroyed over false claims and false excuses. Baghdad has been destroyed brick after brick. Libya and Afghanistan have been ruined. Over two million innocent civilians have been killed in Syria. As for the situation in our own country, it is well known to you. You know the direction in which they want to take us, and how new programmes are presented on a daily basis. In the presence of these conditions, if there is anyone who can do the most work then it is our ‘ulamā’. It is only the ‘ulamā’ who can save the ummat. And only those ‘ulamā’ who are fully aware of contemporary conditions. As for those ‘ulamā’ who have no idea as to how our senior ‘ulamā’ handled past situations and challenges, they will not be able to fulfil this responsibility.

That saint turned the tables

During the rule of King Akbar, efforts were made to proliferate Dīn-e-Ilāhī¹ throughout the country. Subsequently, there was no hope for the future existence of Islam because the full force of the Moghul Sultanate was being used for the propagation of this new religion. However, there was a servant of Allāh *ta'ālā* in Sarhind who was inviting the princes and royalty through his letters. He also invited the poor, and drew the attention of the 'ulamā'. He warned them of their heedlessness. In short, he addressed every level of society. He did not fight against the government. Instead, he strove to change the mindset and prepared a new generation. Hadrat [Sarhindī *rahimahullāh*] sent his *khulafā'* to different regions of India. This was a very silent effort. No sooner Jahāngīr came to power, the scene changed. The British were left baffled – if Akbar did what he did, how did the tables turn!? How did these people return to Islam? They could not work out that it was that fakir of Sarhind who was able to achieve this. Allāh *ta'ālā* had blessed him with deep knowledge. He had a very strong bond with Allāh *ta'ālā* and he followed the Sunnat strictly. He strove to the extent that Islam became firmly entrenched in this country.

The mission of Hadrat Nānautwī

The British then came into power and there was widespread massacring. Corpses of 'ulamā' were hung on trees and the Muslim public was forced into the pit of hopelessness and despair. The *auqāf* were terminated and large tracts of land belonging to the Muslims were seized without their being able to do

¹ A conglomeration of Islam, Hinduism and other religions.

anything about it. Our seniors tried to fight the British on the battlefield of Shāmlī but could not succeed. They turned their direction immediately and decided that this is not the time to fight the enemy with arms and weapons. A madrasah was established in Deoband to fight this superpower. Such individuals were trained in whom hatred for the British and their rule was deeply embedded.

They worked on different fronts. On one front they had debates against the priests and utterly defeated them. They were forced to flee. On the other front, they wrote books and began the task of establishing madāris through the length and breadth of India. The foundation for Dār al-'Ulūm Deoband was first laid. This was followed by Mazāhir al-'Ulūm in Sahāranpūr. Madāris were also established in Amroha and Murādābād. Hadrat Nānautwī *rahimahullāh* wanted to establish madāris everywhere so that he could prepare individuals and scholars who are embellished with current conditions, and are then prepared to devote their lives for the fight against the enemies of Islam.

Who are our pious predecessors?

We have many madāris here. My perception about our teachers and students is that they do not do any reading. They know nothing about our elders and seniors. A situation of this nature certainly does not bode well for us.

The thought came to my mind that they should be given the biographies of our seniors. By reading them, they will learn who Hadrat Muftī Kifāyatullāh Sāhib *rahimahullāh* was and what work he did? Who was Hadrat Madanī *rahimahullāh* and how he lived his life? What were the contributions of Hadrat Shaykh al-Hind Maulānā Maḥmūd al-Hasan *rahimahullāh*?

Hadrat Thānwī *rahimahullāh* said with reference to him: “The people have reduced the status of our Shaykh. People refer to him as Shaykh al-Hind whereas he was Shaykh al-‘Ālam.” When a student of one of the higher classes was asked: “Who was Shaykh al-Hind?” He replied: “He was the father of Maulānā Madanī.” If this is the condition of the madāris and ‘ulamā’ that they don’t even know who Shaykh al-Hind was, how will they be able to make similar contributions?

The British knew who Shaykh al-Hind *rahimahullāh* was. When Hadrat Bannūrī *rahimahullāh* was in Dhābel, we heard him saying: “The British used to say in their meetings that a three and half foot Maulwī caused their empire to totter.” What was he like and how deep was his knowledge? He imbibed everything from his teacher. He used to say: “My teacher [Hadrat Nānautwī *rahimahullāh*] did not establish this madrasah so that people merely study here and depart. Rather, it has a different objective.” Hadrat Shaykh al-Hind *rahimahullāh* devoted his entire life for the fulfilment of that objective. He wore out his physical body for it. When he returned from Malta in 1920 and passed away, the people realized that he had nothing but bones left in his body. Why did he do all this? He was, after all, a senior Shaykh al-Hadīth. He was offered high-paying jobs but he declined all of them.

I recall an incident which I personally observed. It was the year when I was studying *Kanz ad-Daqā’iq*. Hadrat Shaykh al-Hadīth [Maulānā Zakariyyā *rahimahullāh*], Hadrat Rā’ī Pūrī *rahimahullāh* and a few other senior personalities came to Deoband. I was sitting in one corner in the guest-house. They addressed Hadrat Madanī *rahimahullāh* in a very subdued tone: “Hadrat!

You are gone quite old now. You should remain in one place and carry out the work of *taṣawwuf*, *bay'at* and teaching. You should stop travelling.” Hadrat Madanī *rahimahullāh* smiled, mentioned the names of five personalities and said that they continued travelling until the end of their lives. He added: “Bearing in mind the present situation in India, how can I sit at home?”

I cannot desert the Muslims of India

His brother, Shaykh Maḥmūd Sāhib was a very wealthy person in Madīnah Munawwarah. He came to India after independence and said to his brother [Hadrat Madanī *rahimahullāh*]: “Hadrat! India is now independent. You have succeeded in your efforts to get rid off the British from India. You should now come and join me in Madīnah Munawwarah. I am making arrangements for a ship to take the entire family to Madīnah. Your work here [in India] is accomplished.”

Hadrat Madanī *rahimahullāh* sighed deeply and said: “Maḥmūd! I cannot leave the poor Muslims of India.” He replied: “Hadrat! If you come to Madīnah, you will be able to visit the grave of Rasūlullāh *sallallāhu 'alayhi wa sallam* every day and offer salām to him.” Hadrat *rahimahullāh* replied: “All praise is due to Allāh *ta'ālā*, I am enjoying these things while I am here.”

The image of the beloved is in the mirror of
my heart. When I lower my head slightly, I
see him.

Hadrat Madanī's sobbing at the time of *sehrī*

Hadrat Madanī *rahimahullāh* was over 80 years old and suffered severely in his legs. He was taken from Kausārī on an ox-wagon. There were no cars in those days. He delivered a lecture at night. A huge crowd

had assembled. Hadrat *rahimahullāh* returned at 1am. A few students were with us and they began attending to Hadrat and seeing to his needs. He said to us: “Go and take a rest. Why are you embarrassing me in this way?” Hadrat *rahimahullāh* repeated his instruction after a short while and everyone left. I am relating to you what I saw with my own eyes. Janāb Hāfiz Muhammad Sāhib was the special attendant of Hadrat *rahimahullāh*. I humbly pleaded to him to allow me to sleep over in the same room. A lantern was lit and I went to sleep silently in one corner. Hāfiz Muhammad Sāhib said to me: “If you cough, Hadrat will get angry. I am saying this because Hadrat instructed me to ask everyone to leave the room.”

When everyone left, Shaykh al-Islam *rahimahullāh* who was 80 years old at the time said: “Hāfiz! Fold this bed and keep it down.” It was an expensive type of bedding with a sheet and pillow. Despite this, Hadrat asked him to remove it and place it one side. He then brought his bedding which he had carried from Deoband. It comprised of a coarse sheet which he spread onto the ground, took out a leather pillow and lied down. I was astonished and thought to myself: Why does he not want to sleep on such an expensive bed? I then heard some sounds at about 3am. I got up with a fright. I saw Hadrat *rahimahullāh* in prostration on his prayer mat, and he was sobbing and crying. When I saw this scene, I understood the meaning of the words:

أزير الرجل¹

¹ سنن النسائي: ١٢١٤.

[This is a description of the crying of Rasūlullāh sallallāhu ‘alayhi wa sallam – like the sound made by a cauldron when water is boiling in it].

He was a senior imām, but he was an embodiment of simplicity

He was so firm in knowledge that he used to teach in Madīnah Munawwarah. When he was on the political arena, he spent time in jails and prisons. We were travelling from Jambūsar in a small vehicle. Hadrat rahimahullāh said to us: “The British had cast us into various prisons, but I was tortured the most in the prison of your [Gurajati] Ahmadābād.” He bore the torments of prison life and was prepared to eat dry bread.

Despite all this, the students of Hadrat Nānautwī rahimahullāh held on firmly to the message which their teacher gave to them. Hadrat Shaykh al-Hind rahimahullāh held on firmly to the message of Hadrat Nānautwī rahimahullāh. He embedded in the minds of all his students what Hadrat Nānautwī rahimahullāh expected of them. This is why Hadrat Maulānā Manāzīr Aḥsan Gīlānī rahimahullāh used to refer to him as:

الإمام الأكبر

In one of the books which Hadrat Maulānā Manāzīr Aḥsan Gīlānī rahimahullāh wrote, he refers to Hadrat Nānautwī rahimahullāh as:

الإمام الأكبر محمد قاسم النانوتوي

The great leader, Muḥammad Qāsīm an-Nānautwī.

How many students there are in our madāris who know nothing about the services which were rendered

by Hadrat Nānautwī *rahimahullāh*. What was his approach? In what different fields did he work? How simple he was? His simplicity can be gauged from this one incident. He emerged from one station, and a policeman was standing there. The policeman thought to himself that this is a villager, so he called him and said: “Carry this luggage of mine.” Hadrat replied: “Very well.” He placed the policeman’s luggage on his head and was walking along with him. On the way, the people who had come to receive Hadrat noticed Hadrat walking with luggage on his head. The people came to him and began apologizing. When the policeman saw this, he got excited and thought to himself that this man seems to be someone senior. Hadrat said to the people who came to receive him: “Don’t say anything to him [the policeman]. He was feeling weak, so he asked me to carry his luggage for him. And I carried it for him.” Such was *imām-e-akbar* – the great leader.

Our disinterest

My dear friends! What can I tell you about who our seniors were? First of all we don’t even read. And when we send books to you, we don’t receive any acknowledgement of receiving them. Hadrat Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh* wrote a few articles on Hadrat Madanī *rahimahullāh*. These have been printed in a book titled *Tadhkirah Shaykh al-Islam*. I ordered 50 copies and sent them to the madāris so that they will at least read what Hadrat Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh* has to say about Hadrat Madanī *rahimahullāh*. Hadrat Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh* repeatedly said that people consider Hadrat Madanī to be a political leader, but the fact is that his status was much higher than that.

The practice of writing continues, and so does the labour of the stone-mill

There is no limit to the oppression and tyranny which were unleashed on this country after 1857. Large numbers of ‘ulamā’ were hanged. Muslims were not prepared to utter a single word because of the fear which they experienced. Despair had permeated the entire country. The Muslims had become completely subdued and overwhelmed. In such a situation, a handful of ‘ulamā’ stood up to blow a new spirit in the corpse of India. Maulānā Zafar ‘Alī Sāhib stood up in Punjab and he initiated the periodical *Zamīndār*. Ask our students if they know anything about the editor of *Zamīndār*. Ask them about his efforts in the Punjab. Ask them if they heard of Maulānā Hasrat Mauhānī and his contribution to awakening the Muslims of India. What tyrannies were imposed on him! He was cast into prison. A huge heap of grain would be given to him, and the British would say to him: “Maulwī! Grind this grain or else you will suffer even more.” Imagine Maulānā Hasrat Mauhānī turning a mill-stone while he was such a senior graduate of ‘Alī Garh University and an illustrious poet of India. He writes a couplet with coal:

The practice of writing continues, and so
does the labour of the stone-mill. Just
marvel at the conflicting temperaments of
Hasrat!

A person dressed in rags becomes a member of parliament

Who was Hasrat Mauhānī? Where did he hail from? Do you know the type of life he led when he was freed and became a member of parliament? He used to place his clothes in a cloth bag, go to the masjid and

sleep on the floor. When he went to the parliament the first time, he received an allowance which members of parliament normally receive. He said: “I do not want it.” Jawaharlal Nehru said to Maulānā Hifz ar-Rahmān Sāhib: “Try and convince Maulānā. If he is not going to accept, in which account are we going to keep his allowance?” Do our people know that Hasrat Mauhānī declined the allowance? Do our ‘ulamā’ know that Hadrat Madanī rahimahullāh was given the title of Padma Bhushan¹ but he declined it and said: “We considered it our religious duty and took part in the fight for freedom.” Our ‘ulamā’ do not know all this.

Jauhar and Āzād

Our ‘ulamā’ do not know how the writings of Abul Kalām Āzād had set the entire country aflame. His photographs used to appear in *al-Hilāl*. He used to attend the assemblies of Hadrat Shaykh al-Hind rahimahullāh. Someone whispered to him: “Hadrat, he is a man who poses for photographs!” Hadrat Shaykh al-Hind rahimahullāh replied: “Brother, let it be. We were sleeping, Abul Kalām woke us up.”

Muḥammad ‘Alī Jauhar used to publish the *Comrade* periodical. His English was of a very high standard. The British themselves would wait anxiously for the next issue. He had the opportunity to occupy the highest seat in the government. He was an Oxford graduate. His mother was a hāfīzah (one who memorized the Qur’ān). He was in prison. She heard

¹ The Padma Bhushan is the third highest civilian award in the Republic of India...Instituted on 2 January 1954, the award is given for “distinguished service of a high order... without distinction of race, occupation, position or sex”. (Quoted from Wikipedia)

that the British were making efforts for some sort of peace agreement so she sent a message to her son in prison: “Muḥammad ‘Alī! If you do anything which will be to the disadvantage of Islam, I will grab you with these old hands of mine and strangle you.” How many among us have read the biography of Muḥammad ‘Alī Jauhar? Who among us has studied the life of Abul Kalām Āzād?

Conflicts between civilizations

Just yesterday I informed our librarian that I brought 29 books on Abul Kalām Āzād and left them in the library. It really pains me when we present books to our ‘ulamā’, but they can find no time to read them. I gave a book to a certain Maulānā. When I met him after 20 days, I asked him: “I gave you a book; did you read it?” He replied: “I get no opportunity apart from Fridays.” Twenty days passed but he still did not find an opportunity.

My dear friends! Nations cannot be led in this way. Remember! Never underestimate the times and situations which we are going through. Previously when there was corruption in countries, they used to be attacked. At present, there are conflicts throughout the world between Islam and falsehood. In Arabic this is referred to as:

الصراع الحضاري

In other words, conflict between civilizations. This is no ordinary matter. Nations of the world want to completely destroy the civilization and culture of Islam. They like immorality and nudity for themselves, so they want to propagate it throughout the world. Islam is the only obstacle in their path. It is the ‘ulamā’ who have always been stopping the masses

from committing these sins. A Maulānā Sāhib in England said to one of the youngsters that homosexuality is harām, so a case was opened against the Maulānā.

Negligence can never be tolerated

Last year I was sitting in the Brussels airport. Maulānā Ismā'il Sāhib and his wife were with me. His wife was in purdah. A policeman was walking around near us and watching us. I realized that he will ask her to uncover her face. When he could no longer stand it, he came and said: "Please uncover your face." Their culture is being forced onto us. This is no small matter. Presently the entire world has become a small village. A small incident takes place in America and you come to know of it here within a short while. An incident occurs here in India. The people of the villages still do not know about it while it has already been relayed to the rest of the world. In such a situation, it can never be right for our 'ulamā' to be unaware of what's happening in the world, to be unaware of the lives of our elders, and the efforts which they made.

Just look at how Ḥaḍrat Mujaddid Alf Thānī *rahimahullāh* suppressed the tribulation of Akbar! Had it not been for Ḥaḍrat's efforts, we would not have been Muslims today. It was through the efforts of these seniors that Islam was revived. Has anyone from our 'ulamā' studied the *Maktūbāt*? The *Maktūbāt* has been translated into Urdu. Study the biography of Ḥaḍrat Mujaddid Sāhib *rahimahullāh* and see how he protected Islam in this country.

Just look at how you raised the flag of Islam in India!

Then came the time of Hadrat Nānautwī *rahimahullāh*. When the British started massacring the Muslims, he established a small madrasah in Deoband. He first obliterated himself and then established the madrasah. He then trained individuals and established organizations which changed the face of India. Today the circle of Dār al-‘Ulūm Deoband has expanded to all the countries of the world. Zafar ‘Alī Khān composed the following couplet:

O land of Deoband! May you remain green,
lush and inhabited. Just look at how you
raised the flag of Islam in India!

When I go to Deoband and read this couplet, I think to myself: Zafar ‘Alī went to America after that, or else, instead of the word “India”, he would have said “the world”.

The ‘ulamā’ alone can be the guides of the ummat

Whenever there was a need to guide and steer the Muslim nation, it was the ‘ulamā’ who did it. Today too, we have hopes in you that – Allāh willing – you will take care of the ummat. You will protect the ummat and you will preserve tauhīd. The movements against tauhīd in our country are of serious concern to us.

My dear friends! We have assembled here to place before you the pain of our heart. This is why I requested Maulānā Muhammad Hanīf Sāhib to assemble the ‘ulamā’ and to plead to them that – for Allāh’s sake – get rid off the heedlessness and study the lives of our seniors.

Conveying knowledge

The following statement is quite common in the Arabic language:

مبادلة الشفافة

It means that if I know something, I must convey it to you. If you learn something, you must convey it to me. This becomes a means of spreading knowledge. If I come across a good book, it becomes my duty to read it and then convey it to someone else. He will pass it on to a third person who will then pass it on to a fourth person, and so on. It must not happen that I read a book and keep it to myself. Furthermore, a book should not be just read superficially. Study it carefully and see the conditions described in it.

Broad mindedness

Just the other day I was reading the book *Nuqūsh-e-‘Azmat-e-Raftah* of Is-ḥāq Bhattī. He makes mention of Maulānā Dāwūd Ghaznī who was a very senior scholar of the Ahl-e-Ḥadīth. He and Ḥadrat Madanī *rahimahullāh* happened to be in a meeting of the Jam‘īyyat or the Congress. When it was the time for the maghrib ṣalāh, Ḥadrat Madanī *rahimahullāh* said to him: “I request you to lead us in the ṣalāh.” He replied: “No Ḥadrat! How can I go forward in your presence?”

This is something for us to learn. Look at how our elders brought people together. There was no hatred in those days. They did not say: “He belongs to such and such group, we will not sit with him.” You must develop broad-mindedness in you. In the present age you cannot achieve any work with narrow-mindedness. If anyone says anything which is good,

accept it. If it is bad, leave it. There's a famous Arabic saying:

خذ ما صفا ودع ما كدر

Take that which is pure, and leave aside that which is dirty.

May Allāh *ta'ālā* inspire us to be mindful of this when we are doing our work.

Wake up from this dream

It is my feeling – and I could be wrong about it – that our young 'ulamā' do not do any reading. Even when we want to make them read, they do not reply. I wrote a letter to Hadrat Madanī *rahimahullāh* on one occasion and he replied immediately. On another occasion I wrote a letter to Maulānā I'zāz 'Alī Sāhib *rahimahullāh* and he too replied immediately. Nowadays when we write letters, no one seems to reply. I think to myself, they are not replying probably because they have surpassed those seniors as well.

I wrote a letter in Shawwāl in which I listed some of my perceptions. I added: "I am sending these books, you must give them to five Maulānās who are near you, and ask them to read these books. They must then convey their impressions about the books to you. If you also have some views about the books, you must inform me so that we could set out some programme in this regard." I haven't received the reply to this day. I related this to Hadrat Maulānā Hanīf Sāhib. He said: "I suggest we assemble all the 'ulamā' here and earnestly plea to them that – for Allāh's sake – they must wake up.

What does this two-rak'at-imām know?

The entire world has been demolished by the conspiracies of the West. They destroyed Libya. Syria has been cut up into pieces. Efforts and schemes are being plotted for the downfall of Turkey. An Islamic party had gained power in Egypt, it was removed, and a depraved person was appointed. Despite all this, we are not prepared to apply our minds. Do we not feel that we have to wake up now?

Remember well! Leadership cannot be acquired without knowledge. Only those people can lead a nation who have knowledge of the programmes and systems of their seniors before them; and they then adopt their ways.

There are so many of our students in the madāris who give up their studies in the first or second year, and go and become imāms in small villages. There are many like them in Punjab. Iqbāl must have seen such imāms when he said:

What is a nation, and what does imāmat of nations entail? What does this two-rak'at-imām know?

When Iqbāl said this, our 'ulamā' became angry and said that he has maligned the 'ulamā'. He is certainly not maligning our 'ulamā'. Instead, he is speaking about those imāms who know nothing. He is speaking about those who do not know who Hadrat Nānautwī rahimahullāh was and who Hadrat Shāh Walī Allāh Sāhib rahimahullāh was. Iqbāl is speaking about those imāms.

Connected to Allāh with the heart, yet crying with eyes

Our seniors possessed firmness in knowledge, simplicity in temperament, and piety in their lives. All these are lacking today. Hadrat Shaykh [Maulānā Zakarīyyā Sāhib] wrote: “I have seen two seniors who used to cry profusely. One was my father, Maulānā Yahyā Sāhib, and the other was Hadrat Madanī *rahimahullāh*.”

I did not see Hadrat Maulānā Yahyā Sāhib *rahimahullāh* but I certainly saw Hadrat Madanī *rahimahullāh* and how much he used to cry. On one occasion he went to a mango orchard. After maghrib, he stood beneath a mango tree and began performing ṣalāh. Some people assembled because Hadrat was crying loudly. He became angry at those who had assembled there because they were disturbing his concentration. He then asked them to leave. He would sometimes cry under a tree and sometimes on a prayer mat. Just imagine! Such a great scholar who taught Hadīth in Madīnah Munawwarah! While teaching Hadīth, he would sometimes point towards the blessed grave of Rasūlullāh ṣallallāhu ‘alayhi wa *sallam* and say:

قال صاحب هذا القبر

The one in this grave said...

What a scene that must have been!

Tread the path of resoluteness

Study the lives of these seniors. Look at their piety, their knowledge and their sacrifices! As long as these three qualities are not developed in us, we will not be able to rescue our nation from misery – that misery in

which the entire world is immersed. The conditions which are prevailing throughout the world are most dangerous. In the presence of such conditions, we will have to link ourselves to our seniors and tread the path of resoluteness in order to rescue our nation.

Be resolute and place your trust in Allāh

It is kufr to be despondent and to lose hope. Hadrat Maulānā Hifz ar-Rahmān Sāhib and Maulānā Āzād used to say: “First place your trust in Allāh *ta’ālā* and then you can rely on yourself.” No matter how unpleasant the conditions may be, everything is in the hands of Allāh *ta’ālā*; not in the hands of any human. If you do not have confidence in your own self and you want to live your life by depending on others, then Maulānā Āzād used to say: I do not have any treatment for 300 million corpses. Those who depend and rely on others are corpses. We cannot rely on a certain group or a certain political party to do anything for us. No one is going to do anything for us. We will have to do it ourselves. You should therefore rely on your self.

There is no need for anxiety

Just a few days ago someone was saying that a member of Bhājpā said that by the year 2021 they will not allow a single Muslim and Christian to remain in India. I say, there is absolutely no need for anxiety and fear. Those who want to prattle may continue doing so. We have our Muslim organizations like the Jam’iyyatul ‘Ulamā’-e-Hind and the Muslim Personal Law Board. They are doing a lot of work in their respective fields. They are co-opting people from other levels and doing the work. We ought to help and support them. Our elders and seniors provided a strong platform for us. We ought to help them.

The need to publish a newspaper in our mother tongue

There is a need to awaken our people through the newspapers and periodicals. We have to give them solace and courage. We must develop in them the strength to combat conditions. The sad thing is that we do not have a single Gujarati newspaper. When Hadrat Maulānā Muftī Ahmad Ṣāhib Dewlah *dāmat barakātuhum* was in Bharūch, he had initiated a Gujarati newspaper by the name of *Fidā'-e-Millat*. It continued for some years and then closed down. Can we not produce even a four-page newsletter through which we can present our services to our people? If anyone does initiate something like this, we are not prepared to support him. We are very good at talking big things. It is also an act of worship to buy such newsletters and distribute them among our people.

Was it a calendar or a wedding card?

Just recently I received a wedding card. I estimate that each wedding card must have cost 150 rupees. When I first looked at it, I thought it was a calendar. But after looking at it carefully, I realized it was a wedding invitation. I placed my hand on my head in shame and thought to myself – just look at how our community is being destroyed! Our people do not have the money to send their children to school and to buy medicines for their sick ones, [yet we can waste so much of money on wedding cards]!? Is it not our [‘ulamā’] responsibility to openly and categorically proclaim from the pulpits and ask: “O people! What are you doing? In which direction are you heading? Where are you wasting your money?”

Build factories which make Muslims independent

I went to Aḥmadābād a few years ago. I went to the offices of *Gujarat Today*. They asked me: “Would you like to convey a message?” I replied: “Yes.” I wrote down a message which they published. It stated: Together with masjid minarets, there is a need for factory chimneys. If a person can spend 7½ million rupees on a masjid minaret, someone should build a factory and give jobs to the poor.

Education and economic stability – two foundations of a nation

Ḥadrat Maulānā ‘Abd al-Qādir Rā’ipūrī *rahimahullāh* used to live in a small village. I was reading his biography. It was around the year 1950 when Ḥadrat Maulānā Abul Ḥasan ‘Alī Nadwī *rahimahullāh* went to meet him and said: “Maulānā! I am going to the Arab countries. I request you to make du‘ā’ for me.” Ḥadrat Rā’ipūrī *rahimahullāh* said to him: “Tell those simple minded people to establish factories and to learn crafts. Tell them not to rely on American goods.” I was astonished when I read this and thought to myself, this man is in a khānqāh but he has understood that a nation cannot come right if it does not set right its economic condition. To progress in the field of education and to set right its economic condition are the two foundations of a nation.

Become a mercy to the nation by serving it

Together with the above, you must have the concern to serve Allāh’s creation. This ummat has come as a mercy to others, not to make things difficult for them. If a person is in distress – whether Muslim or Hindu – make efforts to remove his distress. If a person is thirsty, provide him with water. If he is hungry, give him food.

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* used to do these things among the Makkans long before he became a Prophet. The books of Sīrat contain the following:

بينما هو يمشي في طريق مكة إذ سمع صوتا يقول آه آه، فالتفت يمينا وشمالا، فإذا هو عبد حبشي يرتعد من كثرة الحمى، فدخل عليه رسول الله صلى الله عليه وسلم وقال: ما لك؟

While Rasūlullāh ṣallallāhu ‘alayhi wa sallam was walking on one of the roads of Makkah, he heard a voice calling out in pain. He looked to his right and left. He noticed an Abyssinian slave trembling out of fever. Rasūlullāh ṣallallāhu ‘alayhi wa sallam went to him and asked: “What is the matter, O my brother?”

On one side you have an Abyssinian slave and on the other side you have Muḥammad *ṣallallāhu ‘alayhi wa sallam* – an Arab who belonged to one of the noblest of the Arab tribes. Despite this, he shows his concern for him. The slave replied: “My master is a tyrant. If I do not grind this grain, he will beat me.” Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* asks him to move aside, takes the mill-stone in his hand and grinds the grain for him.

A study of the Sīrat is essential

We do not read the Sīrat books in the first place. Our first duty is to become conversant with the Sīrat. There is a new book on the Sīrat which contains lessons. The book is titled *as-Sīrah an-Nabawīyyah Durūs Wa ‘Ibar*, and is written by Shaykh Mustafā as-Sibā’ī *rahimahullāh*. He relates an incident and then tells us what lessons we can learn from it. When Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* did a certain thing, what was the result of it, and what lesson can

we take from it. There are various books on the Sīrat. Make a point of reading them. You will be able to gauge the type of revolution Rasūlullāh sallallāhu ‘alayhi wa sallam caused in this world. He was all alone in Makkah while the entire world was immersed in the pitch darkness of unbelief. How did he work in such an environment?

Sa‘īd Ramadān Būṭī wrote a book on the Sīrat. Muḥammad Haykal wrote *Hayat-e-Muḥammad* which has been translated into English. I came across it in the library of Barbados. I did not see any other Sīrat book of any of our ‘ulamā’ in that library. Nor did I see any of them in the libraries of Zimbabwe and Canada. This is because our ‘ulamā’ do not even try to convey these books to the various libraries. On the other hand, I came across books of the Qadianis in almost every library. The reason why we do not do this is that we ourselves do not know what type of books need to be sent to these libraries. This is the heedlessness which has overwhelmed us. I request you – for Allāh’s sake – give up this heedlessness. We want our young ‘ulamā’ to wake up and show some concern. You have to develop within you that yearning to find out how our seniors and elders served Dīn so that we too can follow in their footsteps.

Make it a habit to read the books of our seniors

There is the *Hayāt as-Sahābah* of Maulānā Muḥammad Yūsuf Sāhib Kāndhlawī rahimahullāh. He compiled incidents from the lives of the Sahābah radiyallāhu ‘anhum after careful thinking and presented to us how the Sahābah radiyallāhu ‘anhum worked in this world. This is why it is read daily after ‘ishā in the Markaz of Nizām ad-Dīn. It was Hadrat’s wish that this book be read all over India. The Arabs

have accepted this book and they wrote praiseworthy reviews on it.

Then there is *Tārīkh Da'wat Wa 'Azīmat* of Hadrat Maulānā Abul Hasan 'Alī Nadwī *rahīmahullāh*. When we read this book, we will learn how the 'ulamā' of every era steered the Muslim nation. It is essential for every 'ālim and every student to study this book. You must read *Tadhkirah Shāh Walī Allāh*. Hadrat Shāh Walī Allāh *rahīmahullāh* was a Hadīth expert, a jurist, and we also find his political letters which have been published. Long before their arrival, he warned the Muslims of the British and the miseries which they will impose on them.

I may be teaching Hadīth and fiqh, and receiving a good salary. Well and good. But this is not our objective. We have to work and focus on the ummat. Earning a salary cannot be our only objective. Our elders were offered large sums of money but they refused and sufficed with 15 rupees a month.

Understand conditions by reading books

Read the books of these elders and develop courage like theirs. The point which makes me cry is that we do not read. I gave some books to a few 'ulamā'. Later on I asked them if they read the books. They replied: "We did not get an opportunity as yet." People like this cannot do any work. There is a need for 'ulamā' who have some concern and worry; who understand prevailing conditions by reading these books, and have knowledge about the history of our seniors and elders. We have to know what is happening currently, what movements there are, and why they failed. Take the Ikhwān [al-Muslimīn] as an example. Five million youngsters joined this movement. How did the enemy destroy them? Why did the movement of Sayyid

Aḥmad Shahīd *rahimahullāh* not succeed? An Englishman writes about the movement of Sayyid Aḥmad Shahīd *rahimahullāh* and says that our weapons could not do to him what our books did. They [the British] bought off some Maulwīs and got them to write books against Sayyid Aḥmad Shahīd *rahimahullāh* which stated that he is a Wahhābī. Then they instigated the Pathans against him and caused certain regions to oppose him.

Plans for your destruction

A book by the title *ad-Deobandīyyah Wa ‘Aqā’iduhā* has been published in the Arab countries. It is a very dangerous book written against the ‘ulamā’ of Deoband. I wrote a letter to Maulānā Sa‘īd Aḥmad [Pālanpūrī] Ṣāhib and Maulānā Arshad [Madanī] Ṣāhib saying that books of this nature are being written against Deoband. You must write an answer to them. The reason for their efforts against the Deobandīs is that they are the only danger which the Arabs perceive at the moment.

Every country has a group of thinkers. It is their work to think about the prevailing conditions in the world and to advise the government. I was reading a newspaper in Toronto in which there was a report about a thinking party in America. It wrote to the American president that if he wants to put an end to terrorism, he must make efforts to put an end to the 2 000 Deobandī madāris which are in Pakistan. Full efforts must also be made to put an end to their funding. The report also stated that the Deobandī madāris in Pakistan have Deoband as their centre, which is in India. A vigilant eye must be kept on it. This is the type of report this party of thinkers is giving to the American president. When I read this article, I thought to myself: Just look at the plans

which are made in America against Dār al-‘Ulūm Deoband! I made a photocopy of it and sent it to Maulānā Maḥmūd Ṣāhib in the Jam‘iyyat office. I quoted the following line:

Plans for your destruction are being mapped in the heavens.

Just look at where plans are being made against Dār al-‘Ulūm Deoband! And this book which was published in Arab world; it is also part of the same link – the ‘ulamā’ of Deoband must be so maligned that people start to hate Deoband and Deobandī ‘ulamā’. The enemies have understood that if there is any group which can stand up against them, then it is those who are affiliated to Deoband; they are the progeny of Ḥadrāt Nānautwī *rahimahullāh*. If you go to America for collections for your madrasah, no one will give you a cheque because the person who issues such a cheque will become a subject of investigation by the government. You cannot give any money to any madrasah. It is even becoming difficult to make cash donations.

We can even teach under trees

They have understood all this very well. This is why an announcement has been made in Pakistan that the sources of funding of the madāris must be shut down. The administrator of Wifāq al-Madāris of Pakistan clearly stated: “We are not scared. We are from the progeny of those seniors who used to teach under trees. If you will refuse these large buildings of ours from operating, not a problem. We will teach under trees.” This is the type of resilience we have to create in our children. The lessons which we teach are our fundamental duties. We have to do the additional thing of changing the mindset to prepare such people.

An excellent means for proliferating knowledge and civilization

In order for us to prepare sound individuals, it is necessary for us to know the prevailing conditions. Yes, it is a different matter that every one of us cannot buy many books. An excellent way of overcoming this is for us to exchange and share knowledge. If I receive an academic book, I must convey it to others. It cannot be that I have to know the names of all the best books. If you come to know of such a book, you must inform me. Inshā Allāh, I will try to obtain it and also distribute it within my circle.

I asked an ‘ālim from our area: “I had sent a book to your madrasah, did you read it?” He replied: “I do not know whether that book came to our madrasah or not.” I wrote a letter to the principal saying: “Hadrat! I had sent a book to you. Didn’t you show it to the teachers? Didn’t you tell them that Maulānā sent this book, you must read it?” He replied: “Is it not the duty of the teacher to come to me and ask me if any new book has arrived?” Now what reply can I give to such a person?

Look at the academic world

It is my habit that when any new book arrives in our library in Kāpaudrā, I immediately send a message to the surrounding madāris informing them of it. For example, we received a commentary of *Nasa’i Sharīf* in 42 volumes. It is titled *Dhakhīrah al-‘Uqbā*. Then just last week we received a commentary of *Muslim Sharīf* in 47 volumes. It is titled *al-Bahr ath-Thajjāj Li Sharh Muslim ibn al-Hajjāj*. If our ‘ulamā’ come to know of the arrival of such books, they should at least go and have a look at them. We received a book of Imām Muḥammad ibn Hasan Shaybānī *rahimahullāh* which

was never printed before. It has now been printed in Kuwait. When I went to Kuwait I brought it from there. When Maulānā Sher ‘Alī Sāhib came to Kāpaurā, I informed him that this book of Ḥadīrat Imām Muḥammad Shaybānī *rahimahullāh* has arrived. When he saw it, he placed it on his head and said: “Maulānā! We have been hearing of it throughout our lives but never had the opportunity of seeing it. This is the first time I am seeing it.”

The fatāwā of the ‘ulamā’ of India are presently being printed in Mumbai. When I went to Madīnah Munawwarah, I met the son of Maulānā ‘Ashiq Ilāhī Bulandshahrī *rahimahullāh*. He is undertaking the task of selecting the fatāwā of the ‘ulamā’ of India. Then there is Dr. Akram Nadwī Sāhib in London who compiled the biographies of women Ḥadīth experts. The book is titled *al-Muḥaddithāt Min an-Nisā’* and it is in 40 volumes. But who is going to print it? If you were to meet Dr. Akram Nadwī on the road, you will never say he is doing such a mammoth task. He is doing phenomenal work, but very silently. Our ‘ulamā’ have to know all these things – they have to know what is being published, and where; and what the needs of our library are?

There are other worlds beyond the stars

When professors deliver a short lecture in the universities, they inform the students of reference works on the subject so that they can undertake more research on it. Books containing reference works are prepared in the universities. The practice of providing references is not found in us. We have confined ourselves to very restricted circles. We should at least look beyond.

There are other worlds beyond the stars.

Many scholars say: “The books of Yūsuf al-Qardāwī should not be read.” I asked: “Why should we not read them? After all, he is a thinker.” They reply: “He is a free thinker.” I asked: “So what, we must throw all his books away?! If you feel that a certain point is not in line with our creed, leave it. It is not necessary for you to accept everything he says.”

There is no movement in your ocean

Recently I went to meet him in Qatar. He made one statement:

يا شيخ! فرد ذو همة يحيي الأمة

If just one man of courage stands up, he can wake up the entire nation.

We took the trouble of assembling you here to make this request to you. Create individuals who can awaken the entire ummat. Individuals who are able to move forward with a genuine concern and a restlessness. Hadrat Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh* delivered a speech in Dār al-‘Ulūm Deoband in which he quoted this couplet:

May Allāh *ta’ālā* place you in a storm
because the waves in your ocean have no
motion.

The restlessness and concern which ought to have been in our hearts have ceased.

Students must not be allowed to waste even their free time

Our youth must be instilled with these concerns and worries from the very beginning so that when they grow older, they will have that special pain for the ummat. When I was in Tadkeshwar, I used to

summon the intelligent students in the holidays. I would then tell them to bring such and such books from the library. I would instruct them to translate sections of the books into Urdu and present them when the madrasah opens. If they don't, there will be no admission for them. The idea behind this was to ensure that they remain attached to books during the holidays.

Al-Islam al-Mumtahaan is a very powerful book. I called five students and told them to translate it. The next day one student came back, while the other four disappeared. The one student continued translating it. When he completed 3-4 articles, I gave him the book and said: "You must write the translation during the holidays. When you complete it, you must show it to your teacher."

This is how the capabilities of the students can be developed. They must be guided and steered. They must be told which books need to be translated in the holidays. You may also tell them to write a summary of the entire book so that you can gauge what they understood after reading it.

Students are pieces of the heart of the nation

Had^rat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* wrote a report in 1950 and gave it to the Shaykh al-Azhar. When Had^rat Maulānā went to Azhar University, he noticed that the situation there was quite bad. He was very saddened over the fact that this is such a large university of the Islamic world, yet its students are so unconcerned and carefree. Their boarding facilities were in such a deplorable state that one cannot say that they are inhabited by Muslim students. Had^rat Maulānā was immensely pained by all this and expressed his pain

before the Shaykh al-Azhar. He replied: “Shaykh Abul Hasan! I request you to note everything down in a report and give it to me. I will then present it to my committee.”

Hadrat Maulānā spent the night preparing the report. He noted how the students need to be trained. He wrote the report in Arabic and handed it over to the office. When the Shaykh read it, he was most impressed by Hadrat Maulānā’s Arabic. He asked:

شيخ أبا الحسن! أين تعلمت اللغة العربية، في بلاد العرب؟

In which Arab country did you learn Arabic?

Hadrat Maulānā rahimahullāh had written one particular sentence in his report:

إن الأمة الإسلامية ألقت أفلاذ كبدها أمامكم، وأنتم مسئولون عنهم
يوم القيامة.

The Islamic nation has placed the pieces of its heart in your hands, and you will be questioned about them on the day of Resurrection.

I was immensely affected by this sentence and I constantly quote in the madāris. I say to them: These students are the pieces of the heart of our nation. Their parents have placed them in our hands. If we do not create a pain for Islam in their hearts, then we have failed. Our responsibility is not fulfilled by merely teaching them and conferring them with a certificate. We have to prepare such individuals who are prepared to sacrifice themselves for the sake of Dīn – like our seniors and elders who left this world.

May Allāh *ta’ālā* inspire us to work as our elders did. I make an earnest plea to you – for Allāh’s sake – make

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it a habit to study the lives of our elders. Do not read superficially. Rather, read with understanding and with contemplation.

وأخر دعوانا أن الحمد لله رب العالمين.

The need for 'ulamā who can turn the tide

Transcript of a lecture delivered by Hadrat Mufakkir-e-Millat on 1 December 2016 at the masjid of Jāmi'ah Qāsimīyyah 'Arabīyyah, Kharor. A special address to an assembly of 'ulamā'.



Honourable 'ulamā'! First of all I thank you for taking the trouble of coming here despite your many engagements. I am aware of the fact that lessons are carrying on, and that it is difficult for a teacher to take leave. My life was also spent in madāris so I am fully aware of this. Nevertheless, I troubled you into coming here because of something which has been troubling me. There are about 60 dār al-'ulūms here in our Gujarat. Now just think, how many teachers there must be in all these madāris? However, I have this feeling – and I could be wrong because every feeling of mine is not necessarily correct – that our 'ulamā' are living very confined and restricted lives. They have confined themselves to a restricted circle. They deliver their lessons and go home, [and that is it].

The seriousness of conditions and the responsibility of 'ulamā'

The present conditions in the world – and I am not talking of India alone but the entire world from America to China – everywhere, efforts are being made to wipe out Islam and to subdue the Muslims. Muslims must feel that they are nothing. Special schemes are being plotted to this end. Our Muslim countries are being devastated over the slightest of pretexts. Baghdad has been destroyed brick by brick, Libya has been broken up, Afghanistan has been obliterated, and Yemen is presently being wrecked. Over 200 000 Muslims have been killed in Syria. Small innocent children and women are leaving their country. As for our own country, you are fully aware of what's happening here and what efforts are being

made against us. Each day a new programme is mapped out. In the presence of these conditions, it is only the 'ulamā' of Dīn who can do something. The 'ulamā' alone can rescue the ummat. However, only those 'ulamā' who are fully aware of the conditions. If 'ulamā' have no knowledge as to how our seniors of the recent past rescued our nation, then nothing can be expected from them.

The unique practical wisdom of our elders

During the rule of Akbar, the entire country was inclined towards Dīn-e-Ilāhī. There was no hope of Islam progressing in this country. The proponents of Dīn-e-Ilāhī had the full might and power of the Moghul Sultanate behind them. Despite this, a humble servant of Allāh *ta'ālā* in Sarhind was working silently by writing letters to the royalty and affluent people, and inviting them to Islam. He invited the people in the army, and he drew the attention of the 'ulamā' to wake up from their slumber. In short, Hadrat Mujaddid Alf Thānī *rahimahullāh* addressed different levels of society and did his work in a most impressive manner. He did not fight against the government, but he strove to change the mindset, and prepared a new generation. Hadrat Mujaddid Sāhib *rahimahullāh* and his son, Khwājah Ma'sūm *rahimahullāh*, despatched their khulafā' to different regions of India where they went and worked silently. This continued until when Jahāngīr came into power, and the scene of the country changed. The British were left astounded, and did not know how this happened. Akbar had followed a certain course of action, yet people reverted to Islam!? They could not realize that this was the work of a fakir in Sarhind. Allāh *ta'ālā* had blessed him with deep knowledge. He had a strong bond with Allāh *ta'ālā*, and a profound

understanding of Dīn and Shari'at. He strove so hard that Islam became firmly entrenched in this country.

Then came the era of the British. There were so many massacres that the corpses of 'ulamā' were hung on trees going right up to Punjab. The Muslims were cast into the pits of despair. The large public treasuries of the Muslims were shut down, and their properties were confiscated. They could do nothing about it. The British ransacked the country. Our elders made some efforts to fight them on the battlefield of Shāmlī but did not succeed. When this happened, they changed their focus immediately. They decided that they cannot fight them with arms, so they established a madrasah in Deoband where they prepared individuals in whose hearts hatred for the British was firmly embedded.

The purpose of establishing madāris

Hadrat Nānautwī *rahimahullāh* strove and prepared personalities of the calibre of Hadrat Shaykh al-Hind *rahimahullāh*, Maulānā Ahmad Hasan Amrohī *rahimahullāh*, and others. They worked on different fields. On one hand they had debates against the priests and utterly defeated them, causing them to flee. On the other side, they wrote books and established madāris in Deoband, Sahāranpūr, Amrohah and Murādābād. Hadrat Nānautwī *rahimahullāh* wanted the web of madāris to be laid through the length and breadth of India so that their graduates may understand what colonialism stands for.

We now have many madāris. However, it is my perception that our 'ulamā' and students are not doing any reading. They know nothing about Hadrat

Shaykh al-Hind *rahimahullāh* and Hadrat Madanī *rahimahullāh*.

Practical steps to awaken our 'ulamā'

This situation does not bode well for us. This is why we had assembled the 'ulamā' not very long ago. About 1 200 'ulamā' had attended. We then delineated zones so that we can deal with this issue in Gujarat. Twelve zones were established. One zone is Pālanpūr which is headed by Muftī Thanā'ullāh Sāhib. Aḥmadābād is headed by Muftī Yahyā Karri Sāhib. Himmat Nagar is under Qārī 'Abd as-Sattār Sāhib. Barodah is headed by Muftī Farīd Sāhib Jambūsarī. Bharūch is headed by Maulānā Iqbāl Sāhib Tankārwi. Kausambah is under Maulānā Hamzah Sāhib Pālanpūrī. Tadkeshwar has Maulānā 'Imrān Sāhib Khānpūrī. Sūrat is headed by Muftī Tāhir Sāhib. Dhābel has Muftī Abū Bakr Sāhib. Maulānā 'Aṭā'ullāh Sāhib is heading the Lūnāwārah zone. Muftī Hanīf Sāhib is heading Kāthiyāwār. And 'Ālipūr has our scribe who is sitting here. These are the 12 zones. The Pālanpūr zone has many madāris. Muftī Thanā'ullāh Sāhib has Kākausī, Chāpī, Māhī, Kālitrā, Gathāman, Rattanpūr, Pattan and other madāris of Pālanpūr under him. He may not be able to be in contact with all the madāris directly, so he could appoint someone to assist him. This is why we have these forms on which the name of the dār al-'ulūm and three phone numbers for each dār al-'ulūm must be written and sent to us.

Establishment of Bazm-e-Mubādalāh ath-Thaqāfah

We established a centre here in Kharor, which we named Bazm-e-Mubādalāh ath-Thaqāfah. Mubādalāh ath-thaqāfah refers to the exchange of information and ideas. If I come to know of something, I must

convey it to you. And if you learn something, you must convey it to me. I had initiated this quite some time ago. I constantly send books to different madāris. However, I have gauged that those books are not being read as I had desired. This is why we formed these zones. I have inconvenienced you today to say frankly to you that these books are not to be merely read and returned to the library. I received a letter recently from Aḥmadābād stating that we have placed the books which you sent to us in our library. I did not send the books to be left in the library. Rather, so that you may pass them on to those teachers whom you feel have some concern to do something for our community. We have to increase the knowledge of such teachers. A person cannot work in this world if he does not increase his knowledge and facts. Only that person can do some work who has a treasure of knowledge, who knows about the achievements of our elders. I prepared a list where 2-3 teachers are selected from each madrasah. The least these teachers must do is study the books which have been sent to them.

Studying the Sīrat

The library must have a department which is separate from the madrasah library. It must first contain the names of books on the Sīrat. Students must be informed about the Sīrat books. New books on the Sīrat must be purchased, especially those written by Arab 'ulamā'. They contain lessons from the Sīrat. Take the case of *as-Sīrah an-Nabawīyyah Durūs Wa 'Ibar* of Dr. Mustafā as-Sibā'ī. He quotes an incident and then tells us what lessons are to be learnt from it. When Rasūlullāh *sallallāhu 'alayhi wa sallam* followed a certain course of action, what was the consequence of it? What lesson do we learn from it?

We therefore have to teach our students that our first duty is to read books on the Sīrat. There are many books on this subject. Whatever book is available on this subject must be obtained. By reading them, a person will gauge the revolution which Rasūlullāh sallallāhu 'alayhi wa sallam brought about in this world. He was all alone in Makkah while the entire world was immersed in unbelief. How did he work in such an environment? We can only learn this by studying the Sīrat.

A few books which every dā'ī ought to study

There is the Hayāt as-Sahābah of Maulānā Muḥammad Yūsuf Sāhib Kāndhlawī rahimahullāh. He compiled incidents from the lives of the Sahābah radiyallāhu 'anhum after careful thinking and presented to us how the Sahābah radiyallāhu 'anhum worked in this world. This is why it is read daily after 'ishā in the Markaz of Nizām ad-Dīn. It is available in Urdu and Arabic. It was Hadrat's wish that this book be read all over India. The Arabs have accepted this book and they wrote praiseworthy reviews on it.

Then there is Tārīkh Da'wat Wa 'Azīmat of Hadrat Maulānā Abul Hasan 'Alī Nadwī rahimahullāh. When we read this book, we will learn how the 'ulamā' of every era steered the Muslim nation. What their thinking was. There were personalities like 'Allāmah Ibn Taymiyyah rahimahullāh, Abul Hasan Ash'arī rahimahullāh and various others. Hadrat Maulānā Abul Hasan 'Alī Nadwī rahimahullāh started this series with Hadrat Hasan Baṣrī rahimahullāh and came down the generations until Hadrat Mujaddid Alf Thānī rahimahullāh. Every student ought to read this book so that he will learn how our elders worked. Hadrat Maulānā Abul Hasan 'Alī Nadwī rahimahullāh wrote this book in a most beautiful manner.

A student should also read *Sīrat Sayyid Aḥmad Shahīd* so that he may learn how Sayyid Aḥmad Shahīd *rahimahullāh* fought the British. Also read *Tadhkirah Shāh Walī Allāh*. He was a great Ḥadīth expert and jurist. At the same time, his political letters have also been published. He wrote to many people warning them of the British, and the misery which will befall the nation because of the British. We thus see Ḥadhrat Shāh Walī Allāh *rahimahullāh* working on different fields. We have to read his biography. We also have to read *Tadhkirah Mujaddid Alf Thānī*, *Tadhkirah ar-Rashīd*, *Tadhkirah al-Khalīl* and other biographies.

The objective behind establishing Dār al-'Ulūm

Ḥadhrat Nānautwī *rahimahullāh* made a phenomenal contribution. It was no mean feat. Ḥadhrat Shaykh al-Hind *rahimahullāh* used to say: “My teacher [Ḥadhrat Nānautwī *rahimahullāh*] did not establish this dār al-'ulūm solely for teaching. He wanted to establish individuals who acquire knowledge and facts, and then devote their lives to combating the forces of falsehood.”

It may be very well that we are teaching Ḥadīth, fiqh and other books; and receiving a salary for it. But it is not our objective to receive salaries and then have a good sleep. We have to work. We have to focus on the ummat and see what work we can do for it. We have to prepare students who can come and present the fruits of our efforts before us.

Ḥadhrat Nānautwī *rahimahullāh* laid the foundation of Dār al-'Ulūm Deoband after much thinking and reflection. We are fortunate to have Ḥadhrat Maulānā Muḥammad Sufyān *Sāhib* in our midst. He is the son of Ḥadhrat Maulānā Muḥammad Sālim *Sāhib*, and the

great grandson of Hadrat Nānautwī rahimahullāh. By the grace of Allāh ta'ālā, he is doing very good work. Hadrat Nānautwī rahimahullāh did us a great favour by doing what he did.

I was just saying to Hadrat that I consider it to be a source of good fortune that he is present with us today, because Jāmi'ah Qāsimīyyah is, after all, attributed to Hadrat Nānautwī rahimahullāh. When this madrasah was being established, discussions were held about what name it should be given. There is a youngster here who used to come to seek my counsel in Tadkeshwar. He asked me about where the madrasah should be situated and what kind of building it should be, and so on. So I said to him that I will come personally to Kharor. Subsequently, I came here, and he showed me five different plots. One was near the station, another was near Bhādī; but I preferred this [the present] plot. We also decided on where the teacher's quarters should be situated, where the boarding should be, where the masjid should be situated, and so on. We decided that we will name it Jāmi'ah Qāsimīyyah 'Arabiyyah, as an affiliation with Hadrat Nānautwī rahimahullāh. There is a lot of advantage in aligning ourselves to someone. It serves as a reminder to us that our elders built madāris of this nature and strengthened the foundations of Islam in our country. And that we have to do the same work in these madāris. They remind us that we should not be working solely for a wage. We should not take up such a job merely to receive free boarding. This should not be our objective. This was definitely not the mindset of our elders. They were offered large salaries. In those days, their salaries were 15 rupees, not fifteen hundred rupees. When they were offered large salaries in other places, they declined, and said: "The amount which we are

receiving is sufficient. We are able to make do with it. What will we do with more?”

Hadrat Maulānā Muhammad Ya'qūb Sāhib *rahimahullāh* used to say: “The salary which I am receiving is enough. Plus I have the added advantage of being with these students.” Those who offered him a higher salary said: “We will bring the students as well.” He replied: “Very well, you may call the students, but there is a tree here whose fruit I break and eat.” It was not to say that he was interested in the fruit of that tree; it was merely an excuse for not accepting their offer. You must read the biography of Hadrat Maulānā Ya'qūb Sāhib *rahimahullāh*. He was born in a small village like Nānautah, yet Allāh *ta'ālā* enabled him to make such a great contribution.

Most great scholars hail from simple villages

Hadrat Maulānā Abul Hasan 'Ali Nadwi *rahimahullāh* wrote that most great personalities are born in small villages. Our elders in Dīn were born in small towns such as Deoband, Nānautah, Gangoh and Ambhetah. It is an amazing demonstration of Allāh's power that He caused our saints and scholars to be born from such places, who then made immense contributions.

We have to make a resolution to tread in their path. We have to prepare our youth, especially the students who are studying under us. If we want to steer their minds, we will have to strive by day and night.

I do not want to read this entire list to you; only to present a *modus operandi* to you.

The purpose of these zones

All the guests who are here have been given a list and a form in which the madrasah name, physical and postal address, and other details are to be filled. We

established Kharor as the centre. Hadrat Maulānā Muḥammad Hanīf Sāhib will be the chairman. Bearing in mind that he is very occupied in teaching Hadith and also undertakes many journeys, he will have a few assistants. They will contact you periodically. They will make inquiries about the books which were sent to you, those which you ordered, did you ensure that they are read, what were the effects of the books, and so on. *Mubādalah ath-Thaqāfah* refers to the exchange of ideas and information. I must convey to you what I learnt, and you must convey to me what you learnt.

We placed some of our library books in the courtyard so that you can view them, you will come to know of what new books are on the market, and order them. Many people have no idea of what books are available. Excellent books are being published but our 'ulamā' have no idea whatsoever about them, or about new commentaries which have become available. Ideally, when we receive any good book, we would like to convey them to all the other madāris. However, we do not have the means to pass on 200-300 books to all the madāris. This is why we set up these zones. Each zone will send books to the other zones. They in turn will inform their friends and associates who will then purchase them. These in turn will be conveyed to the madāris of each zone. A few teachers from each madrasah have been appointed. They are the ones who have some interest in reading. We appointed them, noted their names, and the books will be conveyed to them. Each zone certainly has some people who have the means to purchase books and give them to the 'ulamā'. This is because our 'ulamā' earn very little. If we were to ask them to buy the books, they will say: "We have children at home whose medical expenses we cannot afford, and you are

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asking us to buy this book and that book!? Our budget does not permit this.”

I am fully aware of this. The solution is to draw the attention of well wishers and donors, get them to sponsor the books, and convey them to our 'ulamā'. Don't sit back after passing the books to the 'ulamā'. Enquire and get some feedback. I gave some books to few 'ulamā'. After one month I asked them: “Brother! I gave you some books, did you read them?” Some of them said that they did not get an opportunity. After one month they are saying that they did not get the time!? Such people cannot do any work. If you cannot read a book even after one month, how will you do any work in this world?

Take lessons from the past, and construct the present

There is a need for 'ulamā' who have concern and worry. Who can read the conditions and situations described in these books, and comprehend them. They must be conversant with the history of our past seniors. They must know what is happening at present. What are the present-day movements, and why did they fail. When the Ikhwān al-Muslimīn movement started, five million youth joined. Yet, how did the British manage to wipe out this movement? The Ikhwān al-Muslimīn became extremely powerful across the Arab world. When the British realized this, they focussed on destroying it and maligning it.

Sayyid Aḥmad Shahīd *rahimahullāh* went out for jihād. I personally read in a book written by a British author in which he says: “Our books were able to achieve what weapons could not.” The British bought off some maulwīs and got them to write books against Sayyid Aḥmad Shahīd *rahimahullāh* accusing him of

being a Wahhābī. Similarly, the British instigated some Pathans against Sayyid Aḥmad Shahīd *rahimahullāh*. They did not resort to weapons. Instead, they created a certain type of mindset in the entire Pathan region which caused the Pathans to oppose Sayyid Aḥmad Shahīd *rahimahullāh*.

Be aware of conditions around you

When *ad-Deobandīyyah Wa 'Aqā'iduhā* was printed in the Arab world, I read the book. It is a most dangerous book against the creed of the 'ulamā' of Deoband. It tries to portray how bad Deobandīs are. I thought to myself, what is the reason for publishing this book now? And that too, from Dubai? I wrote to Maulānā Sa'īd Aḥmad Pālanpūrī Sāhib and Maulānā Arshad Sāhib informing them of this book. I told them to have a look at it and to write a reply to it wherein they must explain what Deoband really is.

The fact of the matter is that they perceive a danger from none except the Deobandīs. I was reading an Urdu newspaper in Toronto in which there was a report about a thinking party in America. It wrote to the American president that if he wants to put an end to terrorism, he must make efforts to put an end to the 2 000 Deobandī madāris which are in Pakistan. Full efforts must also be made to put an end to their funding. The report stated that the Deobandī madāris in Pakistan have Deoband as their centre, which is in India. A vigilant eye must be kept on it. This is the type of report this party of thinkers is giving to the American president. When I read this article, thought to myself: Just look at the plans which are made in America against Dār al-'Ulūm Deoband! I made a photocopy of it and sent it to Maulānā Maḥmūd Sāhib in the Jam'īyyat office and Maulānā Marghūb ar-Raḥmān Sāhib *rahimahullāh* who was the principal of

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Dār al-'Ulūm Deoband at the time. I quoted the following line:

Plans for your destruction are being mapped in the heavens.

Just look at where plans are being made against Dār al-'Ulūm Deoband!

Enemy of the madāris

My dear brothers! This book which was published in the Arab world; it is also part of the same link – the 'ulamā' of Deoband must be so maligned that people start to hate Deoband and Deobandī 'ulamā'. The enemies have understood that if there is any group which can stand up against them, then it is those who are affiliated to Deoband; they are the progeny of Ḥadrat Nānautwī rahimahullāh. They have understood this. They understand it better than us. This is why an announcement has been made in Pakistan that the sources of funding these madāris must be shut down. If you go to America for collections for your madrasah, no one will give you a cheque because the person who issues such a cheque will become a subject of investigation by the government. You cannot give any money to any madrasah. It is our money but we cannot send it to any madrasah. You can send it in the name of a school or a social welfare organization, or you can send cash. But nowadays it is becoming difficult to make even cash donations. They are trying to restrict us from all sides.

The high aspirations of the progeny of Qāsim

The administrator of Wifāq al-Madāris of Pakistan clearly stated: "We are not scared. We are from the progeny of those seniors who used to teach under trees. If you will refuse these large buildings of ours

from operating, not a problem. We will teach under trees.” This is the type of resilience we have to create in our children. The lessons which we teach are our essential duties. We have to do the additional thing of changing the mindset to prepare such people. This is of fundamental essence.

It is not necessary that I alone must have knowledge of every type of book. You may also know of some books. You learn of a new book and you tell me about. You say that it is a very good book, it has excellent views in it, it has been written very well. I will then obtain it and share it in my circle of friends and associates. This is the meaning of *Mubādalāh ath-Thaqāfah* – exchange of knowledge, exchange of information, exchange of ideas.

A few new books

When any new books come to our library in Kāpaudrah, I inform the madāris of the surrounding areas. For example, we received a commentary of *Nasa'i Sharīf* in 42 volumes. It is titled *Dhakhīrah al-'Uqbā*. Then just last week we received a commentary of *Muslim Sharīf* in 47 volumes. It is titled *al-Bahr ath-Thajjāj Li Sharh Muslim ibn al-Hajjāj*. Two volumes are on the introduction of *Muslim Sharīf* while the remaining 45 volumes are on the book itself. It is a very beautiful commentary. One book alone costs 1 800 riyals. If our 'ulamā' come to know of the arrival of such books, they should at least go and have a look at them.

We received a book of Imām Muḥammad ibn Ḥasan Shaybānī *raḥimahullāh* which was never printed before. It has now been printed in Kuwait. When I went to Kuwait I brought it from there. When Maulānā Sher 'Alī Ṣāḥib came to Kāpaudrā, I informed him that

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this book of Hadrat Imām Muḥammad Shaybānī rahimahullāh has arrived. When he saw it, he placed it on his head and said: “Maulānā! We have been hearing of it throughout our lives but never had the opportunity of seeing it. This is the first time I am seeing it.”

Thus, we see books that were never published in the past are now becoming available. They are being printed in Egypt, Kuwait, Qatar and other places.

The fatāwā of the ‘ulamā’ of India are presently being printed in Mumbai. The compilers have checked various fatwā books and compiled a collection of them. I wrote a letter to Maulānā ‘Abd al-Wāḥid Sāḥib to send me a copy. Three volumes have been published thus far. He said to me that he intends to send a copy free of charge to each madrasah. This is a very good thing. When I went to Madīnah Munawwarah, I met the son Dr. ‘Abd ar-Raḥmān Sāḥib who is the son of Maulānā ‘Ashiq Ilāhī Bulandshahrī rahimahullāh. He is undertaking the task of selecting the fatāwā of the ‘ulamā’ of India so that a person does not have to consult all the fatāwā separately. By consulting this book, the reader will learn who wrote on which fatwā. He was explaining to me that it is a very laborious task.

Then there is Dr. Akram Nadwī Sāḥib in London who compiled the biographies of women Hadīth experts. The book is titled *al-Muḥaddithāt Min an-Nisā’* and it is in 40 volumes. But who is going to print it? If you were to meet Dr. Akram Nadwī on the road, you will never say he is doing such a mammoth task. He looks like a simple villager, yet he is doing phenomenal work, but very silently. Our ‘ulamā’ have to know all these things – they have to know what is being published, and where; and what the needs of our

library are? We have to convey all this information to our ‘ulamā’ who must then pass it on to their students.

A practice which ought to be adopted

When professors deliver a short lecture in the universities, they inform the students of reference works on the subject so that they can undertake more research on it. Books containing reference works are prepared in the universities. The practice of providing references is not found in us. There is a well-known saying in Gujarati which means: We do not tell where we received the information from.

A unique way of teaching

We were studying under Maulānā Sayyid Ḥasan Ṣāhib *rahimahullāh* in Deoband. He had a unique practice while teaching, he would say: “Brothers! Pay attention, I am going to say something to you which you will not come across in any commentary.” He used to say this to get the attention of the students. He said this on one occasion, and a student said: “Ḥaḍrat! This is written in the footnotes of *Mirqāt*.” He replied: “Keep quiet. Who are asked you to speak? This is my style to get you to pay attention.”

Open the closed windows of your minds

My dear brothers! I understand that your time is very precious, and that you have left your classes and come here. However, I want you to try and understand my concern and pain. If you feel that the list which we gave you has too many madāris under it, then you may delegate some of the work to someone else. However, you must maintain contact with the main centre here. We will establish an office here. Maulānā will set aside a room for this purpose in which there

will be a few assistants. Information will continue being relayed to them so that a link with the different madāris of Gujarat may be established. When I took a count, I realized that there are 60 madāris in Gujarat. If just three 'ulamā' from each dār al-'ulūm become avid readers, we will have 180 in one year. We will work on those 180, exchange ideas with them, have discussions, invite experts, etc. This will be a great achievement. Sājīd Sāhib who is sitting here joined us. He has a separate programme for the schools. He is doing an excellent job in this regard. He is working on the administration of the schools, the type of students we ought to produce, what level of economics they must have, and so on. He has very good information on his computer. We will have to open the closed windows of our minds, invite people like him to our madāris, and obtain information from him.

The fact of the matter is that we have kept ourselves too restricted and closed up. Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* used to say that we have confined ourselves to very small circles. We should at least look beyond.

There are other worlds beyond the stars.

Take what is good and leave aside what is not

We are not looking beyond. There is a need for us to know what the conditions are on the outside. I have a friend by the name of Dr. Maḥmūd Chāndyā. He related to me: "I qualified as an 'ālim in Dār al-'Ulūm Bury. At the time, my knowledge was very limited. I took admission in Manchester University to expand my knowledge. When I went there, my mind opened and I observed how the professors work on each subject. They do not do a superficial study. Instead,

they look into the depths of each subject and write on it.” We have to take the good from wherever it comes.

خذ ما صفا ودع ما كدر

Take that which is pure, and leave aside that which is dirty.

There are many of our 'ulamā' who recoil when they hear the names of professors. One person said to me that the books of [Yūsuf] al-Qardāwī should not be read. When I asked him the reason, he replied: “He is a free thinker.” I thought to myself, does that mean all his books have to be thrown aside? He is a thinker. If you feel that a certain point which he is making is against the view of our 'ulamā', then leave it. You do not have to accept everything he says. The fact is that he is a thinker.

Recently I went to meet him in Qatar. He made one statement:

يا شيخ! فرد ذو همة يحيي الأمة

If just one man of courage stands up, he can wake up the entire nation.

There is no movement in your ocean

We took the trouble of assembling you here to make this request to you. Create individuals who can awaken the entire ummat. Individuals who are able to move forward with a genuine concern and a restlessness. They will receive whatever of the world has been destined for them; it is not going to go anywhere else. Hadrat Maulānā Abul Hasan 'Alī Nadwī *rahimahullāh* delivered a speech many years ago in Dār al-'Ulūm Deoband in which he quoted this couplet:

May Allāh *ta'ālā* place you in a storm because the waves in your ocean have no motion.

The restlessness and concern which ought to have been in our hearts have ceased. It is only we who can create this restlessness in our children.

An excellent way of training

Some students came to our village for the holidays. There is a book titled *al-Islam al-Mumtāhan* which is written by Maulānā Muḥammad Ḥasanī *rahimahullāh*. He passed away during the lifetime of Ḥadrat Maulānā Abul Ḥasan 'Alī Nadwī Ḥasanī *rahimahullāh*. This book contains very powerful themes written in Arabic. I called for the students who were in fourth year and asked them to read the book to me. I had called five of them; one continued coming while the remaining four stopped. They thought that if they read to me, they would make mistakes. So I said to them: "I have no stick with me with which I could beat you. If you make a mistake, I will correct you and show you what you read wrong." Nonetheless, four stopped coming while one remained steadfast. He continued reading to me. After reading a few topics, I gave him the book, asked him to take it home, and translate it. When the holidays come to an end, he must take his translation to Maulānā Ḥabīb ar-Raḥmān Ṣāhib in Tadkeshwar and let him have a look at the translation.

This is how the capabilities of students are to be kindled. They must be shown what books to read. Then check if they read them, and ask them questions about what they read. When they return from their holidays, ask them what they read.

Our Maulānā here just explained to us the system which he adopted in his madrasah. A student is given

a book which he must read and then prepare the gist of it. In this way, the teacher will be able to gauge what he understood. This is how the mind of a student is developed. Unfortunately we don’t do this. Consequently, a large capital of our students is going to waste. There are so many students in the different madāris. In some madāris 40 students are qualifying annually, in some 30 students, in others less than that. If we total them for the whole of Gujarat, we will end up with a large number. As for Dār al-‘Ulūm Deoband, there are 1 000 students in the final year class. The other dār al-‘ulūm has 1 300 students. Now from these 2 300 students, see how many are real pearls who can render a service to the ummat.

We will have to be behind them all the time. We will have to check what their capabilities are. After all, each student has some capabilities. There is a need to awaken and stir those capabilities. If we leave them to do as they please, we merely deliver our lesson and leave, then what is the benefit of that? You will have to check what effect your lessons are having. Are their capabilities being awakened? Are they able to read the Arabic texts? What information do they have about new books?

I am sitting here to convey the pain of my heart to you. If you show some concern, you will be rewarded by Allāh *ta’ālā*. The ummat is in need of this. The ummat needs you to teach these students with absolute concern and worry. If you don’t, you will be answerable in the court of Allāh *ta’ālā*.

The simplicity of our seniors

Our elders and seniors had bid farewell to this world. Hadrat Nānautwī *rahimahullāh* was a very simple man who used to walk around in a lūngī. I heard that he

used to wear a red scarf. I didn't see him but I read his biography. It is said that people could not recognize that this was Imām Nānautwī *rahimahullāh*. People could not recognize Shaykh al-Hind *rahimahullāh*. When Maulānā Mu'in ad-Dīn Ajmerī *rahimahullāh* went to Deoband, he asked the rickshaw driver to take him to the house of Shaykh al-Hind *rahimahullāh*. He replied: "I don't know Shaykh al-Hind. However, I will take you to the big Maulānā." The people of Deoband used to refer to him as the big Maulānā.

It was summer. Hadrat Shaykh al-Hind *rahimahullāh* was wearing a t-shirt, and had a lūngī tied around him. The rickshaw driver knocked on the door and said: "Maulānā, this guest has arrived." Maulānā Mu'in ad-Dīn Ajmerī was wearing a sherwānī.¹ He commanded a lot of awe. Hadrat Shaykh al-Hind *rahimahullāh* came outside, took the Maulānā's bag, and carried it inside his house. Maulānā Ajmerī thought that this was one of the attendants of Hadrat Shaykh al-Hind *rahimahullāh*. When he entered, he said: "Brother, go inside and inform Hadrat that Mu'in ad-Din from Ajmer is here and he would like to meet you." He replied: "Hadrat, sit down and relax. It is extremely hot. He will be informed just now." Hadrat Shaykh al-Hind began fanning him. He then brought a glass of cold sherbet. Maulānā Mu'in ad-Dīn became a bit angry and said: "O brother! I am asking you to inform Maulānā, but you are fanning me, and bringing sherbet for me! Are you not going to inform Maulānā about my arrival!?" He replied: "There is no such big Maulānā here. However, my name is Maḥmūd al-Hasan."

¹ A long formal coat usually extending to the knees.

أولئك آبائي فجئني بمثلهم – إذا جمعنا يا جرير الجامع

Such were my forefathers! O Jarīr! When we meet, you must produce the like thereof.

This was a man who was trained by Hadrat Nānautwī rahimahullāh. I heard that after Hadrat Nānautwī rahimahullāh passed away, Hadrat Shaykh al-Hind rahimahullāh went to his house and called out: “O mother! Please pass me Hadrat’s shoes.” She passed the shoes from behind a curtain. He then took them and placed them on his head, thinking to himself that these are the shoes of his teacher. This happened after his teacher passed away. Our students will only straighten our shoes in our presence. When we are not present, they will talk bad things about us. And here we see Hadrat Shaykh al-Hind rahimahullāh placing the shoes of his teacher on his head after the latter passed away. This is how he became Shaykh al-Hind rahimahullāh. Hadrat Nānautwī rahimahullāh trained him to become Shaykh al-Hind. Hadrat Shaykh al-Hind rahimahullāh in turn trained personalities like Hadrat Husayn Ahmad Madanī rahimahullāh, Maulānā Shabbīr Ahmad ‘Uthmānī rahimahullāh, Hadrat Anwar Shāh Kashmīrī rahimahullāh. Just look at his students! He was a very simple man who used to wear coarse clothing, eat simple food, and receive a small salary. These are examples of our pious predecessors.

A request to present views

My dear brothers! May Allāh *ta’ālā* enable us to have qualities of this nature. You have received these papers. I would like to know your impressions and views in this regard. If any of you has any opinion, he may voice it now. We did not have the time the other day when we met. These are the points and ideas

which I presented to you. I would like to know what you think of them. I may be wrong in my thinking. I would like to know what treatment you have for the present dogmatism, inactivity and idleness which we see. If you want, you can voice it now, or you may write to me. You may convey your ideas to Maulānā Sāhib who will be establishing an office here. It may well be that you know the names of many books which we are not aware of. The members of each zone must then convey them to their respective madāris. We will have to do some work. Inshā Allāh, good results will be produced from this.

The unique personality of Hakīm al-Islam

An excellent biography of Hadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* has been published. Then the biography of his son, Hadrat Hakīm al-Islām Sāhib *rahimahullāh*, has been recently published in two volumes. How many of our madāris are aware that two volumes on the biography of Hadrat Hakīm al-Islām Qārī Muḥammad Tayyib Sāhib *rahimahullāh* have been published? He was at the head of Dār al-'Ulūm Deoband for 57 years! This is no ordinary achievement. He enlightened the entire world about this great institution. Yet we do not have an inkling about his life. What excellent qualities Allāh *ta'ālā* blessed him with. If he wanted to speak on a subject for 15 minutes, he could do that. If he wanted to expand on the same subject for two and half hours, he could do it. We attended many of his assemblies.

He possessed intense forbearance and restraint. I had invited him to our annual jalsah at a time when there were differences about the administration of Dār al-'Ulūm. It was a time of tribulation. Before his arrival, I sent a circular to our teachers requesting them not to speak anything about the problems that he was facing

as regards the administration because we do not want to cause any pain and inconvenience to him.

Our teachers were divided into two groups. Some of them supported him while others did not. This is why I requested them not to delve into this issue in his presence, and not to ask him anything about it. However, I thought to myself that Hadrat may well mention something about it.

I remained in his company in Tadkeshwar, I then accompanied him to Dhābel, and then to Damman. I remained in Hadrat's company for four days, but he did not utter a single word on the issue. He merely conveyed matters of wisdom as was always the norm in his assemblies. I was left astounded. I thought to myself: O Allāh! What kind of heart have You blessed this man with! Such a major incident is occurring against him, yet he is not uttering a single word about it!?

We have to read the books of these people. I request you to order them. You will read about the oratory skills which Allāh *ta'ālā* blessed him with, and the manner in which he used to read. Anyway, if any of you have anything to say then please present it now.

وآخر دعوانا أن الحمد لله رب العالمين.

Safeguarding the honour of messenger-ship

Hadrat Mufakkir-e-Millat delivered this speech in 2013 in the masjid of Dār al-'Ulūm Falāḥ-e-Dārayn, Tadkeshwar. The audience included the teachers and students of the madrasah. The manner in which he opened the depths of his heart to them can be gauged by reading this speech.

Maulānā 'Abd al-Aḥad Rānderī compiled and published it. We made a few changes to his compilation, included it in Sadā'-e-Dil, and present it to the reader.



نحمده ونصلي على رسوله الكريم. أما بعد.

فأعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ.

وقال تعالى: وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ.

Honourable teachers and my dear brothers!

Allāh *ta'ālā* sent Rasūlullāh *sallallāhu 'alayhi wa sallam* into this world for the guidance of the entire humanity. Allāh *ta'ālā* says with reference to him:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*We have sent you as a mercy to all the worlds.*³

It is an accepted fact that Rasūlullāh *sallallāhu 'alayhi wa sallam* is a mercy and one from whom guidance can be obtained. Despite this, the entire world is panic-stricken. The Jews have always been the enemies of Islam. They were its enemies from the time of Rasūlullāh *sallallāhu 'alayhi wa sallam* and continue to this day without abeyance. The Qur'ān makes many references to them. It informs us that

¹ سورة آل عمران: ١٩.

² سورة آل عمران: ٨٥.

³ Sūrah Āl 'Imrān, 3: 19.

they conceal many things in their hearts and reveal many things.

وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

What is concealed in their chests is much more.¹

The Jews and Christians are constantly plotting on how to cause harm to Islam. How to spread propaganda against Rasūlullāh sallallāhu ‘alayhi wa sallam in order to create aversion towards him in the minds of the nations of the world. What types of inventions they should invent whereby the Muslim youth fall headlong into them, and turn their attention from Islam. This has become more important to them after the appearance of certain Islamic parties and groups who are saying that peace and tranquillity cannot be enjoyed in this world without an Islamic system. Consequently, the enemies have increased their efforts.

The effects of Islamic movements

The Ikhwān al-Muslimīn movement in Egypt proliferated through Hasan al-Bannā’ Shahīd rahimahullāh. In India, Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh initiated the movement of Da’wat and Tabligh which has now reached every corner of the world. It has even reached America. If you go to the universities in America and the UK, you will see youngsters with full beards, and women wearing the hijāb.

¹ Sūrah Āl ‘Imrān, 3: 85.

An eye-opener in Panama

I happened to go to Panama about six weeks ago. A jamā'at from Panama had gone to Cuba, which is a major flag-bearer of communism. Youth are prohibited from going to the masājid. Only the old are permitted. This is the situation in most communist countries.

Anyway, I met this jamā'at which had gone to Cuba. Those who went, related a unique point to me. They said: “Maulānā! Allāh's system is really unique. Communism is predominant in Cuba. A few years ago, Pakistan suffered from a terrible earthquake whereby countless villages were completely wiped out. The Cuban government wrote to the Pakistani governor saying: “These people have been afflicted and are suffering. We are prepared to offer scholarships to your youth who are interested in studying.”

This is something to think about. The Cuban government made this offer to the youth. Because they were receiving money, the Pakistani boys and girls accepted the offer. Their photographs were taken. The girls were without hijāb. Their photographs were also taken in that condition. The members of the jamā'at then said: Maulānā! Just look at Allāh's power! From those Pakistani youth who were headed for Cuba, one of them died suddenly. They began having discussions about what to do and how to bury the youngster. They eventually gave the youngster a bath, shrouded him and made arrangements for his burial. However, the other youth began thinking to themselves that if – Allāh forbid – something like this happened to us, what will happen, bearing in mind that this is a communist state? Our life is not in order. We will have to think about ourselves. We will have to learn about Islam; after all, we are Muslims. Allāh *ta'ālā* made it such that a few jamā'ats happened to go there and

they learnt about these youngsters. The jamā'ats used to stay over in hotels. They would call a few of those youngsters under the pretext that they are their relatives, and they want to meet them. They did not say that they have come for da'wat and tablīgh. This is a matter of wisdom. We have to utilize the most prudent means for each place.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

*Invite to the way of your Sustainer with wisdom and with kind admonition.*¹

These jamā'ats began inviting and working on these youngsters in this way. All praise is due to Allāh ta'ālā, many of them have beards, and many of them are making efforts to go out in jamā'at. The jamā'at from Panama added: We are indeed astonished at how Allāh ta'ālā works. When He wants to guide someone, He does it even in a communist country like Cuba.

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

*He guides whom He wills to the straight path.*²

Take stock of your surroundings

My dear friends! We are studying in these madāris, but we do not know what's happening in the world. I therefore request you to pay attention to these matters in your spare time and especially during your holidays. In this way you will know in which direction the world is heading. I have quoted a certain statement repeatedly to you. You study the books of

¹ Sūrah an-Nahl, 16: 125.

² Sūrah al-Baqarah, 2: 142.

Ḥaḍrat Maulānā Abul Ḥasan ‘Alī Nadwī *rahimahullāh*, such as *Qisās an-Nabiyyīn*, *Mukhtārāt* and *al-Qirā’ah ar-Rāshidah*. He used to say this very often: “If a soldier does not know the type of weapons his enemy has and how he is going to attack, how will he be able to defend himself?”

Open your ears and listen attentively. You too are the soldiers of Islam who are being trained in these madāris. You will therefore have to find out what weaponry our enemies have at present. Through which lines are they working against Islam. How are they using literature and the media? What are they doing via the internet? You will find open pictures of women on the internet. They will have a message that they could communicate with you, and this is their contact number. Now our youngster sees that the girl is very beautiful, and she is also providing her phone number. He begins communicating with her. These are conspiracies to spread corruption in the world, and to contaminate the nations of the world. These are some of the plots which they resort to. Yet, when we tell our madrasah students that they are not allowed to have phones here, they get offended.

Remain vigilant

My dear brothers! We are doing these things to protect you. It may appear to be a mere phone, but remember that it is connected by satellite. They can find out everything about you through your phone. They can find out your whereabouts, what you are speaking, to whom you are speaking, in what direction your mind is moving, etc. [It is as though] a spy has been placed in every house.

I entered the house of some ‘ulamā’ in London. A few others accompanied me. The ‘ālim said: “I request all

of you to remove the chips from your phones.” I asked: “Why? After all there is no one here. It is enough to merely switch off the phone.” He replied: “No. Even if the phone is switched off, they can find out everything about you.”

We should not be unmindful of these things. Try to understand in which direction this world is heading, and how things are operating in this world. A similar thing happens when we cross a border. For example, when we cross over from Canada to America, they check us at the border. We think that they are checking our luggage and goods, but in the process of going around the vehicle, they attach a chip to it. They can then observe from their offices where the vehicle went to, where it stopped, what you spoke, and so on. No matter which town or city in America you go to, and even which masjid you go to, they will come to know of it.

The web of anti-Islamic conspiracies

My dear brothers! A total change has taken place in this world. We read a few books and assume that we have made ample preparations. Most certainly not. There are still many preparations to be made. We do not know what is happening in this world. We do not know what systems are operating on the world stage. We have to know about present day movements and organizations, and what efforts we have to make in response.

Hadrat Maulānā Muḥammad Taqī ‘Uthmānī Sāhib *dāmat barakātuhum* wrote a book titled *Islām Aur Siyāsī Nazriyāt* (Islam and political views). In it he explains capitalism, socialism, communism, etc. and in which regions of the world these isms spread and became popular. He then presents the Islamic system

which is in conflict with these isms. He explains the economic and political systems of Islam. When our Muslim brothers realize that different systems are operating in the world and that we have to combat those systems by presenting to the people the superiority of the Islamic system. However, we can only do that if we ourselves understand the Islamic system. A matter of intense pain is that we remain here [in the madāris] for 7-9 years without moving out of the circle of our specific textbooks. We are not inclined to turning our attention to these other matters in our spare time and finding out what's happening in the world, and what methods are being adopted to wipe out Islam.

The Muslim youth in American cities are being indoctrinated into going and spreading “modern Islam” and “moderate Islam” when they return to their home-countries. They are being told to put an end to “terrorist” Islam and jihād Islam, and to embrace “modern Islam”. The youth are being trained in this direction. They are given money, new centres of learning are being established for them, and they are asked to write books. They are being programmed to think that Muslims only know about fighting and that they are terrorists. They make other similar statements and are trying to obliterate the original soul of Islam. They are being told that every false system is to be found in Islam. And I can say with full confidence that they presently fear the ‘ulamā’ of Deoband the most. They are convinced that it is the ‘ulamā’ of Deoband alone who have grasped what they are saying and what their plans are, and it is the ‘ulamā’ of Deoband who are making efforts to put a stop to their nefarious activities.

My dear brothers! When Islamic movements stood up to fight un-Islamic systems, it resulted in students of many universities around the globe wearing turbans. The enemies were left astounded and thought to themselves: “What is happening!? We brought them here to brain-wash them, and to make them like us.” They tried to indoctrinate the youth of Egypt, Syria and Pakistan. But these very students are wearing turbans to university, organizing *ṣalāh* facilities there, going around to meet fellow Muslim students to encourage them towards Dīn. When they saw this, they began organizing various conferences to put an end to this golden programme. A book by the name of *as-Sahwah al-Islāmīyyah* states that 30 conferences have already been hosted solely to discuss how to put a stop to these Islamic movements, and how to divert their focus. My dear brothers! Thirty conferences on this subject have been hosted around the world, and this simple-minded students of our madāris don’t even know what schemes are being connived against us.

Do not make Rasūlullāh ﷺ a subject of your criticism

The other scheme which is presently being plotted is the plot to malign the personality of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. Sometimes a cartoon is printed in Germany, sometimes a film is produced in America, somewhere an article is published, etc. etc. The objective of all this is to divert the attention of European youth who are showing an interest in Islam. They are made to feel remorseful by convincing them that they are interested in an Islam whose Prophet has done such and such things. The other thing which they are doing is they are confusing our Muslim youth and making them to think that Islam is a

martial religion whose hallmark is to fight and terrorize.

My dear brothers! It is an obligatory duty on us – ‘ulamā’ – that when any article is published against Rasūlullāh sallallāhu ‘alayhi wa sallam, a film is produced against him, etc. we must respond and protest. There is no need for us to protest on the streets. Instead, we have to strive, we have to present glittering aspects from the life of Rasūlullāh sallallāhu ‘alayhi wa sallam to people all over the country, and especially to the educated sections of society. We have to show them who Rasūlullāh sallallāhu ‘alayhi wa sallam really is. They have to be told that the personality of Rasūlullāh sallallāhu ‘alayhi wa sallam cannot become a subject of criticism and analysis. After all, he is the most beloved of Allāh *ta‘ālā*.

My dear brothers! Efforts are being made to sever the link of this ummat from its Prophet. The aim of the movements which were initiated during the rule of ‘Abd an-Nāṣir [an Egyptian ruler] was to sever the bond of the Muslim ummat from Rasūlullāh sallallāhu ‘alayhi wa sallam. His efforts in this regard were so intense that even a periodical published by the Azhar University published an article by its editor, Aḥmad Hasan Zayyāt, titled:

إن ثورة عبد الناصر أعرف وأشمل من ثورة محمد صلى الله عليه وسلم.

The revolution which was brought about by ‘Abd an-Nāṣir was more popular and more comprehensive than the one effected by Muḥammad sallallāhu ‘alayhi wa sallam.

May the heavens engulf your graves with fragrance

May Allāh *ta‘ālā* fill the graves of our saints with light because they embedded the love for Rasūlullāh

sallallāhu ‘alayhi wa sallam in the hearts of the inhabitants of India and Pakistan in such a manner, that no person – no matter how big a sinner he may be, how big an alcoholic, adulterer, thief, or whatever he may be - can bear to hear a single word of disrespect uttered against Rasūlullāh sallallāhu ‘alayhi wa sallam. These are the emotions which ought to be found in the Muslims throughout the world.

Hadrat Maulānā Abul Hasan ‘Alī Nadwī rahimahullāh perceived this void, so when he addressed the Arab youth in 1951, he said to them:

إن محمدا صلى الله عليه وسلم هو روح العالم العربي الإسلامي

Muhammad sallallāhu ‘alayhi wa sallam is the heart and soul of the Arab Islamic world.

If our bond with him becomes even slightly weak, it will mark our end.

نحن قوم أعزنا الله بالإسلام

We are a nation which Allāh ta‘ālā honoured through Islam.

We will have to teach people what Islam is all about. Unfortunately, the educated Muslims of today do not have correct knowledge of Islam. They do not even know what the economic system of Islam is.

Islam: A complete system

My dear brothers! Islam has certain principles through which peace can certainly be established in this world. Islam has certain laws on the basis of which man can protect his rights. It is one of the defects in our madāris that our students do not know

what the Islamic system is. If they know, they do not know the wisdom behind it. For example, Allāh *ta'ālā* made alcohol harām. The question which arises is what was the need to make it unlawful? The Qur'an itself gives the reason:

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا

Say: In both there is a major sin as well as benefits for the people. But their sin is far worse than their benefits.¹

We learn from this that there must have been something which necessitated its prohibition. The word *khamr* (wine) is derived from the root word which means to cover or conceal. From here we get the word *khimār* (a face covering) which is used by a woman to cover her face. *Khamīr* (leavened bread) is known as *khamīr* because the dough rises onto the surface and covers what is beneath it. Wine is called *khamr* because it covers the intellect. When this happens, the intoxicated person will fight, he will swear, he will resort to totally inappropriate and embarrassing actions. An intellect which is covered in this way can cause many harms to a person. This is why Islam made it unlawful. Allāh *ta'ālā* says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ.

O believers! This wine, gambling, idols, and divining arrows are all vile deeds of Satan. Continually abstain from them, then, so that you may gain salvation.¹

¹ Sūrah al-Baqarah, 2: 219.

Had^{ra}t ‘Alī *radiyallāhu ‘anhu* was soon to get married. He prepared two camels for the walimah. Alcohol was not forbidden at the time. Had^{ra}t Hamzah *radiyallāhu ‘anhu* had consumed alcohol. A woman was singing in front of him. She quoted a few couplets in which she said: “I know that you are a very brave man, but I will only acknowledge your bravery when you remove the kidney of a camel and present it to me.” The moment she said this, Had^{ra}t Hamzah *radiyallāhu ‘anhu* stood up, took a dagger, removed the kidney from the camel and presented it to her. When Had^{ra}t ‘Alī *radiyallāhu ‘anhu* happened to pass by, he noticed his camel lying dead. He asked in astonishment: “What happened?” When this was related to Rasūlullāh *sallallāhu ‘alayhi wa sallam*, he went to Had^{ra}t Hamzah *radiyallāhu ‘anhu* who had consumed a lot of alcohol just before that. In his state of intoxication he said to Rasūlullāh *sallallāhu ‘alayhi wa sallam*: “You are nothing but a slave of my forefathers.”

Rasūlullāh *sallallāhu ‘alayhi wa sallam* realized that he is not in his senses, so he left immediately.² A few days later this verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ.

*O believers! This wine, gambling, idols, and divining arrows are all vile deeds of Satan. Continually abstain from them, then, so that you may gain salvation.*³

¹ Sūrah al-Mā'idah, 5: 90.

² *Sahīh Muslim*, Hadīth no. 5242.

³ Sūrah al-Mā'idah, 5: 90.

We learn from the above that alcohol is something which disables a person's mind to the extent that he does not know who he is talking to. This is why he utters anything and everything without consideration to the person whom he is addressing. The Sharī'at prohibited alcohol to protect us from such actions.

You may have learnt in *al-Hidāyah* that when the fruits just start to appear on a mango tree, it is not permissible to sell the crop. The question which arises is why is it not permissible? The Sharī'at says that it may well happen that a strong wind will blow and the entire crop will be blown away. In this way, one party [the seller] will make immense profits while the other party [the buyer] will suffer enormous losses. This transaction could lead to disputes. Therefore, as long as the fruit has not grown fully, it is not permissible to sell it.

These are some of the objectives of the Sharī'at which have to be understood. My dear brothers! This is why I am saying to you again: Never think that your textbooks are the be all and the end all. Never think that since you have studied the Daurah Hadīth, you are a very senior 'ālim. No! My dear brothers! Now that you studied Daurah Hadīth, you developed a slight consciousness. You are now able to study the books of the past scholars on your own. It is therefore essential for us to read the books which are in the library, and the new books which become available in the market. If not, we will not be able to understand Islam in the proper way.

The new face of Islam

My dear brothers! Presently there is a need to present Islam in a manner which compels them into acknowledging that the Islamic system is certainly the

best system. However, this requires deep study. The thing which really pains us is that our students do not read books other than their textbooks. They do not read the books which need to be read. They will talk a lot about cricket and waste their valuable time following it. Brothers! What do we have to do with cricket? What we really need to know is what efforts are being made in the world to wipe out Islam, and how we have to prepare ourselves for the propagation of Islam. Turkish youth went to America and learnt how Islam needs to be presented. They are building beautiful masājid, but they want to present an Islam in which there is no jihād. This is one movement which has been set up to weaken Islam. It is a conspiracy against Islam, against our madāris, and against Dinī movements. We have to be really on our guard. Every new conspiracy comes in the veil of a new movement. They study the principles of Islam and then decide on their *modus operandi*.

When I was in Zambia, some people came to meet me after 'ishā. My nephew knew nothing about them. All he said to me was that some of his friends would like to meet me. I said to him that he must bring them. They came, began speaking on various topics, and explained to me their method of work. They then extended an invitation to me and said that they will take me to Istanbul to show me the nature of their work. I said to them that I will certainly come, but by then I had gauged who these people are.

The guardian of orphans, the helper of the poor

My dear brothers! We have to be vigilant. When you go home in the holidays, you must go to every village and speak about the Sirat. Present the glittering pages of the Sirat to the people. Show them how Rasūlullāh *sallallāhu 'alayhi wa sallam* treated the poor and the

orphans, what his teachings are with regard to the orphans, and what he said about them. One Hadith states:

عن سهل بن سعد رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أنا وكافل اليتيم في الجنة هكذا، وأشار بالسبابة والوسطى، وفرّج بينهما شيئاً.¹

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: “The one who brings up an orphan and I will be in Paradise like this.” He then pointed with his index and middle fingers, and left a slight gap between the two.

We perform five salāhs daily, keep fast in the month of Ramaḍān, make 5-10 completions of the Qur’ān, and then consider ourselves to be very religious, whereas Rasūlullāh ṣallallāhu ‘alayhi wa sallam emphasised the rights of the neighbour as well. A Hadith states:

عن عبد الله بن عباس رضي الله عنه أنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: ليس المؤمن الذي يشبع وجاره جائع إلى جنبه.²

Rasūlullāh ṣallallāhu ‘alayhi wa sallam said: A person who eats to his fill while his neighbour remains hungry is not a complete believer.

This is Islam. These are the teachings of Muḥammad ṣallallāhu ‘alayhi wa sallam. Also bear in mind, that a neighbour includes forty houses. It is our duty to ensure that our neighbours are not going to bed on an

¹ رواه البخاري، رقم الحديث: ٥٣٠٤.

² رواه البيهقي في السنن الكبرى: ١٠١٣، الرقم ٢٠١٦٠.

empty stomach. It is our duty to check if there is anyone who has a young daughter but cannot get her married because he does not have the means. Why do we go on performing optional 'umrah after optional 'umrah, but we do not make any arrangements for these young girls to get married?! Why do we not go to a sick person who cannot afford to pay for his medication, and help him in this regard? These are the teachings of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*.

The matchless kindness of Rasūlullāh ﷺ

My dear brothers! Why are we not presenting the qualities of mercy of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* to the nations of the world? Why are we not demonstrating to them that the Prophet whom we emulate was an embodiment of kindness and mercy? And that his heart was filled with compassion. That the religion which he came with is filled with compassion and mercy. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* could not tolerate causing pain to even an animal. This is why he said: Do not engage in conversations while sitting on a horse. If you need to talk, get down and talk because by sitting on it and talking, you are causing pain to it.¹ It is with regard to such a Prophet that the enemies of Islam are saying that he was a terrorist, and that he spread fighting and terrorism in the world.

My dear brothers! Show to the enemies of Islam who Muḥammad *ṣallallāhu 'alayhi wa sallam* really was, what he gave to humanity, and what type of individuals he produced. Inform them that through the efforts of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*,

¹أبو داؤد، الرقم ٢٥٦٩، باب في الوقوف على الدابة.

such Sahābah *radiyallāhu ‘anhum* were produced who, when they ascended the caliphate, they could not sleep peacefully. Hadrat Abū Bakr *radiyallāhu ‘anhu* used to go at night and fill water for an old woman. Hadrat ‘Umar *radiyallāhu ‘anhu* was walking along a road when he saw a Jew begging. He stopped and asked him: “Why are you begging?” He replied: “I cannot work any more.” Hadrat ‘Umar *radiyallāhu ‘anhu* asked: “Don’t you have any sons?” He replied: “I have, but they pay no attention to me.” Hadrat ‘Umar *radiyallāhu ‘anhu* immediately called for one of his companions and instructed him to ensure that the man receives a stipend from the Bayt al-Māl (the Islamic treasury). Hadrat ‘Umar *radiyallāhu ‘anhu* added: “When he was young, he was paying us taxes. Now that he is gone old, he is being pushed around and neglected. Islam does not permit this.”¹

These are the teachings of kindness which Rasūlullāh *sallallāhu ‘alayhi wa sallam* conveyed to the Sahābah *radiyallāhu ‘anhum*. He most certainly produced individuals who showed mercy to humanity. Although they were sitting on the throne of the caliphate, they could not sleep peacefully. This is because Rasūlullāh *sallallāhu ‘alayhi wa sallam* had ingrained in them the pain and concern for humanity. Thus, they brought comfort to humanity. Those who are currently heading America and Russia are liars. It is of no worry to them whatsoever if several hundred thousand people are dying out of hunger. On the other hand, when Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to despatch an army, he would say to them: “Do not kill

¹ كتاب الأموال لابن زنجويه: ١٦٥، الرقم: ١٥٢. كنز العمال: ٤٩٨١٤، الرقم: ١١٤٧٧، كتاب الأموال

للقاسم بن سلام: ١١٥.

the old, do not raise your hand against any woman, do not attack their places of worship, do not kill any child, do not chop off any tree.”¹ These were the teachings of Rasūlullāh sallallāhu ‘alayhi wa sallam.

Emulating Rasūlullāh ﷺ is a guarantee to success

My dear brothers! The need of the time is to show to the people of the world the excellent qualities which Rasūlullāh sallallāhu ‘alayhi wa sallam possessed. However, to be able to do this, it is essential for us to undertake a deep study of the Sīrat. There is a real need for this. In fact, do not restrict yourself to that. Instead, after reading, you must ponder and reflect over every aspect of the Sīrat. After all, my success, your success and the success of the entire humanity lies solely in emulating Rasūlullāh sallallāhu ‘alayhi wa sallam.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

*There is a good example for you in the Messenger of Allāh for him who hopes [to meet] Allāh and the Last Day, and remembers Allāh a lot.*²

If we do not read the books on the Sīrat, our condition will be just like that of some of our friends – that even after completing Daurah Hadīth, they do not know the names of the books on the Sīrat. If you were to ask them the names of the books on the Sīrat, they will only tell you one or two.

¹ موطأ إمام مالك، الرقم: ٩٦٥. سنن أبي داود: الرقم: ٢٦١٦.

² Sūrah al-Aḥzāb, 33: 21.

My dear brothers! Just imagine! Allāh *ta'ālā* sent to us a Prophet who is a perfect example for us, yet we know nothing about his life!? What, then, will we convey to the people of the world? How will we present his life to them? This is why you will have to read the *Sīrat* books. Read every page. Read it again and again. Read it every day. This is because Allāh *ta'ālā* did not confine Himself to revealing the Qur'ān. Instead, He sent Rasūlullāh *sallallāhu 'alayhi wa sallam* with it. Thus, together with studying the Book of Allāh, you have to study the men of Allāh. If we know the Book of Allāh but not the men of Allāh, our Islam will remain defective.

Man is a slave of kindness

My dear brothers! We have to do such work that people of the world must be able to say: “These Muslims are very good people. They see to the needs of the poor in the area.” The Qur'ān laid down eternal principles for us. For example:

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۚ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

*As for the scum, it dries away. As for that which benefits man, it remains in the land.*¹

If you too remain like scum, you will dry up. As for that which is beneficial in this world, it acquires permanency. You have to be of benefit in this world so that you can acquire permanency. In the area where you live, you must treat every person – whether Muslim or non-Muslim – in a manner which causes them to like you and appreciate you.

¹ Sūrah ar-Ra'd, 13: 17.

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Haḍrat Maulānā Qārī Sayyid Siddīq Aḥmad Sāhib Bāndwī rahimahullāh personally related to me his own story. He said: I used to buy my necessities from a Hindu trader. He passed away. He had three or four daughters who were yet to be married. Marriage is a costly affair among Hindus. When he came to know of the person's demise, he went personally to his house. The girls cried before him and said: "Bābā! Our papa is no more with us. What is going to happen to us?" Haḍrat Maulānā replied: Don't worry. I am your papa." Haḍrat Maulānā then got the girls married with his own money. I now ask you, do you think that Hindu family will ever forget Qārī Siddīq Sāhib rahimahullāh?

This is why I am saying to you, my dear brothers, you must make yourself of use and of benefit. The reality is that a person is a slave of kindness.

الإنسان عبد الإحسان

Man is a slave of kindness.

My dear brothers! It is extremely important to read books in addition to your textbooks. At the same time, it is essential to study your textbooks. Haḍrat Thānwī rahimahullāh has written: "If a student prepares for the lesson before hand, pays full attention in the class, and revises whatever he learnt, then I guarantee the he will be a student of very good capabilities." Shaykh 'Abd ar-Raḥmān Ra'fat Bāshā made the same point in his *Funn ad-Dirāsah*.

My dear brothers! Parents play a major role in the development of a personality. Haḍrat Maulānā 'Abd al-Hayy Sāhib rahimahullāh – the father of Haḍrat Maulānā Abul Hasan 'Alī Nadwī Sāhib rahimahullāh – was a very distinguished scholar. His mother was also an embodiment of piety, purity, abstinence and

asceticism. Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* used to say: “The little service which I am able to render today is because of my mothers. When we were young, then before we could go to bed, my mother used to read *Futūh ash-Shām* of ‘Allāmah Wāqidī *rahimahullāh* to me. All praise is due to Allāh *ta‘ālā*, ever since that time, the passion to make sacrifices was embedded in me.”

When Hadrat Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh* took admission in a university, his mother wrote to him saying: “Alī! My heart desires that you do this and not that.” When he obeyed his mother, Allāh *ta‘ālā* enabled him to reach such heights that he was able to change the mindset of countless Arab youth through his writings.

No matter where they go, they speak of Your love

I went to Spain on one occasion. I came across a book titled *Kayfa Dakhala al-Islām Fī Hisbāniyah* (how Islam entered Spain). As I was reading it, the discussion went on to the second Islamic revival in Spain. It stated that this was largely due to the efforts of an Indian scholar by the name of Abul Hasan ‘Alī Nadwī. He had come to the country in a certain year, he addressed the youth, showed them how to proceed with the work, and worked on their minds. These are the achievements of our elders and seniors. We, Indian people, do not even know of these things. This is the general condition of seniors and elders:

No matter where they go, they speak of
Your love.

When Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* went to Syria, the scholars assumed they will see a well-dressed, imposing man with a

turban and a long-coat. But when they saw him in ordinary simple garments, they said:

وجدنا أبا الحسن خفيف الجسم وخفيف اللباس

We saw Abul Hasan light-bodied and simply dressed.

His first speech was delivered in a hall which was filled to capacity. The audience was immensely impressed and said: “Outwardly he looks like a simple person, but in reality he is something else.”

This is generally the condition of the person from whom Allāh *ta’ālā* wants to take work. Hadrat Abū Bakr *radiyallāhu ‘anhu* is described as follows:

نحيف في جسمه، قوي في عزمه

Thin-bodied, but powerful in his resoluteness.

When he stood up against the apostates, no other Sahābī could fathom what he was doing because the situation was not conducive. Even Hadrat ‘Umar *radiyallāhu ‘anhu* did not fully agree with his approach. Hadrat Abū Bakr *radiyallāhu ‘anhu* became angry at him and said:

أجبار في الجاهلية وخوار في الإسلام

You were very brave before Islam, yet you are acting so cowardly now!?

Such was the resoluteness of Hadrat Abū Bakr *radiyallāhu ‘anhu*. This is why he is the most superior in the entire ummat. The demise of Rasūlullāh *sallallāhu ‘alayhi wa sallam* was certainly like a small

¹جامع الأصول من أحاديث الرسول: ٦٠٥٨، الرقم: ٦٤٢٦.

day of Resurrection for the Sahābah radiyallāhu ‘anhum. Hadrat ‘Umar radiyallāhu ‘anhu went into a rage and said: “If I hear anyone saying that Muhammad sallallāhu ‘alayhi wa sallam has passed away I will chop off his neck.”

Despite this volatile situation, when Hadrat Abū Bakr radiyallāhu ‘anhu proceeded into the room of Rasūlullāh sallallāhu ‘alayhi wa sallam, he removed the sheet from his face, kissed him on his forehead and said:

فإنك ميت وإنهم ميتون

You are to die and so are the people.

Then when he observed the condition of the people, he climbed the pulpit and addressed them:

وما محمد إلا رسول، قد خلت من قبله الرسل، أفإن مات أو قتل انقلبتم على أعقابكم. ومن ينقلب على عقبيه فلن يضر الله شيئا. يا أيها الناس! من كان يعبد محمدا فإن محمدا قد مات، ومن كان يعبد الله فإن الله حي لا يموت.¹

Muhammad is but a Messenger. Messengers before him also passed on. If he dies or is killed, will you turn back on your heels? Whoever turns back on his heels will never harm Allāh in any way. O people! Whoever had been worshipping Muhammad let him know that Muhammad has died. Whoever had been worshipping

¹ صحيح البخاري: الرقم: ١٢٤٢. كتاب الجنائز، باب الدخول على الميت بعد الموت إذا أدرج في كفته، والرقم: ٣٦٦٨، باب مناقب أبي بكر رضي الله عنه.

Allāh, then let him know that Allāh is alive and never dies.

No one apart from Hadrat Abū Bakr *radiyallāhu ‘anhu* had the courage to deliver such a speech. The Sahābah *radiyallāhu ‘anhum* said: “We used to read this verse previously, but when Hadrat Abū Bakr *radiyallāhu ‘anhu* read it now, it was as though it was revealed just now for us.”

My dear friends! You have come here to this madrasah by the grace of Allāh *ta’ālā*. You must cut off all your other occupations and devote yourselves to your studies. You must then emerge from here as a powerful soldier of Islam. Every person must get up from this assembly with this firm resolution that he is a soldier of the ummat of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* and that he will serve Islam until his very end.

The need for institutes which can bring new life to humanity

Hadrat Mufakkir-e-Millat delivered this speech on 2 January 2011 at Motā Varāchia High School on the occasion of its 25th anniversary. The audience included students, teachers and other guests.



الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين،
سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!
فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم. قُلْ هَلْ
يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ. صدق الله العظيم.

The honourable chairman of Varāchia School and board members, distinguished guests, professors, the rest of you who have attended, and honourable sisters.

It is an occasion of joy for Varāchia that this school is celebrating its 25th anniversary. When any institute completes 25 years of its life and then has a function to celebrate it, then the purpose of it is to examine what it achieved and what it lost. A function of this nature is to survey and review what work was done in the past years, what were our weaknesses, and what needs to be done for the future. This is the reason for a function of this nature.

The majority of those who are invited are people who have some connection or the other with education. They are the ones who are active in the schools and colleges. The committee members of this school invited me as well. I become extremely happy when the achievements of any Muslim educational institute are presented. It is an opportunity for me to analyse it, read about, and I make it a point to attend such functions. You are aware that another programme was conducted here two weeks ago, and I attended. I was

also present when the foundation of this school was laid. When this hall was opened for the first time, I attended. And now I am before you on the occasion of the 25th anniversary. This too is an occasion of happiness for me. I express my gratitude to the committee members for remembering me on such occasions. I was not feeling so well, so I had thought of excusing myself. However, our Jāved Sāhib and other members insisted that I come, even if it is for a short while.

The purpose of education

My dear friends! Why is education imparted? What is the purpose of educating human beings? Some people think that the only reason for education is to guarantee a good future, so that we can earn well, wear good clothes, build a nice house, have a good bank balance, and so on. I believe that the minds of those who acquire knowledge solely for this purpose are of an extremely low level. The fundamental objective of knowledge is for man to develop good manners and etiquette in him, he has good character, he develops concern for his fellow humans, and he becomes a person who is of benefit to the rest of humanity. This is what you call genuine knowledge. Genuine knowledge is that in which a person learns the rights of Allāh *ta'ālā* and the rights of His creation.

What are the rights of Allāh *ta'ālā* which we have to develop? And what rights do Allāh's creation have over us? Knowing these two is the fundamental objective of knowledge. This has to be our focus. After all, to have good food and drink, and live in a good shelter are things which are done by animals as well. If you leave a buffalo or ox out in the scorching heat, it will search for a shady place and go and stand under a shady tree. This is in its nature. If there is green grass and

dry grass, the animal will go to the green grass. We learn from this that even an animal knows that it must have good food and good shelter.

The distinguishing feature of man

The real human is the one who has concern and feeling for his fellow humans. An Arab poet says with reference to man:

وما سُمِّيَ الإنسانُ إِلَّا لِأُنْسِهِ – ولا القلبُ إِلَّا أَنَّهُ يَتَقَلَّبُ

Man has been named insān because of his uns (affinity with others). And the heart is called a qalb because it constantly experiences different emotions (yataqallabu).

Man has been called *insān* because he has affinity and affiliation within him. He has love in him. He has concern within him. If humans have no love, and instead have hatred and are constantly bickering with each other, then they have stooped below the level of humanness and joined the animal kingdom. Therefore, when it comes to education, the greatest thing we must look for is what is going to be most beneficial to human life.

Firmness in knowledge, simplicity in life

Together with this, our character must be lofty. Our honourable brother Maḥmūd Sāhib was saying just now that three points are essential in every class room. (1) The knowledge which is sought must be sound and genuine knowledge. (2) There must be depth in it. (3) We must choose to live a simple life. The worst challenge today is that our students have become too conscious of fashion. They are more worried about dressing well, having fashionable haircuts, and wearing sunglasses and going out. They then waste their time in these activities until a major

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portion of their student life comes to an end. There is a need for simplicity to enter their temperament. If you were to examine the lives of all those who rendered a service to humanity, you will find that they were extremely simple. Look at Mahatma Gandhi in our own country. He was a very simple man. He used to wrap a sheet around his lower body, another around his upper body, and wear sandals. Despite this, the world acknowledged him.

When I went to a school in New York, I saw some information on Gandhi on display. This was a primary school. I was quite surprised and thought to myself, just look! Even the Americans are teaching their children about a certain man in India who had opted for a life of simplicity, who drank goat's milk, and did not bother about exotic foods. Yet, he liberated this country, gave to the people of this country a direction in life. We are in need of individuals of this calibre.

Moral breakdown

In our schools and colleges we have to produce individuals who bear the highest level of character. Unfortunately I have to say this with much pain. I am in the habit of reading the newspapers daily. Even today I picked up *Gujarat Samachar* and read about a certain teacher who committed certain crimes. A few months ago a similar incident was reported about a school teacher in our very own Surat. These are the people who are responsible to train and nurture our children, and to teach them the highest code of morality; yet they are committing these crimes with their students! This is the worst level of depravity which is harming our country. We are residents of this country. You and I live in this country. We have to raise a voice of protest against such actions. We have to speak out against this immorality.

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An Egyptian poet gave a very valuable piece of advice. He said:

إنما الأمم بالأخلاق – فإذا ذهب أخلاقهم ذهبوا

Nations of the world are made with good character. When their good character leaves them, they too disappear.

When the high level of character drops, the nation also falls. It can never be saved.

Real life is when you have a special pain in your heart

Remember! We cannot confine ourselves to education. We are not to produce people who only fill their bellies through their education, while causing harm to their fellow humans. Many highly educated people are graduating from high-rated universities. They then collect money from the poor solely to fill their own pockets. This is not the correct path. ‘Allāmah Iqbāl *rahimahullāh* used to make some very pertinent points. He was known as the philosopher of Islam. He said:

If blood flows through the veins of man, so what!? This happens in the body of an animal as well. Real life is when you have a special pain in your heart.

You must have that special pain in your heart. If a teacher has a class of 30 or 50 students and they are not understanding a lesson, he must show some concern and think why they are not understanding. My father was also a teacher. He used to say that he had a teacher by the name of Master Chagan Lāl. He used to teach them accounting on the board. He would teach the lesson once. If a child did not

understand it, he would teach it a second time and a third time. On the fourth occasion Chagan Lāl would cry because he failed to make a child understand. This is what you call a special pain in the heart. As long as a teacher does not have a concern that these children are trusts from Allāh *ta'ālā* in his hands, he will show no interest in teaching them. He has to worry about how he is going to teach, how he is going to make him understand, how he is going to impart the highest level of education in him, and how he is going to develop character in him.

It is essential for teachers in the schools and madāris to check in which direction the character of their students is moving. Are they going to wear the best of clothes and move about to acquire popularity? And if their character falls because of this, their value in society will also fall. We have to be cognizant of this in our institutions.

I was very pleased when listening to the report of Maḥmūd Bhāi. I wanted to hear how many graduates were produced from here, and he mentioned a considerable number. He also said that there will be engineers and doctors in the future. We need people like this. We want them to set right their lives and to then serve humanity. The most superior person is the one who serves humanity.

Our fellow countrymen are prejudiced towards Muslim freedom-fighters

You must have heard the name of Hakīm Ajmal Khān Sāhib. Whenever Mahatma Gandhi used to go to Delhi, he would go to the house of Hakīm Ajmal Khān. You ought to know this. The house of Hakīm Ajmal Khān was the guest house for Mahatma Gandhi. In those days, most of the senior leaders of the Congress

used to stay over at the house of Hakīm Ajmal Khān. Unfortunately, books which are written today make no mention of Hakīm Ajmal Khān. No mention is made of Muhammad 'Alī Jauhar who was imprisoned so many times for the sake of his country. This narrow-mindedness has to be removed from our country. It is our duty to acknowledge those who made sacrifices and present them to the public. The other day too I had informed you that Subhas Chandra Bose had General Shāh Nawāz and other Muslims in his Free India Party. They travelled with him and worked in the free India army. Shāh Nawāz remained in Delhi even after independence. When our books discuss the fight for independence, they make no mention of these names. This is my complaint. We want people to be open minded. The people in this country must openly acknowledge all those who fought for this country and strove for its progress.

The need for introspection

My dear friends! We say that our country is a secular state, but I see many things which are in total conflict with secularism. I travel quite often to England. I am presently residing in Toronto. I did not see a picture of 'Īsā 'alayhis salām in any bus in any city of England. The people there are Christians, but I never saw a picture of 'Īsā 'alayhis salām in any of their buses. This is because in a cosmopolitan country like theirs, they do not want any one religion to be highlighted and propagated. I can say the same about Toronto. Whenever I go to the library in Toronto, I see every type of literature on display in Persian, Urdu, Hindi, English, Arabic. Depending on the type of people who live in an area, books in their language are made available. I went to a library in Markham and noticed that it has many Arabic books. When I asked the

reason for this, I was informed that it is because many Arabs live there. In another area there are many of our people from Surat. I saw two shelves filled with Gujarati novels. They know that when people from a certain region come and live in their town, they have certain needs. When I went to a hospital in Toronto, I was surprised to see a poster in Urdu which read: “There is nothing better than breast milk for infants.” This was written in a hospital in Toronto. We do not have that level of tolerance to use Urdu in our hospitals, yet it is done in Toronto.

Love: The conqueror of the world

My dear brothers! We have to think about how we need to live in this country. Maḥmūd Bhāi was saying that the greatest achievement of this school is that they have cordial relations with every community. This is what we must have. We are here to live in this country, we have to live together; so we have to teach our children to live with love. Every person has the right to follow the religion which he wants. But this does not mean that we must hate followers of other religions. This is wrong. We must not speak the language of hatred. We must speak the language of love. If there is love, there could be success for us in this world. ‘Allāmah Iqbāl said:

A firm conviction, closely-knit action, and love – these are the conquerors of the world. These are swords of men in the struggle of life.

My message is the love of message wherever it may reach

It is my wish that Allāh *ta’ālā* creates such children in our school whose knowledge is sound, who possess tolerance, who take the message of love to the world,

and who are able to demonstrate to the world that they are not influenced by politics. The majority in this country wants to live cordially, but the narrow-mindedness of politics is causing mutual conflict. These things must be removed from our centres of education. The minds of our children must remain unadulterated. Jāved Sāhib had quoted a couplet of Jigar Sāhib just now, so it made me recall another couplet of Jigar Sāhib. He said:

The politicians know their duty [leave them to it]. My message is the love of message wherever it may reach.

We must continue striving to spread love in the world. We must unite humanity and live in this world in a manner that we can be of use to our fellow humans. May Allāh *ta'ālā* enable us to become humans of this nature.

وآخر دعوانا أن الحمد لله رب العالمين

The purpose of establishing madāris

Hadrat Mufakkir-e-Millat delivered this speech on 17 May 2016 at the annual jalsah of Dār al-‘Ulūm Falāh-e-Dārayn.



الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين،
سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثُ.¹ صدق الله العظيم.

Respected ‘ulamā’, honourable guests, and my dear brothers.

You are probably aware that I have not been feeling well since quite some time. However, the thought came to my mind that one cannot rely on life. Before I can leave this world, I should at least admire the flowers of this garden – these flowers whom we expect to devote their lives for the service of the Dīn of Muḥammad Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

My dear brothers! As per the words of Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh*, these madāris are not mere factories from which a few people who can read and write are produced, and they then focus on how they are going to fill their bellies. This is most certainly not the objective of these madāris. Two things have to be done in a madrasah. One is to create and develop capabilities in the students. The other is to create and develop

¹ سورة الضحى: الآية ١١.

capabilities within themselves. Remember these two points.

Many great books have been written. Students have to understand them and be able to make others understand. This is the capability which we have to create in them. Then we have to create so much of capability in them that they make it their life-mission and the objective of their life to make sacrifices for the service of Allāh's Dīn until their very end. The purpose of these madāris is to produce those who will invite to Dīn, and those who will be prepared to make sacrifices for inviting towards Dīn.

We just heard one Arabic speech and one Urdu speech. I was very happy to hear them. The gist of the Arabic speech was that we are certainly producing individuals. When these individuals get together and work together, and they have the spirit of sacrifice in them, then the work progresses and the future appears bright. If after studying in a madrasah we only bother about filling our bellies, we will not achieve anything. There are many centres of learning in the world. There are many colleges and universities where they teach you how to worry about filling your bellies. But these madāris have a totally different objective, and that is to join Allāh's servants to Allāh *ta'ālā*. It is a prerequisite to strive to this end and to make sacrifices for it.

The sacrifices of Hadrat Bāndwī

Hadrat Maulānā Qārī Sayyid Siddīq Aḥmad Sāhib Bāndwī *rahimahullāh* was a top graduate of Mazāhir al-'Ulūm. He worked very hard in his student days. When he graduated, many places invited him to come and teach *Bukhārī Sharīf*. But then he thought to himself that after studying in Mazāhir al-'Ulūm, if he

accepted a post of Shaykh al-Hadīth, his own hometown will remain desolate. The Bandil Khand region was known as a region of thieves and robbers. He himself related to me that when he completed his studies, there was not a single hāfīz of the Qur’ān in the entire Bandil Khand region. It was filled with thieves and robbers. People were scared of going to that region. He related to me: “I thought to myself: Siddīq, you have acquired knowledge and you can go and teach in some madrasah. You will become a Shaykh al-Hadīth. You will receive a good salary. You will become well-known as a highly capable teacher. In the meantime, your hometown will be left desolate. You will be questioned before Allāh *ta’ālā* in this regard.”

This is why he did not accept any teaching post. He settled down in a small village and would go on foot from one village to another, and ask the people to hand over their children to him. He would say to them: “I do not want your money; I want your children. I will teach your children.” He took in children who were so young that they did not even know how to urinate properly. They used to mess the bedding with their urine, and Hadrat Maulānā used to personally wash their bedding. This was that sacrifice which you heard just now in the Arabic speech which was delivered.

The result of the sacrifices

We will have to produce such individuals from our madāris who offer their lives, who go to areas where there are no worldly comforts, where there is no good accommodation, and no good food. Despite this, you make the intention that you have to convey Allāh’s Dīn.

Hadrat Maulānā *rahimahullāh* said to me with absolute confidence: “Maulānā! Allāh *ta’ālā* accepted my efforts. All praise is due to Allāh *ta’ālā*, this year 300 students read the Qur’ān in the masjid.” There was not a single hāfīz in the entire region. Yet, through the efforts of Hadrat Maulānā, he said to me that 300 children are performing tarāwīḥ.

The fruit of the sincerity of the founders of Falāḥ-e-Dārayn

People have not realized the importance of these madāris as yet. Maulānā Ghulām Muḥammad Sāhib is sitting here in front of us. Just last year he informed me that from his Akkal Kawwā madrasah, 10 000 huffāz performed tarāwīḥ. These are the blessings of the madāris. He [Maulānā Ghulām Muḥammad Sāhib] studied in this very madrasah. He lived here for eight years and graduated from here. Allāh *ta’ālā* then enabled him to render services in that barren place. Initially I was opposed to him going there. I am saying it right in front of him. I asked him: “What is this you started by going there?” However, Allāh *ta’ālā* has enabled him to render sterling services. Today our hearts are filled with joy when we look at the work they are doing. We are delighted when we see children who have illuminated entire regions. You cannot imagine one person running about eight dār al-‘ulūms, yet he has no worry about anything.

This is the effect of Dīn. It is the effect of the sincerity of the founders. I can still remember – and I related this to you previously – when the first building of the boarding was being erected. Hājī Mūsā Sāhib *rahimahullāh* was sitting under a tree and crying. I thought to myself, why is he crying? This was when the first floor of the building was under construction. I

went to him and said: “Hājī Sāhib! This is an occasion of happiness that the foundation of knowledge is being laid. Why are you crying?” He replied: “Maulānā! I am crying because I do not even know whether I have sincerity in me or not. I am begging Allāh *ta’ālā* for sincerity.” May Allāh *ta’ālā* fill their graves with light.

These people came here from thousands of kilometres. They had no ulterior motive. They spent their wealth with sincerity. They offered their lives and their wealth. And all this was accompanied with sincerity. They took no wage for this. They did not want any popularity and fame. They never passed on any information to the newspapers about the work which they did. They never did such things.

Final message to the graduates

The result of their sincerity is that Allāh *ta’ālā* enabled so many of our children to qualify today. Forty nine are graduating today. We have this hope that every one of them spends his time in the service of Dīn until the very end. Whatever Allāh *ta’ālā* has destined for you to receive, you will get it. However, you must make a covenant with Allāh *ta’ālā* that you are going to serve His Dīn. We are experiencing most challenging and dangerous times. They demand of us that we be ready for every type of sacrifice. It may well happen that our buildings are attacked and raided. It may well happen that efforts will be made to put an end to the monies which we receive from outside. Nonetheless, our ‘ulamā’ must make a firm resolution that they will be prepared to teach under trees if they have to. They will teach in basements if there is a need. No matter what, they will elevate the words of Muḥammad Rasūlullāh *sallallāhu ‘alayhi wa sallam* and live like that until the end of their lives. This is what you must resolve to do. This is our message to

you. I have come here to convey this message to you although I am not feeling well. May Allāh *ta'ālā* protect and preserve all our institutions in Gujarat. Whether it is Dār al-'Ulūm Ashrafiyyah, Jāmi'ah Husayniyyah, Jāmi'ah Ta'līm al-Islam Ānand, Jāmi'ah Dhābel – these are our old centres of learning which have rendered immense services. May Allāh *ta'ālā* provide the means from the unseen for all our institutions and all those who are working for Dīn. May Allāh *ta'ālā* create in the hearts of the students that they will sacrifice whatever they need to, but they will not allow this Dīn of Allāh *ta'ālā* to be overpowered.

Hadrat Maulānā Abul Hasan 'Alī Nadwī *rahimahullāh* used to repeat a statement of Hadrat Abū Bakr *radiyallāhu 'anhu* on occasions like this. Hadrat Abū Bakr *radiyallāhu 'anhu* said:

أينقص الدين وأنا حي؟

Can I allow any defect to come into Dīn while I am alive?

If in your village, town or city, the Qādiyānīs are becoming active, or any other false creed is gaining ascendancy, you must never remain heedless. You will have to go about by night and day, go to every child and teach him the message of tauhīd. At present one of the most urgent needs is for us to go to the villages and teach tauhīd to the children.

An important responsibility

Government money is used to try and incline our children towards polytheism. They are told to say namaskār (a form of Hindu greeting), they are being asked to bow down before Saraswati Devi so that they can get more knowledge. These are some of the

movements. The entire syllabi of schools are being changed to this end. This is their work, we do not have to fight them. Rather, it is our work and responsibility to make our Muslim children firm on tauḥīd. We have to embed in every child that we are those who say and believe:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone we worship, and You alone we ask for help.

This head of ours will never bow before Saraswatī to the exclusion of Allāh taʿālā. We will not observe the Namaskār, nor will we attend any yoga class. We will worship Allāh taʿālā alone and beg of Him alone. It is your duty to embed this in the heart of every child. Now that you are leaving this place, you are carrying a very heavy responsibility on your shoulders. May Allāh taʿālā enable you to bear this responsibility. If you do this, your teachers will become happy. They will think to themselves that the children whom we taught have made these sacrifices in their lives. May Allāh taʿālā accept your efforts, the efforts of your teachers and the efforts of the administrators. May this continue in the future as well. May Allāh taʿālā enable this blessing of Islam and Dīn to continue until the day of Resurrection. This is my ardent duʿā'. We present heart-felt congratulations to you.

وآخر دعوانا ان الحمد لله رب العالمين

*All achievements are in vain if they are
not accompanied by the blood of the
heart*

Hadrat Mufakkir-e-Millat went to Jāmi'ah Islāmīyyah , Muzaffar Pūr, A'zam Garh on 18 October 2011 after receiving an invitation from Hadrat Maulānā Dr. Taqīy ad-Dīn Nadwī Mazāhirī. An assembly was conducted in his honour in which Hadrat Mufakkir-e-Millat delivered a detailed and beneficial talk. Maulānā Salāh ad-Dīn Sāhib Nadwī transcribed it and published it in the bi-monthly periodical *ash-Shāriq*. It has been included in *Sadā-e-Dil* after a few changes.



الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ. إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ^١.

وقال سبحانه وتعالى: وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا، وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ^٢. صدق الله العظيم.

Honourable Muḥaddīth Ḥadīrat Maulānā Dr. Taqīy ad-Dīn Sāhib Nadwī Mazāhirī dāmat barakātuhum, honourable teachers of the Jāmi'ah, and my dear brothers.

It is an occasion of immense happiness for being able to be here in this centre of knowledge and cognition, and we got the opportunity of meeting you distinguished 'ulamā' and dear brothers. The only reason for my coming here is to offer my thanks to our honourable Dr. Sāhib for his phenomenal services in the field of Ḥadīth. There is no shortage of 'ulamā' in India and we also have many madāris, as Maulānā

¹سورة الزمر: ٩.

²سورة العنكبوت: ٦٩.

was saying just now. However, there are very few teachers who virtually wrapped themselves in the science of Hadīth and who enjoy an august position in the field of research. These can be counted on the fingers. The sterling services which Allāh *ta'ālā* took from Hadrat Maulānā *dāmat barakātuhum* in the field of Hadīth are indeed phenomenal and worthy of esteem.

Hadrat Maulānā Sayyid 'Abd al-Hayy Hasanī Sāhib *rahimahullāh*, is the father of Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh*. He wrote in reference to a book – *Majma' Biḥār al-Anwār* – which is written by a great Gujarati scholar, the great Muḥaddith, Shaykh Muḥammad ibn Tāhir Pattanī *rahimahullāh*:

له منة على العالم الإسلامي بهذا الكتاب

The Islamic world is indebted to him for this book.

We can say without exaggeration that in the light of the services which Hadrat Maulānā Taqīyy ad-Dīn Nadwī Sāhib rendered in the field of publishing and proliferating books of Hadīth, and the major work which he recently did in publishing:

أصح الكتب بعد كتاب الله الجامع الصحيح للإمام البخاري

The most authentic book after the Qur'ān – al-Jāmi' as-Sāhib Li al-Imām al-Bukhārī

We can say:

للشيخ تقي الدين منة عظيمة على العالم الإسلامي بإصدار هذا الكتاب

The Islamic world is greatly indebted to Shaykh Taqīy ad-Dīn for publishing this book.

I am not alone in expressing these sentiments. I tried to sleep after 'ishā but could not fall off to sleep. So I got up, performed wudū' and picked up the *Bukhārī Sharīf* which has been recently published with the research and commentary of Hadrat Maulānā. I started by reading the introduction and noticed that it has appraisals by Dr. 'Abdullāh ibn 'Abd al-Muhsin Turkī, Hadrat Maulānā Sayyid Muḥammad Rābi' Hasanī Nadwī and Shaykh Abū Lubābah – all of whom are distinguished and well-known scholars of the Islamic world. Shaykh Turkī is a famous scholar of Saudi Arabia who rendered sterling services. Hadrat Maulānā Sayyid Muḥammad Rābi' Nadwī is the rector of Nadwatul 'Ulamā' and the chairman of the Muslim Personal Law Board. Allāh *ta'ālā* enabled him to render phenomenal work. Shaykh Abū Lubābah had been the head of Jāmi'ah Zaytūnah, and is considered to be an esteemed scholar. We ought to read the words of praise which they wrote in favour of Hadrat Maulānā and see how such great scholars are showering their praises on him.

**Maulānā Taqīy ad-Dīn as described by Shaykh
'Abdullāh ibn 'Abd al-Muhsin Turkī**

This morning I copied a few lines to read to you so that you can hear what Shaykh 'Abdullāh ibn 'Abd al-Muhsin writes.

واشتغل بتدريس الحديث وعلومه في دار العلوم بندوة العلماء، ثم
استقر به النوى في جامعة الإمارات العربية المتحدة بالعين، وصرف
عنايته للبحث والتأليف والتحقيق في هذا الميدان، حتى صار أحد
فرسانه، ورزقه الله تعالى همة عالية، وجلدا ماضيا على البحث ومكابدة
مشاقه في دأب لا كل فيه ولا ملل.

After he left Nadwatul ‘Ulamā’ and before proceeding to Jāmi‘ah al-‘Ayn, Hadrat Maulānā taught *Bukhārī Sharīf* at Falāḥ-e-Dārayn, Tadkeshwar. This is why I am adding one sentence to the above text:

وقد تولى تدريس الحديث الشريف بجامعة فلاح الدارين في غجرات، ثم انتقل إلى الإمارات العربية المتحدة بالعين، وصرف عنايته للبحث والتأليف والتحقيق في هذا الميدان، حتى صار أحد فرسانه، ورزقه الله تعالى همة عالية، وجلدا ماضيا على البحث ومكابدة مشاقه في دأب لا كل فيه ولا ملل¹.

The gist of the above texts is that Hadrat Maulānā commenced teaching Hadith at Dār al-‘Ulūm Nadwatul ‘Ulamā’. He proceeded to Falāḥ-e-Dārayn, Tadkeshwar where he taught Sahih *Bukhārī*. He then went to al-‘Ayn University in the UAE where he devoted his time to research in the field of Hadith until he reached a level of expertise. Allāh *ta‘ālā* blessed him with immense courage, a sharp eye in research, and the ability to strive continuously without becoming tired and fed up.

These are very significant statements.

An Allāh-inspired personality

For Allāh *ta‘ālā* to inspire a person to occupy himself in academic work and to spend every moment of his life in it is something which very few people are blessed with. When Hadrat Maulānā became a professor at al-‘Ayn University in the UAE, it would have been very easy for him to live a life of comfort,

¹الجامع الصحيح بحاشية أحمد علي السهارنفوري: ٤١١.

after all he was receiving a large salary. What was the need for him to sit from morning to evening, and in the dark hours of night with books, to call many students, and get them attached to the field of research? Very few people are inspired to serve this field in the manner that he did. In this regard, we can say that Hadrat Maulānā is “Allāh-inspired”. Allāh *ta’ālā* blessed him with a special bounty. He did not bother about his health. He focussed on publishing *Badhl al-Majhūd*, *Aujaz al-Masālik* and other books with full annotations. These books have been well received in the entire Arab world. All the ‘ulamā’ of India ought to be grateful to him that through his services, the value and stature of our ‘ulamā’ came in the limelight before the Arab ‘ulamā’. They have learnt about the various works that have been accomplished by Indian ‘ulamā’. These books which were previously litho-printed in India would not be picked up by the Arab ‘ulamā’. They could not read those books because they were not accustomed to the Farsi font in which they were written. Only a few could read them. However, Hadrat Maulānā made it easy for the Arabs, and these books are now read from one end to the other end of the Arab world. Through these books, they recognized the services of our ‘ulamā’ and the inspiration which Allāh *ta’ālā* had conferred to them.

The last work which Hadrat Maulānā did on *Sahīh Bukhārī* is a phenomenal accomplishment. It is a book which the Muslim nation unanimously believes to be the most authentic after the Qur’ān. There are many editions of *Sahīh Bukhārī* in the world. Maulānā knows it very well and made mention of it in his introduction. The famous edition in our circles is the Farbarī edition. Apart from it, you get the Yūnīnī, Karīmā, Baghdādī editions; and Allāh *ta’ālā* alone knows how many other editions. Some of them are

still in print while others are no longer found. However, it is an exceptional contribution to keep all these editions in front of you and then prepare an excellent edition.

I was observing for the last five years that Hadrat Maulānā's mind was fully occupied with this task. Whenever he used to phone me, he would say: "Make du'ā' that before my life comes to an end, Allāh *ta'ālā* accepts this work from me." This concern had taken control of Hadrat. We made lots of du'ā's, and I constantly said to my friends and associates: "This is not just Maulānā's work, but a favour to the entire academic world."

The statements which a senior scholar like Dr. Turkī made are worthy of reflection.

The words of Hadrat Maulānā Muḥammad Rābi' Sāhib

Hadrat Maulānā Sayyid Muḥammad Rābi' Ḥasanī Nadwī writes:

فبذلك قام الدكتور تقي الدين الندوي - حفظه الله - بعمل جليل، وإخراج شرح هذا الكتاب العظيم حاملا لفوائد عظيمة، واستحق بذلك تقديرا وشكرا وامتنانا من قبل دارسي الحديث الشريف وخدمة هذا الكتاب الجليل بأنه يقدم إلى العالم الإسلامي عامة، وطلاب السنة النبوية خاصة، هذه التحفة النادرة الفريدة في أحسن صورة، وأتقن

عمل، وأجمل ثوب، فجزاه الله تعالى أحسن ما يجزي عباده الصالحين،
ويضع عمله هذا في ميزان حسناته¹.

The gist of the above text is: Dr. Taqīy ad-Dīn Nadwī accomplished a phenomenal task by publishing this book with a commentary and many beneficial points. He deserves the appreciation and thanks of the students of Hadīth for having presented such a beautiful edition. May Allāh *ta'ālā* reward him with the best of rewards and include this work in his scale of deeds.

This is the point which I am also making – that Hadrat Maulānā has presented to the Islamic world and to the students of Hadīth a rare and unique gift. The person who accomplished this task is the head of your institution. You people are most fortunate at having as your head a personality who has been engaged in the service of Hadīth for the last 50 years.

An important lesson

My dear friends! I have the opportunity of visiting many madāris in India. At present, there are about 55 madāris in Gujarat where Sahīh Bukhārī is taught. I have most probably visited almost every single one. I know about the severe shortage of Hadīth teachers, and the academic level of those who have been appointed to teach Hadīth. You will rarely come across experts like Hadrat Dr. Taqīy ad-Dīn Nadwī Sāhib. An important point which was made just now by Maulānā Sayyid Jāved Aḥmad Nadwī is that “there are madāris, Hadīth is taught there, and used to be taught in the past as well”. However, the new programme which

¹الجامع الصحيح بحاشية أحمد علي السهارفوري: ٥٩١.

Hadrat Maulānā initiated of preparing young ‘ulamā’ to research old and rare books, and to collate and publish them in a completely new robe is something which no one was concerned about. Allāh *ta‘ālā* cast the idea in Hadrat’s heart to do this work, and see how it is progressing now. He is thinking of presenting some of the books of Hadrat Shāh Muḥaddith Dehlawī *rahimahullāh* and Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* in a similar manner. Hadrat Maulānā wants to train a group of ‘ulamā’ who can work on these books, and to have the same concern as he has, and the same level of striving as he does.

My dear friends! It is not for everyone to do this work unless a person has a real love and passion for it. This work is for the one who makes it his robe and garment. It is for the one who has sacrificed his life for it. Those ‘ulamā’ and young teachers who are going to learn this work under Hadrat’s supervision must take the lesson of how Hadrat sacrificed all his comforts and how he bent himself over those books despite the intense heat of Abu Dhabi. I stayed in Abu Dhabi for four days with Hadrat. I observed some of the young ‘ulamā’ from here who went there, e.g. Maulānā Hassān Akhtar Nadwī and others. Their night and day is spent in looking at books. May Allāh *ta‘ālā* crown this great work with acceptance. May He inspire all of us – especially the students and teachers of this madrasah – to learn these glittering lessons from the life of Hadrat, so that we can learn how to do this work.

My dear brothers! It is very easy to refer to a commentary and teach. Last night I was reading Hadrat Maulānā’s introduction [to *Sahīḥ Bukhārī*]. In it he explains the differences in the editions of Imām San‘ānī *rahimahullāh* and Maulānā Aḥmad ‘Alī

Sahāranpūrī *rahimahullāh*. He presents eleven examples where Imām San’ānī *rahimahullāh* and Maulānā Aḥmad ‘Alī Sahāranpūrī *rahimahullāh* included certain points which are not to be found in any other edition. Now this is something new which comes to light for our ‘ulamā’.

The deplorable situation of our madāris

My dear brothers! Let me tell you about the deplorable academic capabilities of our people. It is our people and our ‘ulamā’ who are sitting here.

Take the example of even those who are teaching the higher Hadīth books. Ḥaḍrat Muftī Ḥasan Gangohī Sāhib *rahimahullāh* related this story to us. When we were in Dhābel he related to us that he happened to pass by a classroom. Someone was teaching Hadīth, and reading the following Hadīth:

إن الإيمان ليأرز إلى المدينة كما بأرز الحية إلى جحرها

However, instead of reading إلى جحرها he read it as إلى Ḥaḍrat Muftī Sāhib *rahimahullāh* said: “I held my head [in shame] and thought to myself: O Allāh! This person is teaching Hadīth yet he is reading إلى جحرها as إلى جحرها!” This was related to us by Ḥaḍrat Muftī Sāhib *rahimahullāh*.

Now listen to another story which occurred just about two months ago. I was speaking to a certain Maulānā. When I asked him about his lessons and what he was teaching, he informed me that he is teaching Hadīth in a certain madrasah. I congratulated him and said that it is a very pleasing piece of information. In the course of the discussion, we spoke about tafsīr, so he

mentioned a book and referred to it as Sufūt at-Tafāsīr. I thought to myself, which tafsīr is? Then it occurred to me that he was referring to the tafsīr of ‘Allāmah Ṣābūnī which is titled Safwah at-Tafāsīr. He was pronouncing it as Sufūt at-Tafāsīr! I thought to myself that he just now informed me that he is a Hadīth teacher in a certain madrasah, yet he does not even know the correct name of this book! This is the deplorable condition of our academic institutions.

The striving of the seniors

We must think: Have we come to the madrasah merely to fill a vacuum? We have to take admission in the madrasah with full focus, and then strive to the full. Any person who does not forego his comforts and does not focus on his objective can never achieve it. Last month I was reading about Imām Nawawī rahimahullāh. A new book on him has been published: *al-Imām an-Nawawī Wa Khidmātuhu Fī ‘Ilm al-Ḥadīth*. It is a voluminous book. It states that Imām Nawawī rahimahullāh did not lie down on his bed for several nights in succession. He would not sleep for 3-4 nights in succession. If he felt sleepy at night, he would lean on his hand for a short while and sleep. His mother used to send him cake and other foods from the village. He would take the dry cake, dip it in water and eat it.

I thought to myself, O Allāh! What type of people were they!? After that I read that he wrote more than 150 voluminous books. The edition of Saḥīḥ Muslim which is taught in our madāris has the commentary of Imām Nawawī rahimahullāh in it. What a great commentary it is! Then look at his *al-Majmū’*. He was able to achieve all this when he strove. No person can succeed in this world without tiring and exerting himself.

Our elders whom we saw were also of the same calibre. Hadrat Shaykh al-Hadīth *rahimahullāh* was able to compile *Lāmi' ad-Darārī* and other books because he too exerted himself. On one occasion we went to Hadrat Shaykh al-Hadīth's writing room on the upper floor. After being there for ten minutes, I started feeling extremely uncomfortable on account of the heat. It was a small room which was filled with books. Hadrat Shaykh al-Hadīth *rahimahullāh* would sit in the centre. He sat in a room like that and wrote these outstanding books which are like encyclopaedias. A task which is normally accomplished by an entire academy was achieved singularly by Hadrat Shaykh al-Hadīth *rahimahullāh*. In order to achieve this, he adopted a life of absolute simplicity, and kept himself in a small room. We have become too accustomed to comforts and luxuries. We want ease in everything. If we receive our food slightly later than normal on just one day, we get frantic and agitated. This is not right.

I was the rector in Tadkeshwar. The rule was that no young child was permitted to grow his hair. One student came and said: "But it is a Sunnat of Rasūlullāh *sallallāhu 'alayhi wa sallam* to grow one's hair. He had hair on his head during the major part of his life." I replied: "You are absolutely correct. We also heard what you just said from our teachers. However, we also heard that Rasūlullāh *sallallāhu 'alayhi wa sallam* would occasionally make do with bread and vinegar as a meal." Hadrat 'Ā'ishah *radiyallāhu 'anhā* relates that there were times when three days would pass in our house without having anything to eat except for water and dates. I said to the student: "Tomorrow I will instruct the madrasah kitchen to give one rotī (bread) and a little vinegar to each student. I will then see how you respond." I added: "You do not

like this Sunnat but you like the Sunnat of growing your hair. These are the plots and traps of the carnal self.”

My dear friends! Allāh *ta’ālā* blessed you with the opportunity of studying here under the supervision of such a great personality. As for the teachers who are here, some of them are graduates of Dār al-‘Ulūm Deoband and while others are graduates of Nadwatul ‘Ulamā’. They are experts in their respective fields. You are acquiring knowledge under them, so do it with full focus, attention and concentration. And take Hadrat Maulānā as your example. Look at the phenomenal works he has done. Today when I went into the library, I saw an entire cupboard filled with Hadrat’s written works. May Allāh *ta’ālā* bless him with acceptance. And may Allāh *ta’ālā* inspire weak people like us to acquire effulgence from them. When we see personalities of this nature, we must look at the immense services Allāh *ta’ālā* enabled them to render. This notwithstanding the fact that Hadrat is a resident of a small village.

A sign of Allāh’s power

Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* said on one occasion: Great personalities are not born in large cities, but in small towns and villages. Hadrat had mentioned this in an assembly in Tadkeshwar. Hadrat Nānautwī *rahimahullāh* hailed from Nānautah. Hadrat Thānwī *rahimahullāh* was from the village called Thānah Bhawan. Allāh *ta’ālā* manifests His power in this way. He revealed the Qur’ān, and sent Muḥammad Rasūlullāh *sallallāhu ‘alayhi wa sallam* for the preservation and explanation of the Qur’ān. Allāh *ta’ālā* enables the preservation of the Qur’ān and Hadīth through His special grace.

Amazing examples of memorizing the Qur’ān

My dear brothers! There are unique and amazing examples for the preservation of the Qur’ān in this world. A person came to me in Toronto (Canada). He had a six year old child who hadn’t started maktab as yet. The man is originally from Hatūran in Gujarat. He came to me and said: “Maulānā, this child is already a hāfiz. I would like you to listen to his Qur’ān.” I said: “Uthmān Bhāi! He has not taken admission in a maktab as yet, he did not even read the alphabets as yet, how did he become a hāfiz?” He replied: “His mother used to teach him verses of Qur’ān daily while she used to be cooking. The child used to be sitting on the floor while his mother would teach him. He became a complete hāfiz in this way.”

I thought to myself: Allāh is the greatest! This is what Allāh *ta’ālā* means when He says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ

*It is We Ourselves who revealed this admonition, and We are its protectors.*¹

The second story is of Montreal (Canada). There is a Pakistani who lives in Dubai. He has a five or six year old child who completed hifz of the Qur’ān. One of our graduates from Falāḥ-e-Dārayn, Tadkeshwar, teaches there. He phoned me and informed me of this. He added that the boy’s father has come from Dubai and wants to host a jalsah because he is overjoyed by his son completing hifz. I couldn’t understand this because everyone there speaks English. Anyway, I went for the jalsah and saw that the boy is certainly

¹ Sūrah al-Hijr, 15: 9.

very young. He was playing around with his topī and running around in the masjid. I said to him: “Hāfīz Sāhib, sit down, after all, this jalsah is in your honour.”

There was a very young ‘ālim who was teaching Hadīth. In the course of delivering his lesson, a bird came in and went and sat in its nest. He got up quickly and placed his topī on the nest. Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib rahimahullāh used to say:

الصبي صبي ولو كان نبيا

A child is a child even if he is a Prophet.

I saw these two examples with my own eyes.

The astounding memory of a child

I was reading an Arabic periodical which made mention of the child of a Syrian watchmaker. He lived in Aleppo. He was in his watch-making shop, and his wife asked him to take their child with him. He took his child, seated him in his shop, and continued with his work. From the neighbour’s shop, the singing of Umm Kulthūm was being played over the radio. Umm Kulthūm was a famous Arab singer who hailed from Egypt. The Arab youngsters liked to dance to her singing. The record of Umm Kulthūm was playing, and the child was listening. When she finished, the child began singing the same song of Umm Kulthūm. The watch maker was left astounded at his child’s ability to sing the entire song. He closed the shop

¹ ذكره أبو منصور الثعالبي في كتابه: التمثيل والمحاضرة، ص ٥٠. وذكر هذا المثل في "ثمار القلوب في المضاف والمنسوب" بهذه الألفاظ: الصبي صبي ولو لقي النبي.

immediately, went to a masjid where his father conducts lessons, and related the entire incident to him. His father said: “Leave the child with me, Allāh *ta’ālā* will take some work from him.”

An excellent way of acquiring proficiency in Arabic

My dear friends! Allāh *ta’ālā* sent this Dīn for humanity until the day of Resurrection. We have to be grateful to Him for having made us the means for its preservation. Many of you are hāfīz of the Qur’ān, many of you will study tafsīr, and many others will study Hadīth. Despite this, a very shocking situation which has developed in our madāris is that our students are not working as hard as they ought to.

On one occasion I went to Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* in Lucknow. It was his habit to have a meal after ‘ishā, after which students and teachers would come and sit near him. Hadrat Maulānā addressed the students and said: “It is not enough to read a book superficially. If a book appeals to you and you like its expressions, then you must read it several times. You must read it so many times as if you are devour it pages upon pages, and they become preserved in your mind.” He then added: “I read Duhā al-Islam, Fajr al-Islam and Zuhr al-Islam of Ahmad Amīn so many times that its expressions became embedded in my mind.” You will notice Hadrat Maulānā’s Arabic expressions having the style of Ahmad Amīn.

The scout of the Arabic language

Ahmad Amīn is a famous author. It is very difficult to imitate Tā Hā Husayn who was a strange man. He was known as *Rā’id al-Lughah al-‘Arabīyyah* (the scout of the Arabic language). Hadrat Maulānā Abul Hasan ‘Alī

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Nadwī rahimahullāh wrote a statement with reference to him:

إنه يكتب خلاف ما يعتقد

He is able to write contrary to what he believes.

He was an atheist. Despite this, he wrote a book on the *Sīrat* titled '*Alā Hāmish as-Sīrah*. When you read it, you feel as though an ardent lover of Rasūlullāh sallallāhu 'alayhi wa sallam wrote it. You cannot even make out that his beliefs are completely contrary to what he wrote. Allāh *ta'ālā* created people like these in this world. May Allāh *ta'ālā* inspire us to preserve our time. The first thing you have to do is never go to class without first reading the lesson on your own. Secondly, ensure that you present yourself before your teacher at the appointed time. Try to sit right in front of your teacher, and listen to his lessons attentively and with full concentration.

Memorize expressions and words

My dear friends! Excellent books are presently being published in the world. It is not a good habit to read books superficially without attention. There are many students who study *Mukhtārāt* but they cannot remember a single paragraph from it. There are many students who study *Nafḥah al-'Arab* in which poems are often quoted, but they do not remember a single couplet. It does not behove students to learn Arabic without memorizing good sentences and expressions. It is essential for students to memorize good poems and sentences.

Haḍrat Maulānā Abul Hasan 'Alī Nadwī Sāhib rahimahullāh had come to Tadkeshwar. I brought the class which was studying Urdu and seated them in front of him. Haḍrat rahimahullāh asked them to read.

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One of them started reading. Hadrat *rahimahullāh* continued listening. After a few students read, Hadrat *rahimahullāh* said: “Close your books.” He got everyone to close the books, and said: “I want any student who remembers a poem to quote it.” Not a single student could recall a single couplet because we did not have a system in Gujarat to ask our students to memorize Urdu poems. Hadrat *rahimahullāh* did not say anything at the time in the presence of the students, but when they left, he said to me: “Maulānā! This is not right. They have to memorize all the poems.” Maulānā Ismā’īl Khān Sāhib Mīratī *rahimahullāh* has a collection of poems in which he teaches you the language and beliefs as well. In his lesson on the cow he writes:

Be grateful to Allāh, o brother, who created
the cow for us. Who else but Allāh could
have provided us with milk, yoghurt,
sweetmeats and biscuits from it!?

He makes mention of the products of the cow, and then teaches us that Allāh *ta’ālā* provided them all to us. This is one of the exceptional qualities of Maulānā Ismā’īl Khān Sāhib *rahimahullāh*.

Maulānā Abul Hasan ‘Alī’s literary skills

Similarly there are many excellent qualities to be found in *Qīṣaṣ an-Nabīyyīn* of Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh*, but students pay no attention in that direction. For example, Hadrat Maulānā relates the story in which Hadrat Ibrāhīm ‘*alayhis salām* said in front of the king:

ربي الذي يحيي ويميت

My Sustainer is the One who gives life and causes death.

The king replied:

أنى أحيي وأميت

I give life and a I cause death.

He summoned two people, ordered one to be killed and released the other. Hadrat Maulānā *rahimahullāh* then writes, and just look at what a powerful statement he makes:

وكان الملك غبيا، وكذلك كل كافر

The king was a foolish person, and the same can be said of every unbeliever.

This is because a person who can see the various signs and manifestations of Allāh's power of creation in this universe, and still does not acknowledge His Oneness, then he is certainly a foolish person.

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ.

*Surely in the creation of the heavens and the earth, and in the alternation of the day and night are signs for the intelligent.*¹

The sentence which Hadrat Maulānā *rahimahullāh* wrote is a small but powerful sentence, but we just read it superficially and carry on with the lesson. Hadrat Maulānā's objective in writing *Qisas an-Nabīyyīn* was to develop love and respect for the Prophets 'alayhimus salām in the hearts and minds of children. He uses very valuable and respectful words

¹ Sūrah Āl 'Imrān, 3: 190.

in his description of every Prophet. This is a special quality in Hadrat's *Qisas an-Nabīyyīn*. In the same way, Hadrat Maulānā *rahimahullāh* presented valuable pieces of information in *Mukhtārāt*, but we pay no attention to them. I do not know about the situation here, nor did I speak to any student. I am speaking about the madāris in Gujarat. I asked one student: “Hadrat Maulānā *rahimahullāh* mentions certain points in the footnotes. Did you read them?” He replied: “We never look at the footnotes.” I said: “Hadrat Maulānā *rahimahullāh* did not write them in vain. There is some reason behind writing them. For example, the identity of the person who wrote the article, who he is, what is his style of writing, etc. What are the peculiar writing features of Tā Hā Husayn, Aḥmad Amīn, Aḥmad Ḥasan Zayyāt, Maḥmūd 'Aqqād, and so on. How will you progress if you do not pay attention to these facts?”

The footnotes of Maulānā Aḥmad 'Alī Sahāranpūrī

My dear friends! Allāh *ta'ālā* has conferred you with a great opportunity. You have such a large madrasah which is glittering in all its glory. I visited your library today. You will rarely come across such a well-stocked library. I visit many madāris and I go to their libraries. I myself have a keen interest in books. It is the same interest which brought me here to Hadrat Maulānā.

I had phoned Hadrat Maulānā for *Bukhārī Sharīf*. Before that he had phoned me from Abu Dhabi and informed me about the printing, and that he had sent a copy to King 'Abdullāh of Saudi Arabia. So I told him that there is a poor 'Abdullāh [Hadrat is referring to himself] here as well. So Hadrat Maulānā said to me that the first copy for Gujarat will come to me. He then informed me that copies have already been sent to A'zam Garh and I could obtain them from here.

Then a few days back I phoned Hadrat to say that I am sending a teacher from Tadkeshwar to pick up the book. I had ordered several books from Delhi which had been misplaced by myself. I had an ardent desire to see the translation of Dr. Nadhīr Aḥmad because it is a very eloquent translation in the Urdu language. We need to make a comparative study of the translations of Shāh ‘Abd al-Qādir *rahimahullāh*, Maulānā Aḥmad Sa’īd and Maulānā Nadhīr Aḥmad, and see the differences which are in them. We could also see how Urdu was written one hundred years ago.

I wrote to one of my friends by the name of Hārith Bhāi. He looked for this book, bought it and sent it. Three months have passed but I haven’t received the book as yet. In the meantime, I had to travel to Toronto. His uncle, Shamīm Sāhib, lives in Toronto. I informed him that I had phoned Hārith Bhāi to buy the book for me, he bought it, posted it, but I did not receive it. A few other books like this also got lost. The postmen nowadays are quite “affectionate”; they don’t allow Urdu books to reach us. May Allāh *ta’ālā* protect us.

Anyway, I felt that this valuable book [new edition of *Bukhārī Sharīf*] which Hadrat Maulānā prepared after five years of hard work must not get misplaced. This is why I wanted to send a person to come here personally. Hadrat Maulānā then said: “No. It is essential that you come.” I thought to myself, I ought to go because it is my duty to express my gratitude to Hadrat Maulānā for this phenomenal work. Allāh *ta’ālā* must reward him with the best of rewards on behalf of the entire ummat, and especially on behalf of the ‘ulamā’. The hardships and difficulties which Hadrat Maulānā had to endure will not go to waste.

The recommendation of Dr. Abū Lubābah

Dr. Abū Lubābah Tāhir Husayn of Zaytūnah University made a pertinent point. He writes:

والشيخ تقي الدين الندوي وظف خبرة أكثر من نصف قرن من الدراسة والبحث والتحقيق في خدمة هذا السفر الجليل، فقدم نصوصا ونسخا من "الصحيح" حسيبة نسبية لا دعيّ فيها، جليّة لا غموض فيها، حافلة بألوان من العلوم والمعارف تنير العقل، وتسعد القلب، وتطمئن النفس. إن ما قدمه الشيخ الندوي لدينه وأمته بإخراجه هذا السفرَ الجليلَ لا يوفيه عليه أجره إلا الله، فنسأله تعالى أن يُجِزِلَ له المثوبة ويُعِليَ له الدرجة، وأن يُرضيه عنه.¹

These words of supplication come from a very distinguished Arab scholar. It is a matter of immense joy for all of us that senior Arab scholars are receiving this work with high praises and making so many du'ā's. As I was reading the book last night, I thought to myself that many of you [students] will get an opportunity to read the introduction after some time. This is another major challenge in our madāris. New books arrive, six months pass without a single person touching them. They won't even look to see what books have arrived. Whereas those who are desirous of knowledge ought to give up their night's sleep to look at newly arrived books. When I could not fall asleep last night, then instead of twisting and turning, I got up, performed ablution, and sat down with

¹الجامع الصحيح بحاشية أحمد علي السهارنفوري: ج ١، ص ٦٨-٦٩.

Hadrat Maulānā's book. I must have read about 70 pages. I was then overpowered by slumber so I lied down to sleep.

May Allāh *ta'ālā* inspire all of us to become bookworms. As Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* had said: It is not enough to read a book on the surface. You must read to such an extent that you are able to remember entire paragraphs. This is essential. Only then will you be able to express yourself correctly when speaking and writing. As long as good words are not recorded in our brains, it will not be possible for us to write good sentences or speak in the proper manner. It is difficult to do this. May Allāh *ta'ālā* accept your [students'] stay here in the madrasah. I am an ordinary villager. I don't even have much academic excellence. It is only out of Hadrat Maulānā's love and affection that this assembly was organized and he asked me to be present here. I was thinking to myself, what am I going to say in the presence of so many 'ulamā' and distinguished people. I don't even have any capabilities. I made du'a' to Allāh *ta'ālā* to enable me to say something beneficial for a few minutes. I felt I should speak about Hadrat Maulānā's services and his work. His work is a most valuable contribution. You and I must take a lesson from this and strive in the same way.

Develop a sense of accountability within yourself

Not a single minute of ours must go to waste while in the madrasah. Our community has given us the money and Hadrat Maulānā himself makes arrangements from various sources. This is a trust from Allāh *ta'ālā*. You are trusts from Allāh *ta'ālā*. When Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* went to Azhar University and observed

the condition of the students there, he was immensely disturbed. He spoke to the Shaykh al-Azhar and told him that Azhar University is a centre of the Islamic world. The students here ought to have a zeal for Dīn. Hadrat Maulānā *rahimahullāh* spoke to him at length. The Shaykh al-Azhar asked Hadrat Maulānā *rahimahullāh* to note down everything which he said to him so that he could then convey it to his committee. Hadrat Maulānā spent the night writing what he felt needed to be highlighted, and presented it to the Wakīl al-Azhar the next day. When he read the article, he assumed that it was written by some graduate of an Arab university. So he asked: “In which Arab country did you study Arabic?” Hadrat Maulānā *rahimahullāh* replied: “I never left India to study anywhere. This is my first journey out of India.” The man was astounded at the eloquent manner in which an Indian wrote the article, wherein he addresses the ‘ulamā’ of Azhar university. Hadrat Maulānā *rahimahullāh* made one very distinguishing statement:

إن الأمة الإسلامية ألقت أفلاذ كبدها أمامكم، وأنتم مسئولون عنهم
أمام الله يوم القيامة.

The Muslim community has handed over the pieces of its heart [their beloved children] to you, and you will be questioned about them before Allāh ta‘ālā on the day of Resurrection.

Every teacher – no matter which madrasah he is teaching in – ought to write down this statement and keep it with him. This was the very same pain which was found in our elders and seniors. If a student went to any of them, he would think to himself: This student has come to study, how can I make him understand? These elders whom we accept as saints,

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who were our imāms – look at the pain and concern which they had. Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* used to quote this line quite often:

All achievements are in vain if they are not accompanied by the blood of the heart.

May Allāh *ta’ālā* bless the students and the teachers with this pain of the heart. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Wisdom in da'wat

The following lecture was delivered by Hadrat Mufakkir-e-Millat on 16 December 2004 in the Jāmi' Masjid of Lusaka at a tablighī ijtimā'. In the lecture Hadrat presented many eye-opening and enlightening points on the need for wisdom in da'wat



الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلِّهِ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَسَدَنَّا وَحَبِيبَنَا وَشَفِيعَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ تَبَارَكَ وَتَعَالَى إِلَى كَافَّةِ النَّاسِ بَشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا وَقَمَرًا مُنِيرًا أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ. وَقَالَ تَعَالَى فِي مَقَامٍ آخَرَ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ. صَدَقَ اللَّهُ الْعَظِيمُ!

Respected elders! The greatest favour of Allāh *ta'ālā* upon His servants is that He sent Prophets '*alayhimus salām*' to this world in every era to guide them. Right till Rasūlullāh *sallallāhu 'alayhi wa sallam*, there is no period of time wherein Allāh *ta'ālā* did not send any Prophet. Prophets '*alayhimus salām*' came in succession. The Qur'ān says,

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى

*Then we sent Our Prophets in succession.*¹

¹ Sūrah al-Mu'minūn, 23: 44.

Allāh ta'ālā sent the Prophets 'alayhimus salām in succession so that man, who lives in this world, could maintain his relationship with Allāh ta'ālā and not become unmindful of Him by looking at the outward beauty and charm of this world. All the Prophets 'alayhimus salām came with one message,

يَا قَوْمِ اعْبُدُوا اللَّهَ

O my people! Worship Allāh.¹

There is no Prophet who did not make this announcement. Allāh ta'ālā sent a guide to every area and to people of every language.

وَلِكُلِّ قَوْمٍ هَادٍ

For every nation there is a guide.²

The ummat of Rasūlullāh ﷺ is the last ummat

Allāh sent a guide for every nation. Guides were sent to different places and various nations. Finally Rasūlullāh sallallāhu 'alayhi wa sallam came into this world. His arrival marked the end of the chain of prophet-hood. Rasūlullāh sallallāhu 'alayhi wa sallam said,

أَنَا خَاتَمُ الْأَنْبِيَاءِ وَلَا نَبِيَّ بَعْدِي

I am the seal of Prophets and there will be no Prophet after me.³

¹ Sūrah al-A'rāf, 7: 59, 65, 85; Sūrah Hūd, 11: 50, 61, 84; Sūrah al-Mu'minūn, 23: 23; Sūrah al-'Ankabūt, 29: 36.

² Sūrah ar-Ra'd, 13: 7.

³ Musnad ar-Rūyānī: No. 642, p. 207, vol. 1.

However the work of linking the servants of Allāh *ta'ālā* to Allāh *ta'ālā* will remain until the day of Resurrection. Every man to come in this world will be in need of this. Just as Allāh *ta'ālā* made Rasūlullāh sallallāhu 'alayhi wa sallam Khātam an-Nabīyyīn - the seal of all Prophets, He made this ummat Khātam al-Umam - the seal of all nations. Just as Rasūlullāh sallallāhu 'alayhi wa sallam is the last of all Prophets *'alayhimus salām*, likewise the ummat of Rasūlullāh sallallāhu 'alayhi wa sallam which is referred to as 'Ummat-e-Muḥammadīyyah' is the last of ummats. None of the nations and ummats which came into this world in the past will ever come again. Allāh *ta'ālā* has placed the responsibility of prophet-hood on this ummat. Every individual of this ummat should pass his life in this world carrying the message of Rasūlullāh sallallāhu 'alayhi wa sallam. He should regard the work of da'wat to be his primary occupation and should call towards Allāh *ta'ālā* those who have been separated from Him and have forgotten the path.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ

*Whose words can be better than those who call to Allāh.*¹

Any person who calls the servants of Allāh *ta'ālā* towards Allāh is the best person. Allāh *ta'ālā* says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

*You are the best of nations which has been appointed for (the benefit of) mankind. You command good and forbid evil.*¹

¹ Sūrah Hā Mīm as-Sajdah, 41: 33.

Allāh *ta'ālā* created this ummat to do the work of commanding good and forbidding evil.

Preachers of Islam in every era

After the demise of Rasūlullāh *ṣallallāhu 'alayhi wa sallam* there was no century that passed wherein a preacher who invited towards Allāh *ta'ālā* did not exist. They existed in every country. Our naïve youngsters who spend time in *jamā'at* are oblivious to this fact.

Once there was an educated man who was delivering a dynamic speech. He said, “The work of *da'wat* did not take place for five centuries. Hadrat Maulānā Ilyās Sāhib came and commenced the work of *da'wat*.” I continued listening to his lecture. After the lecture I took him one side and explained to him that he should never utter that statement again because our Master *ṣallallāhu 'alayhi wa sallam* said in a Hadīth,

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

*Indeed Allāh ta'ālā sends at the turn of every century a man who revives the Dīn for the Ummat.*²

He is the watchman of Islam in India

Every century, Allāh *ta'ālā* creates 'ulamā' who do the work of religious *da'wat* according to the conditions of that era. I requested that man, at the very least, to read and study the five volumes of Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī's book, *Tārīkh-e-Da'wat-wa-'Azīmat*. In this book Hadrat Maulānā speaks of the notable works and achievements of all the revivers

¹ Sūrah Āl 'Imrān, 3: 110.

² *Abū Dāwūd*: Hadīth no. 4293.

of Dīn who existed from the time of Hadrat 'Alī radiyallāhu 'anhu coming down to Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh. Some of them sat in the khānqāhs and wrote letters and books. One of them was Shaykh Aḥmad Sarhindī rahimahullāh whom the world remembers as Mujaddid-e-Alf-e-Thānī (The reviver of the second millennium). The first millennium in the Islamic calendar was complete and the second millennium started. The whole atmosphere and environment had become corrupt and evil in India at that time because of Akbar's Dīn-e-Ilāhī. It seemed as though the true religion was about to be wiped out or that its pattern was going to change. The state and affairs of India became corrupt and evil in the era of Akbar. Other nations were encouraging him and spurring him on. They used to say, "Akbar is great." They called him Akbar-e-A'zam because he caused harm to Islam. Allāh ta'ālā created one poor person in Sarhind, Punjab whom we know by the name of Maulānā Aḥmad Sarhindī. Allāhu Akbar! He started to write letters. He wrote letters in Persian to the 'ulamā', governors, princes and businessmen. His letters were hidden and discreet. If you read them even today, you will feel the effects because he was a man of Allāh ta'ālā and Allāh ta'ālā entrusted him with the work of reviving Dīn. On account of his letters, Islam was rekindled and revived to such an extent that after Akbar, Islam began to flourish and blossom during the reign of Jahāngīr. Historians are astonished and bewildered about how such a great revolution took place. Akbar had totally changed the environment. Who was it who came and revived Islam? People say that Mujaddid-e-Alf-e-Thānī sat on the land of Sarhind and rendered the great work of the revival of Islam. Thereafter his son, Khwājah Muḥammad

Ma'sūm *rahimahullāh* and his khulafā' who were residents of Delhi followed suit.

May your voice reach every city

Maulānā Jalāl ad-Dīn Rūmī *rahimahullāh* rendered the work of da'wat through his *Mathnawī*. Maulānā Abul Ḥasan 'Alī Nadwī *Ṣāhib rahimahullāh* wrote the biography of Ḥadrat Maulānā Rūmī *rahimahullāh* in great detail. Read it and you will understand how many people's lives changed through the *Mathnawī Sharīf*. Two years ago I went to Stockton, a city in California, America. I asked Dr. Mas'ūd *Ṣāhib* which author's book the youngsters of America were studying a lot at that time because in every place some authors are very famous. People are attached to their books. Hence I queried which author's books in English were quite popular with the youngsters at that time. I was very surprised when Dr. Mas'ūd told me that the youth of America were studying and reading the *Mathnawī* of Maulānā Rūmī *rahimahullāh*. I was astonished by his answer. The following day we went to visit Berkeley University which is a very big university of America. It has about thirty five thousand students and the campus is so big that you get tired of walking around it. I wanted to visit its library. Three floors of the library are below ground level and three floors are above. When I reached Berkeley, they took me to the book stall where books are sold. On one shelf there was a set of Maulānā Rūmī's books. I thought to myself that the slave of Allāh *ta'ālā*, Jalāl ad-Dīn Rūmī is lying in Konya and people are reading his books in America. Last week I went to Konya and visited his shrine. His spiritual mentor was Shams Tabrez *rahimahullāh* who, through one gaze, had changed the life of Jalāl ad-Dīn Rūmī.

Maulānā Rūm says, “We studied many books but we did not become the scholar of Rome until we put our hands in the hands of Shams Tabrez.” Men like him handed themselves over to the service of the pious friends of Allāh *ta'ālā* and when the pious set their gaze on them, their lives began to glitter and shine. Thereafter Allāh *ta'ālā* created such radiance and nūr in their knowledge that they illuminated the world. To this day, merely reading the *Mathnawī* changes lives of people. Hadrat Hājī Imdādullāh Muhājir-e-Makkī *rahimahullāh* is known as ‘Sayyid aṭ-Ṭā’ifāh’- the leader of the saints of India. Maulānā Muḥammad Qāsim Nānotwī *rahimahullāh*, Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* and Hadrat Thānwī *rahimahullāh* pledged allegiance to him and remained in his company. Maulānā Muḥammad Qāsim Nānotwī *rahimahullāh* is not an ordinary person. He was a brilliant scholar of India, yet even he pledged allegiance at the hands of Hājī Imdādullāh Muhājir-e-Makkī *rahimahullāh*.

Propagation of Islam by the Sufis

I read about Hājī Sāhib *rahimahullāh* in a book which was printed in Pakistan. The title of the book was, *Hājī Imdādullāh Muhājir-e-Makkī rahimahullāh Aur Oen Ke Khulafā* (Hājī Imdādullāh Muhājir-e-Makkī *rahimahullāh* and his khulafā). After reading this book a thought occurred to me that this book should be printed in different languages so that the misunderstanding lurking in our minds may be dispelled. Hājī Sāhib *rahimahullāh* placed his khulafā in different areas- one in Bengal and one in Dakkan- and said to them, “Link the servants of Allāh *ta'ālā* to Him. Establish khānqāhs.”

Hadrat Khwājah Mu'in ad-Dīn Chishtī Ajmerī *rahimahullāh* came from Sanjar. At that time

Rajasthan was saturated with kufr. He took up residence in a small hut. He used to wear wooden sandals and he started preaching Islam to the people. Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* quoting the statement of an Englishman says, "Ninety thousand people accepted Islam on this man's hands." Those luminaries never abandoned the work of da'wat. Each one had their own method and style of da'wat. Some people preach through books, some through khānqāhs and some do the work of da'wat in the manner which Maulānā Muḥammad Ilyās Sāhib *rahimahullāh* initiated to unite the ummat. These are all methods of da'wat.

The mutual link between Sufism and da'wat

Da'wat ilallāh (calling to Allāh) is not confined to one method. It is imperative that we understand this point well. Hadrat Maulānā Muḥammad Ilyās Sāhib *rahimahullāh* was the greatest preacher of his era. It is written in his biography and I heard from the pious elders on numerous occasions that sometimes he would leave Nizāmuddīn for fifteen to twenty days and when he would return he would say, "We travelled a lot outside and due to this, some ill effects have come onto our hearts." Since the friends of Allāh *ta'ālā* are always concerned about the purity of their hearts, Hadrat Maulānā Muḥammad Ilyās Sāhib *rahimahullāh* would go to the khānqāh of Hadrat Rā'ipūrī *rahimahullāh* to purify his heart so that it could become absolutely clean. Hadrat would go to the khānqāh and stay over for a few days. The greatest role model for us in life is Hadrat Muḥammad sallallāhu 'alayhi wa sallam. Our pious elders taught us one important lesson: Dīn is not what we understand it to be but what Rasūlullāh sallallāhu 'alayhi wa sallam taught us.

Rasūlullāh's ﷺ seclusion

We need to see what the practices of Rasūlullāh sallallāhu 'alayhi wa sallam were. There is no preacher who came to this world who was greater than Rasūlullāh sallallāhu 'alayhi wa sallam but we find that it was his habit to go onto the streets of Makkah and assist the poor. He would seek out the widows. He would host and serve guests whereas there was no preacher greater than him. We understand from this that together with the work of da'wat, these works must also be done.

Imām Bukhārī rahimahullāh has a chapter in *Bukhārī Sharīf* titled,

كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The third Hadīth deals with the manner in which revelation came to Rasūlullāh sallallāhu 'alayhi wa sallam.

Hadrat 'Ā'ishah radiyallāhu 'anhā explains that Allāh ta'ālā inspired into the heart of Rasūlullāh sallallāhu 'alayhi wa sallam to spend some time in seclusion just as we leave all our work and go to some khānqāh. Imām Bukhārī rahimahullāh says,

وَقَدْ حُبِّبَ إِلَيْهِ الْخَلَاءُ

Seclusion was made beloved to him.

The above words are the words of *Bukhārī Sharīf*. The love for seclusion was instilled into Rasūlullāh sallallāhu 'alayhi wa sallam. He would go to the cave of Hirā' outside Makkah and worship Allāh ta'ālā. He would take some food from Hadrat Khadijah radiyallāhu 'anhā, go to the top of the mountain and

engage in the remembrance of Allāh *ta'ālā* in the cave of Hirā'. Imām Bukhārī *rahimahullāh* says,

وَكَانَ يَتَحَنُّتُ فِي غَارِ حِرَاءَ يَتَحَنُّتُ أَيَّ يَتَعَبَّدُ

And he would engage in worship in the cave of Hirā'.

In the above statement, the meaning of the word *يَتَحَنُّتُ* was explained that Rasūlullāh *ṣallallāhu 'alayhi wa sallam* used to worship Allāh *ta'ālā* in a specific manner and turn to Him. This was because revelation had not come as yet. Seclusion is necessary for preachers of every era. They must spend some time in the *khānqāhs* and purify their hearts. Please understand this point well.

Sufism is the life-commitment of the preacher

One Arab 'ālim wrote about Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* that he came to their country and the government made arrangements for his accommodation in a five star hotel. Great kings and leaders wanted Maulānā to stay at their homes. Maulānā said, "It is not my habit to stay in hotels." Hence Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* stayed in one room of a masjid. After mentioning the above incident in his writings after the demise of Hadrat Maulānā *rahimahullāh*, this Arab 'ālim wrote one sentence which really appealed to me and based on that statement I also wrote those words in my article which is,

إِنَّ الدَّاعِيَ إِلَى اللَّهِ يَحْتَاجُ إِلَى تَصْفِيَةِ الْقَلْبِ

The one who invites towards Allāh needs to purify his heart.

All preachers need to cleanse their hearts. Since Hadrat was a preacher, he stayed in the room of the masjid so that his heart could remain pure. This is the reason why tears would flow from people's eyes when Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* delivered a lecture. Once when Maulānā delivered a lecture in front of great Arab 'ulamā' and students in Jāmi'ah Islāmīyyah Madīnah Munawwarah, there was not a single person left in the assembly whose eyes were not flowing with tears. While addressing the Arab youngsters Maulānā said, "O youngsters! Engrave on your hearts the words of Hadrat Abū Bakr Siddīq *radiyallāhu 'anhu* which he once uttered,

أَيَنْقُصُ الدِّينُ وَأَنَا حَيٌّ

Can any deficiency come to Islam whilst I am alive?

In other words, make a resolution in your life that you will continue to do this work of da'wat till the end of your lives. For deficiency to come into Islam while I am alive cannot be possible. O youngsters! Write this statement on your hearts." When Maulānā said this, the Arab youngsters began crying. Every Muslim youth in the world should have this restlessness. Irrespective of which part and area of the world he resides in, he should have this restlessness and worry that,

أَيَنْقُصُ الدِّينُ وَأَنَا حَيٌّ

Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* was a great preacher of his era.

He was given millions of rupees but he paid no attention to it. Shaykh Zā'id ibn Sultān gave him hundreds of thousands of rupees before his demise

but he did not take even a cent home. He used to write books and deliver lectures. He would attend political gatherings as well as tablighī gatherings but as long as Hadrat Rā'ipūrī rahimahullāh was alive, he would frequent his khānqāh regularly. Sometimes people have a lot of misgivings and misunderstandings. They have little knowledge and within their limited understanding they feel that their work is the only work of Dīn and there is no other work of Dīn.

Do not regard any branch of Dīn to be inferior

Once when Hadrat Maulānā Ibrāhīm Dewlah Sāhib came for a jalsah I said to him, “Maulānā! I want to ask you a question. We are Islamic teachers. We teach. We conduct lessons from Shawwāl to Sha'bān. We only get Friday off. Thereafter when the holidays of Sha'bān commence, the tradition and custom in Gujarat is that the administrators of primary madāris arrange a jalsah and they invite the 'ulamā' of the Dār al-'Ulūms. Sometimes it happens that between the eleventh and twentieth of Sha'bān we do not go home for even one day. So why do you not say regarding that practice that these 'ulamā' are also engaged in the work of da'wat ilallāh.” After listening to me, Maulānā burst into laughter and said, “Who is objecting to that? Whoever says otherwise then that is from the errors and mistakes of the laymen.”

Qādī 'Abd al-Wahhāb Sāhib was the amīr of Gujarat. He was a very pious man. He was a man who used to cry a lot. When he came to Tadkeshwar he was invited for breakfast at the house of Hājī Yūsuf Sāhib. There were always five to six cars travelling with Hājī Sāhib. When we went outside after having breakfast, Mūsā Bābar Sāhib Kāwī looked at me and said, “Qādī Sāhib! Maulānā has not been out for forty days for a long

time.” He was a great preacher but he was a layman. Qādi Sāhib became upset. He said, “Mūsā Bābar! Please talk sense! You are going out in jamā'at for so many years and till now you have not understood! What work is Maulānā doing in the madrasah? You are standing here speaking this nonsense! I can understand if a layman speaks to me like that. This causes great harm to this weak ummat.” The work of da'wat is very lofty. I have travelled from San Francisco in America to all countries. I visited Britain fifteen times. I visited Spain and Portugal.

The concern for Dīn is based on love and unity

Last week I went to Turkey. I took down the address of the tablīghī markaz in Dewsbury. I knew that these jamā'at people could assist us so I phoned Maulānā Ya'qūb Qāsimī Sāhib and told him to obtain the address of the tablīghī markaz in Turkey. Then we looked and searched until we reached the markaz at 'ishā time and through the will of Allāh *ta'ālā*, we met two men on the way who understood Urdu. They took us to one room, served us well and insisted that we stay there. We told them that our luggage was kept in a certain hotel. They said, “Very well! We will send our man tomorrow morning to fetch your luggage.” We said, “Okay.” They came to us in their car for two days in a row and remained with us because they were involved in the effort of da'wat. They possessed knowledge and knew how to conduct themselves with 'ulamā'. All of this is taught in the jamā'at.

When a person brings īmān in Allāh *ta'ālā* and does good deeds regularly, Allāh *ta'ālā* places his love in the hearts of people as a result of his īmān and good deeds. This is the promise of Allāh *ta'ālā*.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Indeed those who believe and work righteous deeds, Allāh will place love for them (in the hearts of the creation).¹

We never knew them before. There is no blood relationship between them. It is only on the basis of a connection to Dīn that a man leaves his work for the whole day and stays with us only on account of the urge and drive of his īmān.

One of our students is from Pānolī. His name is Maulānā Saʿīd. He resides in Sacramento and is a graduate of Falāh-e-Dārayn. He phoned me and said, “For the first time in my madrasah some students are qualifying as Ḥāfiz-e-Qurʾān. I will be delighted if you come for the jalsah.” I said, “Excellent! I will be pleased to see them rendering religious service wherever they will do the work of Dīn.” According to the ticket he booked for me from Toronto to Sacramento, I had to change planes en route. I phoned him and said that I will not be able to travel like that because American airports are huge. If I had to disembark at one airport, I would not know which plane to board as I don’t know English. Maulānā Saʿīd said, “Don’t worry. I know some people in that city. I will phone them and they will come there and ensure that you take the correct flight.” I said, “Very well!” When I reached and disembarked, I found three people waiting. Māshā’ Allāh, all of them had beards, turbans on their heads and they were waiting with a wheel chair. The area that I needed to go to was quite far. They took me there and when they made me sit on a chair close-by, they said, “Today is our gusht day. If you are ready, you should come with us to the city because there are still three and a half hours left for

¹ Sūrah Maryam, 19: 96.

your flight. We will bring you back in time. If you don't want to come, you can stay here. Here is some food, a prayer mat, water and these two men who will be at your service.” The man who was speaking to me was a Pakistani doctor who had established a clinic in that city. He left the clinic, came to me and made all arrangements for my comfort and ease. This is the effect of da'wat otherwise nobody in America can even spare five minutes of his time for you. However when people come into the work of da'wat of dīn, their character changes. If he is a businessman, his life will change. If he is a doctor, his life will change. If he is a teacher, his life will change. If he is a university professor, his life will change. This was the very work which Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh wanted to do i.e. through giving da'wat to every class and category of people, a worry and concern for Dīn would be created and they would be linked to the Dīn of Allāh so that every individual of the Ummat could be united.

The last lecture of Hadrat Maulānā Muḥammad Yūsuf Sāhib rahimahullāh titled '*Ummat Baneī*' was delivered in Lahore and has been printed. Maulānā mentioned in that lecture, “People hold meetings to create unity. Brothers! Unity and consensus will not come through meetings and conferences. Develop the concern for Dīn and unity and consensus will automatically develop. Allāh *ta'ālā* revealed the Qur'ān to Rasūlullāh *sallallāhu 'alayhi wa sallam*. Allāh says,

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا اللَّهَ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ وَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا

Hold firmly to the rope of Allāh (Islam) altogether and do not differ. Remember the favour of Allāh upon you when you were enemies, then He united your hearts and through His favour you became brothers. You were at the edge of the pit of Hell then He saved you from it.¹

O people! Remember Allāh's favour. You were enemies of each other. You did not want to see each other. This da'wat of Dīn made you brothers. Those who were not happy to look at each other yesterday became such brothers that they were prepared to divorce their wives saying, "I have two wives. I will divorce one and you should get married to her. I have a certain amount of wealth. I give you half of it." Rasūlullāh *sallallāhu 'alayhi wa sallam* established the *mu'ākhāt* (brotherhood) pact between the Muhājirīn and the Anṣār and through the blessing of the da'wat of Dīn the environment of Madīnah also changed.

The different branches of da'wat

There is no doubt whatsoever that if anyone wants a life of peace in this world, he should choose the path of da'wat. Now the question is whether the method and system of da'wat is only one or are there different methods?

Some people think that the only system of inviting people to Islam is da'wat and tabligh whereas this is incorrect. Hadrat Thānwī *rahimahullāh* lived in Thānah Bhawan and changed the lives of hundreds of people. Among them were great professors and journalists. There was no historian in India like Sayyid Sulaymān Nadwī *rahimahullāh*. Khwājah 'Azīz al-Hasan Majdhūb *rahimahullāh* was a school inspector. They all went to Hadrat and their lives

¹ Sūrah Āl-'Imrān, 3: 103.

changed. 'Abd al-Mājid Daryābādī *rahimahullāh* had become an atheist. He was a Master of Arts in his time. He wrote a book on psychology which a London publisher published. However when he placed his hands into the hands of Hadrat Thānwī *rahimahullāh* then 'Abd al-Mājid Daryābādī became Maulānā 'Abd al-Mājid Daryābādī *rahimahullāh*. Was this not da'wat ilallāh (inviting towards Allāh)? Did Maulānā Thānwī *rahimahullāh* not do the work of da'wat ilallāh? A person sits in the khānqāh for the same purpose that he may join the slaves of Allāh *ta'ālā* to Allāh. The work of tablīgh that we go out to do is for this very same purpose that we may bring those servants of Allāh *ta'ālā* who are outside the masjid, into the masjid and they should link themselves to Allāh *ta'ālā*. The object is the same. There is an Arabic poem:

عِبَارَاتُنَا شَتَّى وَحُسْنُكَ وَاحِدٌ - وَكُلُّهُ إِلَى ذَاكَ الْجَمَالِ يُشِيرُ

*Our words are different but Your beauty is one.
Everything points to that beauty.*

If I want to go to India, I can go via Nairobi or via Ethiopia. The point is that irrespective of which route I take, I will be going to India. The routes may differ but the destination is the same. Likewise, the object is to bring Allāh's slave to Him and this is necessary. The route can be any route and the work of da'wat is necessary for every person. Hadrat Maulānā Muḥammad Ilyās Sāhib *rahimahullāh* started this work of da'wat in this world on a general level which reaches out to the masses. It has a great effect on the lives of people. When I went to the ijtimā' in Detroit, USA, I saw five thousand people seated in the hall. I began to think that so many people have gathered in America. I saw a man wearing a white turban. From

the morning he was occupied with running errands. He was not even concerned about wearing sandals. I asked someone who he was and he said, “He is the most senior doctor of this city.” This work of da'wat has changed the lives of doctors and engineers. We understand the importance of this work and how great it is but it is important to correct the few misunderstandings which crop up.

A unique point

In *Nizām-e-Ta'lim-o-Tarbiyat*, Hadrat Maulānā Manāzīr Aḥsan Gīlānī *rahimahullāh* wrote a unique point under the verse,

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

*Recite in the name of your Sustainer who created.*¹

The commentators of the Qur'ān have explained the tafsīr of this verse differently but Maulānā says that Allāh granted man such knowledge which he did not possess.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

*He (Allāh) taught man what he did not know.*²

He says that when a person does not have knowledge of something and thereafter he gains knowledge of it, the effect of that knowledge is that he becomes proud. He spent four months in the path of Allāh and learnt something so now he thinks, “What need do I have for these Maulānās? I go out in jamā'at. I don't need them.” He feels that he does not need the 'ulamā'.

¹ Sūrah al-'Alaq, 96: 1.

² Sūrah al-'Alaq, 96: 5.

أَنْ رَّاهُ اسْتَعْنَى

Because he regards himself to be independent.¹

Hadrat Maulānā says that he thinks like this but he does not read the following verse,

إِنَّ إِلَى رَبِّكَ الرُّجْعَى

Indeed the return is to your Sustainer.²

Turn towards your Lord who is elevating you by blessing you with knowledge. It should not happen that Shaytān deceives you and you start committing major evils.

An important statement of Maulānā Muḥammad Ilyās Sāhib

This is why Hadrat Maulānā Muḥammad Ilyās Sāhib *rahimahullāh* would very often tell the people, “Do not speak ill of the ‘ulamā’.” I did not see Hadrat Maulānā Muḥammad Ilyās Sāhib *rahimahullāh* but when Hadrat Maulānā Yūsuf Sāhib *rahimahullāh* came to the Bhopal ijtīmā’ we were studying in Dhābel so we also went to Bhopal. Maulānā ‘Umar Sāhib as well as Hājī ‘Alā’uddīn were with us. The ijtīmā’ did not yet start but a senior elder, Miyān Jī Mihrāb Mewātī, who spent a lot of time in the company of Hadrat Maulānā Muḥammad Ilyās Sāhib *rahimahullāh* was present in Masjid ‘Abd ash-Shakūr. His lecture would be delivered daily after fajr ṣalāh. He would mention many amazing things, and since he spent a lot of time in the company of Hadrat Maulānā Muḥammad Ilyās

¹ Sūrah al-‘Alaq, 96:7.

² Sūrah al-‘Alaq, 96:8.

Sāhib rahimahullāh, there was great effect in his talks. After fajr ṣalāh he sat on the mimbar and quoted one statement of Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh. He said, “O people! I have heard Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh say many times that you should not speak ill of the ‘ulamā’.” If there is some error and mistake in the Qur’ān, it will not be thrown away because of that mistake. In fact, you will kiss it and keep it with respect. Likewise if the ‘ulamā’ commit an error, then too do not broadcast it. An ‘ālim is not an angel. Try to reform him secretly so that if he is reformed, people can benefit from his knowledge. There is a great difference between those who have knowledge and those who do not. The Qur’ān says,

فُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Say, “Are those who have knowledge and those who do not have knowledge equal?”¹

Definitely not. This is a rhetorical question which invokes a refutation.

From the window of the heart

Qutb al-Aqtāb Hadrat Maulānā Rashīd Aḥmad Gangohī rahimahullāh was once sitting in his khānqāh and reclining against a cushion. During a discussion it was mentioned that some people have the habit of finding faults with the ‘ulamā’. When Hadrat heard this he sat upright and said angrily, “The face of such a person will be turned away from the qiblah and those who are not convinced can open their graves and see for themselves!” It is something to be fearful

¹ Sūrah az-Zumar, 39: 9.

of. May Allāh grant us the ability.” We should do the work of Dīn but together with the work we should keep a strong link with the ‘ulamā’. Whilst sitting in this masjid, I regard it as my duty to pour my heart out and speak to you. I have studied a book on psychology and I know how to please people. I can deliver a sweet and appealing lecture because I know how to do so. My entire life was spent in studying and teaching but Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib rahimahullāh says, “Maulānā! Advice is bitter and the duty of ‘ulamā’ is that whenever they see people straying from the straight path, they should clearly state that this is wrong and that Dīn is that which Rasūlullāh sallallāhu ‘alayhi wa sallam came with.”

The qualities of a preacher

It is mentioned in *Bukhārī Sharīf* that when revelation came to Rasūlullāh sallallāhu ‘alayhi wa sallam, Jibrā’īl ‘alayhis salām said,

اقْرَأْ

Read!

Rasūlullāh sallallāhu ‘alayhi wa sallam said,

مَا أَنَا بِقَارِئٍ

I cannot read.

Jibrā’īl ‘alayhis salām then squeezed Rasūlullāh sallallāhu ‘alayhi wa sallam very tightly and released him. Again he said,

اقْرَأْ

Read!

Rasūlullāh sallallāhu 'alayhi wa sallam said,

مَا أَنَا بِقَارِئٍ

I cannot read.

Jibra'īl 'alayhis salām once again squeezed Rasūlullāh sallallāhu 'alayhi wa sallam very tightly and released him. Then he said,

اقْرَأْ

*Read!*¹

When this incident took place, it affected Rasūlullāh sallallāhu 'alayhi wa sallam greatly. Thereafter Rasūlullāh descended from the cave of Hirā' and proceeded to the house of the mother of the believers, Hadrat Khadijah radiyallāhu 'anhā. As he entered the house he said,

رَمَلُونِي رَمَلُونِي إِنِّي خَشِيتُ عَلَى نَفْسِي

Cover me! Cover me! I fear for my life!

When Rasūlullāh sallallāhu 'alayhi wa sallam said this, Hadrat Khadijah radiyallāhu 'anhā made a statement which Hadrat Imām Bukhārī rahimahullāh quoted. I wrote down that very statement so that I may explain to you what the qualities of a preacher are. The crux of these qualities is service to mankind which we refer to as social welfare these days. Social welfare is important in addition to preaching.

Imām Bukhārī rahimahullāh writes,

¹ Sahīh Bukhārī: Hadīth 3.

فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا

I take an oath by Allāh! Allāh will never disgrace you.

Brothers! Why will Allāh not disgrace him?

إِنَّكَ لَتَصِلُ الرَّحِمَ

(Because) you join family ties.

Rasūlullāh sallallāhu 'alayhi wa sallam had maintained a good relationship with his relatives. These are actions which Rasūlullāh sallallāhu 'alayhi wa sallam did before revelation came to him.

وَتَحْمِلُ الْكَلَّ

You carry the burdens (of those who have problems and difficulties).

وَتَكْسِبُ الْمَعْدُومَ

You give something to those who have nothing.

Rasūlullāh sallallāhu 'alayhi wa sallam would mingle with the people of Makkah and observe who was in difficulty and poverty. Rasūlullāh sallallāhu 'alayhi wa sallam would assist them. He would observe who was an orphan and would take care of him. He would observe who was lame and disabled and would assist him.

Rasūlullāh sallallāhu 'alayhi wa sallam spent the wealth of Hadrat Khadijah radiyallāhu 'anhā assisting people. Were there Muslims residing in Makkah before revelation? Not at all. In fact, the people of Makkah at that time were all steeped in kufr and unbelief. Rasūlullāh sallallāhu 'alayhi wa sallam conducted

himself with them in this beautiful manner. Imām Bukhārī rahimahullāh further states,

وَتَقْرِى الضَّيْفَ وَتُعِينُ عَلَى تَوَائِبِ الْحَقِّ

You host guests and assist those who have been afflicted and surrounded with sudden calamities.

We learn from this Hadīth that a preacher should do all of the above works.

A fool is satisfied with a few pieces of cloth

But today there is very little attention paid to these works. If somebody says that there is a need to build a hospital in a certain place where people do not have money for medical attention and treatment, then we say, “So and so group does this work. This is not our work. We only have one work. We will go in jamā‘at.” They do not regard these works to be good works. The misunderstandings which are spreading as a result of this attitude are harming the ummat. All these good works are branches of Dīn e.g. assisting the poor, taking care of the orphans and giving money to those who do not have money for medication. Rasūlullāh sallallāhu ‘alayhi wa sallam did all these works. That is why I recited the following verse before you,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Surely there is an excellent example for you in the Messenger of Allāh.¹

These are also duties of a preacher

Maulānā Fārūq Mīratī Sāhib rahimahullāh, the khalifah of Muftī Maḥmūd Hasan Gangohī

¹ Sūrah al-Aḥzāb, 33: 21.

rahimahullāh, came to Toronto, Canada and said to me, “Maulānā! There is a great need for the people in these types of countries to form a habit of making the dhikr of Allāh *ta’ālā* so that they may develop a connection with Allāh *ta’ālā*.” Thereafter he requested me to spend the entire month of Ramaḍān in i’tikāf so that some people may sit with me and engage in the remembrance of Allāh *ta’ālā*. Furthermore, Maulānā sat on the mimbar in the masjid on the day of Jumu’ah and announced, “Maulānā will observe i’tikāf in this masjid during the month of Ramaḍān so you people should also join him and engage in the remembrance of Allāh *ta’ālā*.” Shaykh al-Ḥadīth Ḥadrat Maulānā Muḥammad Zakarīyyā Sāhib *rahimahullāh* travelled to South Africa, England and other countries towards the latter part of his life and would say, “I am travelling tirelessly in this old age of mine so that khānqāhs may come alive and people can start to make the dhikr of Allāh *ta’ālā*.” We observed i’tikāf and twenty two people sat with us. Now look! In a country like Canada, twenty to twenty five people are freeing their time and sitting in the masjid for i’tikāf so that they can spend their time in the remembrance of Allāh, recitation of the Qur’ān and worship.

Amongst them was a person by the name of Ḥājī ‘Abd al-Laṭīf Memon Sāhib. He was very pious. Our tablighī jamā’at brothers said to him, “This sitting in i’tikāf is an act that should be done on an individual capacity in one’s own time. The main work is to give da’wat to Allāh *ta’ālā*. You should join us in jamā’at.” The next day I found that the twenty two people who were there became twenty one. I enquired, “Where is Ḥājī ‘Abd al-Laṭīf?” Someone replied that this is what the tablighī brothers said and they took him with them. Thereafter I called the jamā’at brothers because I knew who did

the work of tabligh there. I asked them, “Do you read the *Fadā'il-e-Ramadān* of Shaykh al-Hadīth *rahimahullāh*? Is it not mentioned in there that Rasūlullāh *sallallāhu 'alayhi wa sallam* observed i'tikāf? So Rasūlullāh *sallallāhu 'alayhi wa sallam* did not do the work of da'wat? Rasūlullāh *sallallāhu 'alayhi wa sallam* was the greatest preacher and he observed i'tikāf in Ramadān. The one whom we learnt the work of da'wat from used to sit for i'tikāf. We do not sit for i'tikāf and we think that this is not our work!” These types of misunderstandings have become deeply rooted within us due to which we become very distant from the 'ulamā' at times. This is our biggest mistake. I am sitting in this masjid, taking an oath by Allāh *ta'ālā* and saying that Dīn is not what you and I comprehend it to be. Dīn is what Rasūlullāh *sallallāhu 'alayhi wa sallam* taught us. Observe i'tikāf when Rasūlullāh *sallallāhu 'alayhi wa sallam* observed it. Wherever Rasūlullāh *sallallāhu 'alayhi wa sallam* commanded good, command good. Wherever Rasūlullāh *sallallāhu 'alayhi wa sallam* forbade evil, forbid evil.

Rasūlullāh *sallallāhu 'alayhi wa sallam* went to the market place and served the widows. He bought their goods. So we should also serve the widows. Rasūlullāh *sallallāhu 'alayhi wa sallam* took care of the orphans so we should also take care of orphans. Rasūlullāh *sallallāhu 'alayhi wa sallam* hosted and served guests so we should also host and serve guests. Rasūlullāh *sallallāhu 'alayhi wa sallam* tolerated the injustices of ignorant people when they were upset so we should also tolerate them.

Learn da'wat from the greatest preacher 🕌

Once an ignoramus stood holding a sword in his hand. He was the leader of his people and did not

even sit in the gathering. His name was Dammām ibn Tha'labah and he said,

مَنْ مُحَمَّدٌ مِّنْكُمْ

Who from amongst you is Muḥammad?

Hadrat Abū Bakr radiyallāhu 'anhu immediately replied whilst gesturing towards Rasūlullāh sallallāhu 'alayhi wa sallam,

هَذَا الْأَبْيَضُ الْمُتَكِيُّ

This handsome man who is reclining (is Muḥammad sallallāhu 'alayhi wa sallam).

What a wonderful statement Hadrat Abū Bakr uttered! The man said,

يَا مُحَمَّدُ! إِنِّي سَأَلْتُكَ وَتَشَدَّدَ عَلَيْكَ

O Muḥammad! I am going to ask you something and I will be harsh.

Rasūlullāh sallallāhu 'alayhi wa sallam did not become upset at all. Rasūlullāh sallallāhu 'alayhi wa sallam replied,

سَلْ عَمَّا بَدَا لَكَ

Ask whatever you wish.¹

What impeccable character Rasūlullāh sallallāhu 'alayhi wa sallam possessed! What a heart he had! Rasūlullāh sallallāhu 'alayhi wa sallam said, “Ask whatever you want to ask.” This is something we

¹ *Bukhārī Sharīf, Ḥadīth: 63.*

should learn. Rasūlullāh sallallāhu 'alayhi wa sallam taught us da'wat.

It is necessary for preachers of every era to study the life history of Rasūlullāh sallallāhu 'alayhi wa sallam. Our problem is that we do not study the life of Rasūlullāh sallallāhu 'alayhi wa sallam to learn how Rasūlullāh sallallāhu 'alayhi wa sallam linked humanity to Allāh *ta'ālā* and how he called Allāh's servants towards Him.

Do not place rotīs on a cold pan

Once Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh said to a man who was coming to perform salāh for a few days, “Brother! Come out in jamā'at!” The next day the man did not come to the masjid (Nizāmuddīn). Upon this Hadrat Maulānā said, “We placed the rotī on a cold pan!” Brother! Don't attempt to fry rotīs on a cold pan. First let it get a little hot. Allow people to meet each other, let them engage in the dhikr of Allāh *ta'ālā*, let them become familiar with the work and then ask them to go out in jamā'at.

My brothers! Our collective goal is only one thing i.e. those servants of Allāh *ta'ālā* who have become distant from Allāh *ta'ālā* should connect with Him and those who hanker after this world should start to prepare for the life of the Hereafter. They should leave this worldly environment and enter the environment of the masjid and the pure name of Allāh *ta'ālā* should be on their lips.

You came to link people to Allāh

Once Hadrat Mūsā *'alayhis salām* passed by a shepherd who was saying, “O Allāh! Come down. I will comb your hair, remove your lice and bathe you.” Hadrat Mūsā *'alayhis salām* became infuriated at the

nonsense the shepherd was saying. He said, “Does Allāh *ta'ālā* have hair? Does Allāh become hungry that he needs to drink your goat's milk?” The poor shepherd started shivering and shaking because Hadrat Mūsā *'alayhis salām* was quite tall, his staff was ten feet long and Hadrat Mūsā *'alayhis salām* was a very stern person. The shepherd fell silent when he observed the anger of Mūsā *'alayhis salām* and he ran into the wilderness. Revelation came to Hadrat Mūsā *'alayhis salām*, “O Mūsā! You have separated My servant from Me. Maulānā Rūm says,

“You have separated My servant from Me. The poor fellow was speaking to Me in that manner out of love. He did not possess knowledge. O Mūsā! You came to unite people. You did not come to separate them and disconnect them.”

If any person sits in a masjid, takes bay'at (spiritual allegiance) at the hands of a pious man and engages in the remembrance of Allāh *ta'ālā* then encourage him a lot by saying, “Brother! How excellent it is to take the name of Allāh *ta'ālā*.”

Remembering Allāh unmindfully also leaves its mark

Someone said to Hadrat Thānwī *rahimahullāh*, “Nowadays people make the dhikr of ‘Allāh’, ‘Allāh’, whereas their hearts are occupied with cows and buffaloes.”

A person has a tasbīh in his hand but his cows, buffaloes and shop occupy his heart so what effect will such dhikr have on him? Hadrat Thānwī *rahimahullāh* was a reviver of his era. He replied,

“Brother! Don't say that! Even dhikr of that nature has benefit.”

A unique example of da'wat with wisdom

Jigar Murādābādī used to drink alcohol like a fish. He used to keep bottles of liquor in both his pockets. He was a famous poet of India and the best composer of odes and poems. There was no poet in the whole of India who could compose odes and poems like him. Once he met Khwājah 'Azīz al-Hasan Majdhūb rahimahullāh. Jigar said, "It is my heart's desire to go to the khānqāh in Thānah Bhawan and be with Hadrat but I cannot leave this alcohol. I cannot live without it." Khwājah Sāhib said, "I cannot allow you to take your bottle and go." Thereafter Khwājah Sāhib informed Hadrat Thānwī rahimahullāh, "Hadrat! I met Jigar and he said that it is his heart's desire to go to the khānqāh in Thānah Bhawan and be with Hadrat." Hadrat Thānwī asked, "What answer did you give him?" Khwājah Sāhib said, "I told him that I could not allow him to take his bottle and go." Hadrat rahimahullāh said, "Khwājah Sāhib! I thought you were an intelligent man. When Allāh *ta'ālā* put the desire in his heart to come to the khānqāh then surely Allāh *ta'ālā* wants to give him hidāyat and guide him. You should not have stopped him. Write to him that he can come with his bottle but he will stay as my guest. I don't think it is appropriate to keep him in the khānqāh."

This was the reviver of his time! Jigar Murādābādī arrived. Hadrat said, "Brother! This is the khānqāh. If you are addicted to alcohol and you cannot leave it then you must go outside for that purpose. However from the first day, it was only one gaze of Hadrat Thānwī rahimahullāh that fell upon him and that very evening he repented and gave up alcohol. He became so ill that doctors said, "If you do not drink alcohol, your life will be in danger." He said, "I prefer to die

because now I will not even touch alcohol.” Look! Jigar Sāhib went only once to the khānqāh of Hadrat Thānwī *rahimahullāh* and the direction of his life changed.

Message of love

He was referred to as the king of poems. We met him in Rānder. There was a poetry-recitation programme in Rānder. At that time I was in my first year of ‘Ālim course. I went and placed my notebook before him so he wrote,

The government knows what their duties
are. My message is a message of love
wherever I go.

The government will do what they want to do - they will fight and quarrel but my message is to spread love among the people. Jigar Sāhib wrote this couplet in my notebook.

Nevertheless, when a person goes to the khānqāhs of Allāh’s friends, his life changes. How many people I have seen with my own eyes who took the pledge of allegiance at the hands of Hadrat Madanī *rahimahullāh* and their lives changed or at the hands of Hadrat Shaykh al-Hadīth Maulānā Muḥammad Zakarīyyā *rahimahullāh* and their lives changed.

Our work is to see how Allāh’s servants can come towards Dīn and Allāh in whichever possible way. Our goal is the same. May Allāh *ta’ālā* make us steadfast on this effort.

Apology

May Allāh *ta’ālā* forgive me if I said something unfairly but I felt it my duty to speak clearly so that unity may be created in the ummat, each individual can honour the next and the goal of everyone can be one i.e. the

slaves of Allāh *ta'ālā* linking themselves with their Creator. In the end, I make du'ā that Allāh *ta'ālā* grants us all a death with īmān. Āmīn.

Learning different languages for the propagation of Islam

Hadrat Mufakkir-e-Millat delivered this speech on 20 November 2012 in Madrasah al-Kauthar, Rangoon, Burma.



الْحَمْدُ لِلّٰهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللّٰهِ
مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَمَنْ
يُضِلِّهِ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ
أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَسَلَّمَ
تَسْلِيمًا كَثِيرًا كَثِيرًا. أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللّٰهِ
الرَّحْمَنِ الرَّحِيمِ:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ. إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ¹.

Honourable principal of the madrasah, teachers, and my dear brothers. I was greatly pleased at being able to come to this madrasah where – in this country of Burma – special attention is given to the teaching of Arabic. I am most grateful and thankful for the words of welcome which you extended to me, and for the affectionate words which you offered to this distant traveller.

The establishment of Dār al-'Ulūm Falāḥ-e-Dārayn

Dār al-'Ulūm Falāḥ-e-Dārayn is a well known institute of the Surat district which was established by an 'ālim of Tadkeshwar by the name of Hadrat Maulānā

¹سورة الزمر: ٩.

Ghulām Muḥammad Nūrgat Sāhib. He was a member of the consultative assembly of Nadwatul ‘Ulamā’ and had a close bond with Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh*. Most of the madāris in Gujarat generally adopted the syllabus which was prevalent in Dār al-‘Ulūm Deoband and Sahāranpūr. Maulānā Nūrgat Sāhib wanted to make a few changes and include some of the books which were taught in Nadwatul ‘Ulamā’. I had a close link with Maulānā from the very beginning. Although I was a teacher in Jāmi‘ah Islāmīyyah, Dhābel, I worked with Maulānā from the very first day and partnered him in formulating the syllabus. Incidentally, just two years had passed since the establishment of the Dār al-‘Ulūm, and Maulānā had to leave due to certain reasons. The entire responsibility then fell onto my shoulders. The actual founder of the Dār al-‘Ulūm is Maulānā and a few other ‘ulamā’ of Tadkeshwar. I joined one year later.

Bond with Maulānā Abul Hasan ‘Alī Nadwī

I too had a very strong bond with Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* and I don’t think there is any book of Hadrat Maulānā which I did not read, whether in Urdu or Arabic. In my library I have an entire cupboard dedicated to his books, and I have called that cupboard *Abul Hasanīyyāt*. I obtained whichever book of Hadrat Maulānā I could – whether big or small – and then made a list of them in *Abul Hasanīyyāt*. Just as I used to visit Dār al-‘Ulūm Deoband annually, I used to make it a point of going to Nadwatul ‘Ulamā’ as well. Hadrat Maulānā *rahimahullāh* also visited our Dār al-‘Ulūm on a few occasions. We were also graced by visits from Hadrat Maulānā Sa‘īd ar-Raḥmān Sāhib, Maulānā Salmān Sāhib, Maulānā ‘Abdullāh ‘Abbās Sāhib [all of whom

are or were seniors in Nadwatul ‘Ulamā’]. I made efforts to work together with Deoband, Mazāhir al-‘Ulūm and Nadwatul ‘Ulamā’.

The syllabus of Falāḥ-e-Dārayn

In the course of the year I would also invite teachers from Dār al-‘Ulūm Deoband. Our annual jalsah would generally be graced by Ḥakīm al-Islam Ḥadrat Maulānā Qārī Muḥammad Tayyib Sāhib *rahimahullāh*, and sometimes Maulānā ‘Imrān Sāhib from Bhopal would be invited. He too had been a principal of Nadwatul ‘Ulamā’ for 25 years. It was my aim to work by adopting the methodologies of both – the Deobandīs and the Nadwīs. All praise is due to Allāh *ta’ālā*, we experienced immense benefit in this. We teach fiqh as is taught in Deoband, Sahāranpūr and Dhābel. The fiqh syllabus includes *Nūr al-Īdāḥ*, *Qudūrī*, *Sharḥ al-Wiqāyah* and *al-Hidāyah*. This is followed by *Mishkāṭ al-Maṣābīḥ* and then we have the Daurah Ḥadīth class. By adopting the syllabus of both [Deoband and Nadwah], the benefit we experienced is that our students could go to Nadwah and take admission in the post-graduate Arabic literature course, and they were quite successful there. And if any of them went to Dār al-‘Ulūm Deoband or Mazāhir al-‘Ulūm, then they coped very well over there as well. We made utmost efforts to train our students in line with the syllabus of both madrasahs [Deoband and Nadwah].

The purpose of madāris

My dear brothers! When our madāris are established, then through the grace of Allāh *ta’ālā*, our elders and seniors had this objective that the madāris must produce students who can bear the flag of Islam. Who make service to Islam the objective of their lives,

convey the message of Islam to the world, and to certainly adopt whatever new technologies are available to them. Our elders taught us many of these points. If you want to work in Burma, it will be essential for you to learn the local language – the language which is spoken by the religious groups here, and the language in which their books are written.

The illuminated thinking of the people of Nadwah

Allāh *ta'ālā* says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

We sent no Messenger except speaking in the language of his people so that he may make clear to them.¹

Allāh *ta'ālā* says:

لِكُلِّ قَوْمٍ هَادٍ

For each nation is a guide.²

It will be most improper if a person is studying here in Burma, grew up here, and yet he does not know the local language. This is why the founders of Nadwatul 'Ulamā' had it in their mind to prepare 'ulamā' who study English as well. If they want to work in Germany, they must learn the German language. If they want to work in Paris, they must learn French. We have to convey the message of Rasūlullāh *sallallāhu 'alayhi wa sallam* to every region of the world. Thus, if you are going to work anywhere, you

¹ Sūrah Ibrāhīm, 14: 4.

² Sūrah ar-Ra'd, 12: 7.

will have to learn the language of its people, and you will have to know their culture and habits.

Visiting libraries

I live in Toronto, Canada. I live there for six months, and I come to India for six months. When I visited the Toronto library, I noticed a large stock of Arabic books. I was quite astonished at seeing such a large number.

In America there is a large library which contains 9 000 Arabic manuscripts. There is an eminent scholar in Riyadh by the name of Muḥammad ‘Ajjāj al-Khaṭīb. I came across one of his books titled *Baḥṭh al-Maṣādir*. In it he explains the methodology a person should adopt if he wants to undertake research, and what type of library he should have. He has one chapter titled: “The Most Important Libraries In The World”. He lists the libraries which contain Arabic manuscripts. In there he writes that a university in America contains 9 000 Arabic manuscripts. I was astonished, and then thought to myself: We have so many large madāris in India. We have Dār al-‘Ulūm Deoband and Mazāhir al-‘Ulūm Sahāranpūr which are more than 100 years old. They don’t have 9 000 manuscripts. Manuscripts refers to hand-written books which are very rare. Yet, Dr. Muḥammad ‘Ajjāj al-Khaṭīb is saying that Princeton University in America has 9 000 Arabic manuscripts. I was so astonished that I thought to myself that he probably made a mistake, or that the printers added a zero. It must have been 900 and they printed 9 000.

When I was in Deoband, I had a student from South Africa who was under my supervision. He is now living in America. When he came to know that I am living in Toronto, he phoned me and invited me to his place. He

sent me a ticket to fly over. He lives somewhere near New York. On reaching there, I was speaking to him at night so I said to him: “I have no interest in visiting the shopping malls and things here. Take me to some good library. Or take me to some university so that I could learn something. We are students. We are people of the madrasah. We ought to visit places of education so that we can see and learn what type of places these nations are building. What type of system they have. He said to me: “Princeton University is ten miles from my house.” When I heard the name Princeton, I stopped in amazement and said: “The moment we have tea tomorrow morning, you must take me straight there.” I recalled what Muḥammad ‘Ajjāj al-Khaṭīb had written about the 9 000 Arabic manuscripts. I thought to myself, I should at least go and have a look.

We went the next morning. It is a huge university which is spread over a large area. I do not know English, so I said to Maulānā Ḥabīb ar-Raḥmān to ask someone about where the library is. Our madāris have just one library. If you go to Deoband, Mazāhir al-‘Ulūm, Nadwah, Dhābel, etc. you will come across only one library. Anyway, he asked someone, so the man asked: “Which library? The agriculture library, music library, art library, which library?” He gave a long list of libraries. Maulānā Ḥabīb ar-Raḥmān turned and looked at me, as if to ask, which library do we want to go to? I said, tell him we want to see the library which contains books on the eastern languages (Arabic, Persian and Urdu). He gave us the directions and told us that it is situated in front of a certain fountain.

We people sit in small madāris and think we are doing very big work. Whereas these nations are doing

phenomenal work. When we entered the building, we learnt that it contains 125 000 printed books. I said to the person that I want to see the manuscripts. This is what I came to look for. Our Gujarat produced many ‘ulamā’ who wrote very valuable books. The father of Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib rahimahullāh made mention of this in his book [*Nuzhatul Khawātir*]. When I counted his list, I came to over 300 books written by the ‘ulamā’ of Gujarat. From those 300, there are just a few which are to be found in Gujarat. I want to visit the different libraries of the world to see if any of those books are in existence. And if any are here in America. I was especially interested in looking for the works of a scholar from Ahmadābād by the name of Maulānā Nūr ad-Dīn Ahmadābādī rahimahullāh. I was searching for his book *Nūr al-Qārī Sharh Bukhārī* which is a commentary of Sahih Bukhārī. I was hoping to find a copy of this book somewhere. Then Maulānā ‘Abd al-Hayy Sāhib Hasanī rahimahullāh wrote about the books of Shaykh Wajīh ad-Dīn Ahmadābādī rahimahullāh. He wrote 70 books. Only one or two of his books are to be found in Ahmadābād. No matter where I went – whether England or Paris or anywhere else – I looked for books written by our ‘ulamā’ of Gujarat.

This is why I said to the person that I want to have a look at the manuscripts. They first searched us, asked us to remove whatever we had in our pockets, asked us for our identity. I had a Canadian passport which I presented to him. He then took us inside and showed us the list of books. I saw the name of ‘Allāmah Muhammad ibn Tāhir Pattanī rahimahullāh who wrote *Majma’ Bihār al-Anwār*, I came across two books on aqā’id of ‘Allāmah Wajīh ad-Dīn Ahmadābādī rahimahullāh. Just imagine, a person is buried in

Aḥmadābād and his hand-written books are lying in America. I came across various other unique books. *Al-Ashbāh wa an-Nazā'ir* is taught to our iftā' students. I came across six commentaries of this book. The commentary of 'Allāmah Ḥamawī *rahimahullāh* is quite popular but it contains many typographical errors. I was astounded when I came across these six commentaries. I made a note of them.

Maulānā Sa'īd Aḥmad Sāhib Pālanpūrī is a good friend of mine, and he has good academic taste. I thought to myself that I will inform him and tell him to go out of India now and then – there are many worlds beyond the stars. We think that we have all the oceans of knowledge with us. I said to him: “You will have to go out. *Al-Ashbāh wa an-Nazā'ir* has six commentaries in America alone.” He said: “This cannot be. Where in America did you see this?” I said to him: “I personally saw them in America. I also noted their reference numbers. Now if you are still in doubt, you will not believe me until you go and see for yourself.” He also travels to Canada and England in Ramaḍān. He didn't get a chance that year, but he phoned me the following year. I was in India at the time. He said to me: “I am in Chicago at the moment, and you spoke about a certain library to me last year. Where is it?” I informed him that a certain person took me. He also knows Maulānā Ḥabīb ar-Raḥmān because at the time when I was teaching him in Deoband, Muftī Sa'īd Pālanpūrī was also a student in Deoband. And it was his habit to come by my room daily. I gave him the address, Muftī Sāhib went to the library and was left amazed. He phoned me and said: “My journey to America was successful. I had never seen such a library.”

Destructive literature

My dear friends! We must have open minds. This world is vast. Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* would always make a statement to the students and to the ‘ulamā’. He used to say: “Do not confine yourselves to small islands. At least have a look on the outside as well.” While you restrict yourself to a small island, you will have to look beyond. You will have to see what movements are in play in the world. What is the situation in the world. What is damaging Islam. What is the modus operandi of those who are working against Islam? Hadrat Maulānā *rahimahullāh* used to say that atheism is being proliferated through literature. No one will come and tell you straight in the face that your religion is bad, so you must leave it. Instead, he will come and say: “I have written a novel, you must read it.” They will select the best writers to achieve their purposes. For example, Salman Rushdie’s English was very good. Similarly, another top writer wrote *Aulād Hāratunā*¹ and received a Nobel Prize for it.

He includes in his book certain points which create doubts about Islam. At present, atheism and agnosticism are proliferated in the world through literature, the press, cartoon, films and novels. In this

¹ This is the work of the Egyptian writer, Najīb Mahfūz. He was born in Cairo on 11 December 1911. He is a famous Egyptian play-writer who wrote about 30 plays and novels. He was the first Nobel laureate. It was for the book *Aulād Hāratunā* which he wrote in 1988. The book is filled with blasphemies and profanities. At several places he goes to the extent of levelling objections against Allāh *ta‘ālā*. This is why he was selected for the Nobel Prize. This demonstrates Europe’s enmity towards Islam.

way, the people are distanced from Islam and Rasūlullāh sallallāhu ‘alayhi wa sallam. Sometimes a film is produced, sometimes a cartoon is drawn, sometimes an article is written; and then there is an uproar. What is the reason for this? Jewish conspiracies are working behind all this. A special atmosphere is created for it. In the mid-eighties a movement spread through the entire Islamic world which attracted the youth towards Islam.

Invitation to Arabs

Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib rahimahullāh wrote a book titled *Ilal Islām Min Jadīd* in which he addressed the Arabs saying: Brothers! Come to Islam. Why are you wandering in the darkness of nationalism? How can you make ‘Abd an-Nāsir your imām? The editor of the periodical, *al-Azhar*, Aḥmad Hasan Zayyāt, wrote an article in which he made a statement which really irked Hadrat Maulānā rahimahullāh. He wrote:

إن ثورة عبد الناصر أعرف وأشمل من ثورة محمد صلى الله عليه وسلم.

The revolution which was brought about by ‘Abd an-Nāsir¹ was more popular and more comprehensive than the one effected by Muḥammad sallallāhu ‘alayhi wa sallam.

Hadrat Maulānā rahimahullāh recoiled and thought to himself that just look at the condition of the Arabs! That very Egypt which was considered to be the cradle of Islam and where lies Azhar University is prepared to make a statement like this!? *Lā ḥaula wa lā quwwata illā billāh*. Hadrat Maulānā rahimahullāh developed a

¹ A former Egyptian president.

special restlessness. He then wrote articles upon articles in which he addressed the Arabs and asked them: In which direction are you heading? Towards whom are you moving? When he went to Makkah Mukarramah, he invited the youth to one of his assemblies and he said to them:

إن سيدنا محمدا صلى الله عليه وسلم هو روح العالم العربي والإسلامي

Our master, Muḥammad ṣallallāhu ‘alayhi wa sallam, is the soul of the Arab and Islamic world.

If you sever your bond from him, you will be wiped out from this world. Our honour lies solely in Islam. We are a nation which Allāh *ta‘ālā* honoured through Islam. If we do not have Islam with us, if we do not have the love of Muḥammad ṣallallāhu ‘alayhi wa sallam with us, then we are nothing.

Maulānā ‘Atīq ar-Raḥmān Sambhalī is the son of Ḥaḍrat Maulānā Muḥammad Manzūr Nu‘mānī Ṣāhib *rahimahullāh*. He presently resides in London. He wrote a very powerful article against the editorial of Aḥmad Ḥasan Zayyāt which was then published in *al-Furqān*. When Ḥaḍrat Maulānā Abul Ḥasan ‘Alī Nadwī Ṣāhib *rahimahullāh* read it, he congratulated him and said: “Atīq ar-Raḥmān fulfilled our duty, I will personally translate it.” Ḥaḍrat Maulānā then translated it and had it distributed among the Arabs.

In it he writes that an alcoholic in India cannot tolerate such insolence towards Muḥammad Arabī ṣallallāhu ‘alayhi wa sallam. Akhtar Shīrānī and a few youngsters were sitting together in Lahore. Akhtar Shīrānī was in a state of intoxication, so the youngsters tried to instigate him. They asked him: “What do you have to say about such and such person?” He was drunk, so he replied: “He is like a

child in front of me.” They then asked him about some other poet. He said: “He hasn’t learnt to walk as yet.” Then one of them deliberately asked him as to what he thought about Muḥammad *ṣallallāhu ‘alayhi wa sallam*. He had a glass in his hand. He took it and struck the questioner on his face, and said: “You impudent fellow! I am in a state of drunkenness, yet you have the audacity of taking the name of that august personality!? I have a small portion of īmān in my body, and you want to snatch that away as well?”

Ḥaḍrat Maulānā wrote that an alcoholic in India cannot tolerate a single word to be uttered against Muḥammad Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* and was prepared to strike the person with a glass, while you Arabs who are claimants to Islam have the audacity to make such statements!?

My dear brothers! We have to learn the Arabic language. We have to work among the Arabs as well. They are going very far away from Islam. May Allāh *ta’ālā* reward Ḥaḍrat Maulānā Muḥammad Ilyās *Sāhib rahimahullāh* and his jamā’at for having created an awareness throughout the world.

Practical wisdom

My dear friends! After taking admission in the madāris, we have to be observant and vigilant. You will have to see what movements are operating where? What discussions are held against Islam? How should we respond to them in a proper and suitable manner? When they interfere with us, our Muslims generally go into an uproar. From this, they prove that Muslims are extremists and emotional. There is no need for us to respond in such a manner. Read the life of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* again and again. Convey it in different languages of the world.

Present his life to the educated people of the world, and ask them to at least read about our Prophet sallallāhu 'alayhi wa sallam.

A few important books on the Sīrat

Sialkot is a city in Pakistan where 'Allāmah Iqbāl was born. A few months back there was a conference there in which papers were written on the subject of Muḥammad sallallāhu 'alayhi wa sallam being a Prophet of peace, not of war. He did not teach terrorism to the world. The enemies claim that he taught terrorism, thievery and killing. Forty papers were presented on this subject. Three of them were excellent papers. One of them was written by Maulānā Munīr Aḥmad Sāhib. Another was written by a university professor. He included quotations from English books in which he shows what British authors have to say about Muḥammad sallallāhu 'alayhi wa sallam. These papers have been collated and published under the title *Paygambar-e-Amn Sallallāhu 'alayhi wa sallam*. I saw this book in the Toronto Library. I thought to myself, this is a new book on the Sīrat, and it is my habit to try and read every book on the Sīrat. Our students are not reading on the Sīrat. I am talking about my hometown. I do not know the situation here. Our students do not know about the various books on the Sīrat, how many there are in Arabic, how many in Urdu, who are the authors, etc. If you were to ask them, they will probably know the names of just three or four; and nothing more. Rasūlullāh sallallāhu 'alayhi wa sallam is a perfect example for us.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*There is a good example for you in the Messenger of Allāh.*¹

If we are not going to examine the life of this example, how will we find the way? If we want to tread the straight path in this world, we will have to study every aspect of the life of Rasūlullāh sallallāhu ‘alayhi wa sallam.

Dr. Mustafā as-Sibā’ī rahimahullāh was a famous Syrian author and a senior of the Ikhwān al-Muslimīn. *As-Sunnah Wa Makānatuhā Fī at-Tashrī‘ al-Islāmī* is one of his works. Maulānā Bannūrī rahimahullāh was so impressed by it that he had it translated into Urdu. He wrote an excellent book for university students on the Sīrat. It is titled *as-Sīrah an-Nabawīyyah Durūs wa ‘Ibar*. I constantly tell students to read it. Then there is *Suwar Min Hayāt as-Sahābah* and *Suwar Min Hayāt at-Tābi‘īn* of ‘Abd ar-Rahmān Ra’fat Pāshā. There is *Sīrat Rasūl*, *Sīrat Ibn Hishām*. There is also *Muhammad sallallāhu ‘alayhi wa sallam* written by an Egyptian scholar. There is *Hayāt Muhammad sallallāhu ‘alayhi wa sallam* of Muḥammad Husayn Haykal. The attacks made by Orientalists against Rasūlullāh sallallāhu ‘alayhi wa sallam were repulsed by Egyptian scholars. Our students ought to know from which angles the enemies are making objections against Rasūlullāh sallallāhu ‘alayhi wa sallam, and how to respond to them.

The mastery of Mutanabbī

As long as we do not read, our knowledge cannot increase. We cannot become good ‘ulamā’ by confining ourselves to our text books and their footnotes. We must always have a book in our hand. Whether we are

¹ Sūrah al-Aḥzāb, 33: 21.

on a journey or not, we should be reading something. Mutanabbī said:

أعز مكان في الدنيا سرج سابح – وخير جليس في الزمان كتاب

The most honourable seat in the world is the saddle of a horse, and the best friend throughout time is a book.

After settling down in Toronto, I had no work; I was retired. So I took the compilation of Mutanabbī and began studying it in detail from the following couplet to the end of the book.

عذل العواذل حول قلبي التائه

I realized that Mutanabbī used 70 different words to refer to a horse. I thought to myself, just look at the expansiveness of this man's language! Look at how conversant he was! When it comes to a horse, we just know a few words such as *faras*, *hiṣān*, *jawād*, and so on. Yet Mutanabbī used 70 words! We will only learn these points when we read.

A noteworthy Canadian university

Montreal is a large city in Canada. It has a world-famous university known as McGill University. It has a famous Islamic studies department. Maulānā Saʿīd Aḥmad Akbarābādī was invited as a visiting professor. On his return, he wrote an article in *al-Burhān* on his observations about Canada. He makes mention of McGill University which has a library which is much larger than ours. I was teaching in Tadkeshwar at the time. When I read the article, I was trying to imagine what type of library it must be. Subsequently, Allāh taʿālā conveyed me to Canada. Then some children of my own students completed *hifẓ*, so they invited me to a jalsah. I said to them: "I will accept the invitation on

condition you take me to the McGill University library.” I made this request because I remembered Maulānā Akbarābādī’s article. I visited the library. It turned out to a six-storey building which was brimming with books. It has special tables and chairs reserved for research scholars. They come in, do their research, make a few points and leave. They return the next day and continue their research. Prayer mats are available so that if any Muslim student needs to perform ṣalāh, he can do that. Just look at how nations of the world are working! What types of libraries they are building! We are left astounded when we look at their libraries. This is why I quoted that saying previously: “There are other worlds beyond the stars.”

Three important qualities for developing capability

My dear brothers! You must study hard. Shaykh ‘Abd ar-Rahmān Bāshā mentions three points which I convey to every madrasah. Three qualities must be found in every student:

لكل طالب ثلاث: الأول الإستعداد، والثاني الاستماع، والثالث المذاكرة.

He must prepare for the next day’s lesson. He must listen attentively to the teacher. Even if a governor has to pass the classroom he must not turn towards him. The word *istimā’* is used to show that a person must listen with utmost attention. The word *sama’* means to listen, while *istimā’* means to listen attentively. Allāh *ta’ālā* says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

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When the Qur’ān is recited, listen attentively to it and remain silent so that you may be shown mercy.¹

A well-known principle of Arabic states:

زِيَادَةُ اللَّفْظِ تَدُلُّ عَلَى زِيَادَةِ الْمَعْنَى.

Additions to a word demonstrate additional or more intense meanings.

The third point which he mentions is that a student must revise the lesson with his classmates. The same three points have been noted by Hadrat Thānwī rahimahullāh as well. He said that if a student does these three things, I guarantee he will become a good ‘ālim.

The economic system of Islam

In addition to this, you must do external reading on current affairs. Hadrat Maulānā Taqīy ‘Uthmānī Sāhib published a book recently which is titled *Islām Aur Siyāsī Nazriyyāt*. In it he explains capitalism, socialism, communism, and so on. He then explains the political system of Islam and the economic system of Islam. The entire world today is operating on economics. Our students know nothing about it. A professor of economics related to me that he went to Karachi and delivered a lecture on economics. He then went to a university in Malaysia and read a paper on the same topic. When he finished, I asked him: “What is your view of Islamic economics?” He asked: “Does Islam have its own economic system?” I took him to the library and showed him *Islāmī Ma’āshiyāt* (Islamic economics) of Maulānā Manāzīr Aḥsan Gīlānī rahimahullāh, another book written by Dr. Na’īmullāh

¹ Sūrah al-A’rāf, 7: 204.

Siddīqī who had been a professor in ‘Alī Garh University, *Islām Kā Iqtisādī Nizām* of Maulānā Hifẓ ar-Rahmān Sāhib, and a few other books. None of our students – except whom Allāh *ta’ālā* wills – read the books on Islamic economics. If you are not going to read these books, how will you be able to speak about the immense economic system which is running in the world?

Read additional books

From what I gauged, this madrasah is running along the thinking of Nadwatul ‘Ulamā’. This is why I said to you that you must widen your thinking. You must give good books to your students so that their interest in reading increases, they learn more facts, and they are able to stand before any gathering in the world and address it. Previously one of our objects was to produce graduates who can go to the people and teach them how to perform ṣalāh correctly and to teach them correct beliefs. These are most essential, but the times have also changed. We are now facing new challenges and we will have to prepare for them.

Ḥadrat Maulānā Abul Ḥasan ‘Alī Nadwī Sāhib rahimahullāh would always say to the students: If a soldier does not know what type of weapons his enemy has, and from which direction it is going to attack, how will he be able to defend himself? This is why you will have to learn about the psychological warfare against Islam and what it entails. This is known as *al-Ghazw al-Fikrī*. We have included this and a study of comparative religions in our madrasah syllabus. Our students have to know the origins of the Buddhist religion which is prevalent in our country. When I enquired about the Hindu religion, I was informed that their religion is based on two points. That is, “ahimsa” which translates as “not to injure”

and “compassion”. The other is “dayā” which means mercy. So I said to them, if these are the two fundamental teachings of your religion, and when there are communal riots, you burn your fellow human beings. You are therefore acting treacherously against your own religion. You must study the Buddhist religion in the Burmese language, and then show them what their books teach, and how their actions contradict those teachings. Unfortunately, we do not know what is in their books. How, then, will we be able to explain to them?

Embed this statement in your heart

I am grateful to you for having afforded me this opportunity. I was delighted to visit this madrasah. May Allāh *ta‘ālā* bless it with more progress. Our ‘ulamā’ in this country, and in other parts of India are concerned about our students. They want them to become true soldiers of Islam and to spread throughout the world to fulfil the objective of their lives. Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib *rahimahullāh* used to say that students must embed this statement of Hadrat Abū Bakr *radiyallāhu ‘anhu* in their hearts:

أينقص الدين وأنا حي؟

Can I allow any defect to come into Dīn while I am alive?

I see defects coming into Dīn and I tolerate it? That cannot happen. We will have to stand up and speak out against what is wrong, and show the right path. This is the way of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. We will have to remain firm on this even if it causes us worldly losses. We did not come to these madāris to earn money. We cannot think that after

graduating we will earn a lot of riches. Hadrat Maulānā Abul Hasan ‘Alī Nadwī Sāhib rahimahullāh used to say that if this is in a student’s mind, he must change his path right now.

I went to Nadwatul ‘Ulamā’ on one occasion and Hadrat Maulānā rahimahullāh was supposed to deliver a lecture. I was overjoyed when I heard this. It was the beginning of the year. He said: I am asking you to examine your intentions. If you want to serve Islam, then Nadwah is here for you. If you want to earn money, the universities are available to you. You can decide on your path right now. These are not the classrooms for earning money. They are classrooms to acquire the legacy of Rasūlullāh sallallāhu ‘alayhi wa sallam. Rasūlullāh sallallāhu ‘alayhi wa sallam spent so much of his life to convey Allāh’s Dīn to the people and to rescue them from the Hell-fire that Allāh *ta’ālā* revealed this verse:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

You may perhaps kill yourself over the fact that they do not believe.¹

That was the extent of pain and concern which he had. A Hadīth describes him as follows:

دائم الفكرة، طويل الأحران

He was constantly concerned. He spent long hours worrying [about the guidance of people].

May Allāh *ta’ālā* inspire us in this direction.

¹ Sūrah ash-Shu‘arā’, 26: 3.

أقول قولي هذا، واستغفر الله لي ولكم ولسائر المسلمين، فاستغفروه،
إنه هو الغفور الرحيم.

وآخر دعوانا أن الحمد لله رب العالمين.

Our responsibilities to the Sīrat

Al-Ma'had al-'Ālī al-Islāmī, Hyderabad hosted a three-day international seminar. Hadrat Mufakkir-e-Millat delivered the keynote address in one of its sessions on 22 February 2016. It is presented to the reader.



الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين،
سيدنا ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

The honourable founder and principal of al-Ma'had al-Islāmī Hadhrat Maulānā Khālīd Sayfullāh Sāhib dāmat barakātuhum, distinguished 'ulamā' who are sitting on the stage, other scholars, guests who have come from outside, and my dear brothers.

Conspiracies against Rasūlullāh ﷺ

Some notable papers were read in yesterday's session and I believe that we all learnt quite a bit from them. This seminar on the Sīrat which Hadhrat Maulānā organized is an essential need of our time. At present, a determined effort is being made throughout the world to injure the personality of Rasūlullāh sallallāhu 'alayhi wa sallam. They want to present such words and things about him that people's love for him is decreased. Just two days ago I was reading *Fiqh as-Sīrah* of a Syrian scholar by the name of Shaykh Sa'īd Ramaḍān al-Būṭī. He writes that efforts were made on him to write on the Sīrat in a manner which does not portray too much of importance to Rasūlullāh sallallāhu 'alayhi wa sallam, in which his prophethood is not established. Now just look, a senior Syrian scholar is saying that he was asked to write in this manner. He was requested to portray Rasūlullāh sallallāhu 'alayhi wa sallam in a manner that he is a great personality just like other great personalities. He was an academic like others, but he was not a Prophet.

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Shaykh Saʿīd says: I was astounded at how much money they were prepared to spend to this end. They are asking our own Muslims to write books. Muḥammad Ḥusayn Haykal passed away not long ago. He wrote a book titled *Ḥayāt Muḥammad Ṣallallāhu ʿalayhi wa sallam*. It appears to be a very good book, but there too efforts have been made to present the life of Rasūlullāh Ṣallallāhu ʿalayhi wa sallam in a different manner. If this is the situation, then there is a pressing need for us – and especially the young graduates of our madāris – to have an in-depth knowledge of the Sīrat. They will have to examine every word and see what is being said.

When Rasūlullāh Ṣallallāhu ʿalayhi wa sallam was heading towards Makkah Mukarramah during the Conquest of Makkah, Abū Sufyān was made to stand at a particular place. He said to Ḥadrat ʿAbbās radiyallāhu ʿanhu: “Your nephew has ascended to a very high position.” Ḥadrat ʿAbbās radiyallāhu ʿanhu replied:

إنما هي النبوة

This is what you call prophet-hood.

In other words, this is not kingship; it is prophet-hood. This was a very historical statement which he made. He showed the difference between prophet-hood and kingship.

My dear friends! We will have to examine the excellent attributes of Rasūlullāh Ṣallallāhu ʿalayhi wa sallam and see how they coincide with prophet-hood. He was a Prophet, and the peculiar features of a Prophet are

¹ المعجم الكبير للطبراني: ج ٦، ص ١٨٥. مجمع الزوائد: ج ٦، ص ١٦٨.

found in him. After all, he was offered kingship in Makkah. When he commenced his call, the people of Makkah came to him and asked him: “How much of wealth do you want? Do you want the chieftdom of this city? Do you want to get married to a beautiful woman? We will present the most beautiful woman to you.” All these things were offered to him. He replied: “Even if I have the moon in one hand and the sun in the other, I cannot give up this responsibility [of calling to Allāh].” None but a Prophet could say this.¹

A comparative study of the books of other religions

My dear friends! The papers which are to be presented today are with reference to the Prophet of Islam, the Vedas, the Gita and the Bible. These are the conditions which we are presently experiencing in our country. Just now, one of our honourable speakers mentioned that efforts are being made to include the Gita in the school syllabus. In fact, several lessons on the Gita have already been included in Madhya Pradesh. Efforts are being made to include them in other regions. If this is the situation, it becomes essential for our ‘ulamā’ to look into these matters, to learn that language.

Recently the Adab-e-Islāmī (Islamic literature) programme was held in Akkal Kawwā. Maulānā Rābi’ Sāhib was present. There too it was discussed that a department of Sanskrit be established in the madāris so that the Sanskrit and Hindi languages are taught. Only then will we be able to understand those books thoroughly. Some of the speakers were speaking on this subject and what they were saying was way

¹دلائل النبوة: ج ٢، ص ١٨٧.

beyond us to understand because we do not know Sanskrit.

A message to the 'ulamā' of Burma

My dear friends! There is a severe need for this [to learn Sanskrit and Hindi]. Just now we spoke about the Buddhist religion. We learnt that mercy and appreciation of other humans are fundamentals of their religion. Two years ago I went to Rangoon. Severe communal riots had taken place around that time. The Muslims were being massacred and they were terrified. I said to my 'ulamā' friends there: "It is your duty to invite the Buddhist scholars and ask them what the fundamentals of their religion is. Ask them if their religion teaches them to kill Muslims, burn their daughters, place their children on hot rocks? Is this what Buddhism is all about?"

There were communal riots in Sri Lanka. We must ask them: Is this what your religion teaches? If we know what is contained in their texts, if we can quote from their books, then we can read to them and show them what their literature teaches them. We can clearly demonstrate to them that their books are belying what they are doing. That they are maligning their own religion.

When I said these things to those 'ulamā' friends, they replied: "Maulānā, we do not know anything about the Buddhist religion." The Buddhists are in the majority in Burma. There are many in Sri Lanka and Thailand. They are to be found in Japan as well. Our 'ulamā' are living among them for years but they do not know their religion. In our own country, the Hindu religion is based on mercy. It teaches mercy. It says that another human should not be harmed in any way. It says that you must wrap a cloth around your shoes so

that when you walk you do not harm the ants. Despite all this, you are killing humans?! Knives are being put across human throats!? What kind of religion is this which you have?

A seminar on the Sīrat

In order to explain these things to them, it will be necessary for us to study their religious literature, and to then speak to them in their own language. Ask them: “Tell us, are you following your religion or are you following some other religion?” There is a real need for this. May Allāh *ta’ālā* confer the best of rewards to Hadrat Maulānā Khālid Sayfullāh Sāhib *dāmat barakātuhum* for having arranged this seminar in line with what the situation demanded. It is most pleasing to note that ‘ulamā’ from every region of India and from foreign countries have attended. After all, the theme of Sīrat an-Nabī is something which attracts everyone.

An example of love for Rasūlullāh ﷺ

My dear brothers! I will conclude my talk with an example of intense love for Rasūlullāh *sallallāhu ‘alayhi wa sallam* as displayed by our elders. When the case against the Qadianis was taking place in Bahāwalpūr, Hadrat Shāh [Anwar Kashmīrī] Sāhib *rahimahullāh* was called. He received a letter which requested him to attend the case. Hadrat Shāh Sāhib *rahimahullāh* was extremely ill at the time. He was suffering from bleeding piles and could not get up from his bed. Despite this, he got ready to go. Hadrat Maulānā Shabbīr Ahmad ‘Uthmānī Sāhib *rahimahullāh* was in Deoband at the time. Many other senior ‘ulamā’ were also there. He was extremely surprised when he came to know that Hadrat Shāh Sāhib is making preparations to go. An entire

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delegation went to Hadrat Shāh Sāhib and said: “Hadrat, we are your students. Write some notes for us, and we will go and answer whatever questions need to be answered. You shouldn’t bear any hardship at this age.”

What answer did Hadrat Shāh Sāhib *rahimahullāh* give? My dear friends! It is a heart-rending statement. He said: “Maulwī Shabbīr! What you are saying is correct, but if I pass away and I am presented before Rasūlullāh *sallallāhu ‘alayhi wa sallam*, and he asks me: ‘Anwar Shāh! A claimant stood up against my prophet-hood, and you did nothing?’ What answer will I give to him? Even if it means carrying me on my bed, you will have to carry me and take me.”

Such was the level of love in our elders. No matter what condition a person may be in, he must certainly go where Rasūlullāh *sallallāhu ‘alayhi wa sallam* is being spoken about or where his life is discussed. After all, he is our everything.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

There is a good example for you in the Messenger of Allāh for him who hopes [to meet] Allāh and the Last Day, and remembers Allāh a lot.¹

We have no other commander. We have no other guide. We have to make it a point to understand every statement and every condition of his, and then to apply it in our lives.

¹ Sūrah al-Aḥzāb, 33: 21.

The chairman

My dear friends! The time is very short. I do not want to speak on any academic point. Hadrat Maulānā Abul Hasan ‘Alī Sāhib Nadwī *rahimahullāh* had said that when a person is made the head of an assembly, he becomes the most oppressed. Because the other speakers have already said most of the things which he had intended to say. He cannot repeat them. To make matters worse, I am an ordinary student who does not know many things. We do not even know this language. This is why I had requested Hadrat not to include my name for the keynote address. I am not qualified for it. However, it was out of his love that he seated me here and honoured me. May Allāh *ta‘ālā* accept our coming here. May we be blessed with true love for Rasūlullāh *sallallāhu ‘alayhi wa sallam*. May we try to read as many books as possible on the Sīrat, and make our school children to read them as well.

Our disregard for the Sīrat

Dr. Mustafā as-Sibā’ī *rahimahullāh* wrote an excellent book which really appealed to me and which I ask students to read. It is titled *as-Sīrah an-Nabawīyyah Durūs Wa ‘Ibar*. There is another good book written by Shaykh Sa‘īd Ramadān al-Būṭī titled *Fiqh as-Sīrah*. He provides comments on various incidents from the Sīrat. We ought to read whatever new books are printed on this subject, and we ought to present them to our students.

When I went to South Africa, I had a discussion with Dr. Salmān [Nadwī] Sāhib who is the son of Sayyid [Sulaymān Nadwī] Sāhib. He related to me that a university invited him to deliver lectures on the Sīrat for an entire week. He then said: “Maulānā! There are so many dār al-‘ulūms here but no one ever invited me

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to speak on the Sīrat. Universities are inviting me but I cannot recall any dār al-‘ulūm saying to me: ‘Come and address us.’ This notwithstanding the fact that his father wrote a matchless book on the Sīrat.

From this I gauged that our madāris also do not show as much attention to the Sīrat as we ought to. There is also no book on the Sīrat in our syllabus. This is extremely strange. In Madīnah Munawwarah there is a small book which the children have to memorize. It is essential that we include a book on the Sīrat which our students memorize from cover to cover.

May Allāh *ta‘ālā* accept this gathering, and may He reward all those who attended, and who are sitting so patiently. Āmīn.

هذا ما عندي، والعلم عند الله، والسلام عليكم ورحمة الله وبركاته

Islam's system of marriage

A lecture delivered by Hadrat Mufakkir-e-Millat on 17 December 2004 at the Jāmi' Masjid of Lusaka, Zambia



الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ،
وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
وَعَلَى أَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا. أَمَّا بَعْدُ!

فقد قال النبي صلى الله عليه وسلم: النكاح من سنتي، فمن لم يعمل
بسنتي فليس مني.¹

Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Marriage is my Sunnat and my way of life. This sermon is generally read on the occasion of every marriage. Whenever a marriage is performed, the person performing it reads this Hadīth. In another Hadīth Rasūlullāh *sallallāhu 'alayhi wa sallam* said: Whoever turns away from my way of life, he is not of my group.

ومن رغب عن سنتي فليس مني²

Two different mindsets

This is a short Hadīth but it is of utmost benefit to those who are living in this world. There were two

¹ رواه ابن ماجه: ١٨٤٦.

² مسند أحمد: ٤٠٩١٥، الرقم: ٢٣٥٢١. مصنف عبد الرزاق: ٢٩١١١، الرقم: ٢٠٥٦٨.

types of inclinations in this world. In the Arab world, there were some people who had no limits to the number of marriages they could enter into. They used to marry eight women at a time. There were others who believed that marriage contradicted piety. For example, the monks in Christianity. They used to remain in their monasteries and believed that honour and nobility lie in abstaining from marriage. This belief was held by both Christian men and women. Many priests and nuns abstain from marriage.

In India too there is a class of people which considers it essential to abstain from marriage.

Thus, on one hand there was so much of freedom that a person could marry as many women as he wanted. On the other side, there was total abstention from marriage. As though celibacy was a great act of worship and an honourable feat. These were the two separate mindsets.

Balance: The distinguishing feature of Islam

This religion which we received through Rasūlullāh sallallāhu 'alayhi wa sallam is one of moderation and balance. It contains guidance for every human. It is a religion wherein no person has to bear any inconvenience – not here nor there. Moderation is its distinguishing feature. Allāh *ta'ālā* says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

*In this way We have made you a well-balanced nation.*¹

There is balance and equilibrium in every order of Rasūlullāh sallallāhu 'alayhi wa sallam. If there is

¹ Sūrah al-Baqarah, 2: 143.

anything unnatural, it will not be found in our Shari'at. To enter into many marriages is unnatural. At the same time, it is unnatural to remain celibate. Allāh *ta'ālā* created hunger in man's temperament. When he feels hungry, he eats. When he feels thirsty, he drinks water. In the same way, Allāh *ta'ālā* created carnal desire in man, and the correct place for the fulfilment of that desire. Just as we cannot consume unlawful food and drink, in the same way, we cannot fulfil our carnal desires in unlawful places.

No monasticism in Islam

Rasūlullāh *sallallāhu 'alayhi wa sallam* showed us the way of marriage. He addressed the youth and told them to get married. He then explained that there is no nobility in becoming a monk, in confining one's self to a masjid or monastery and saying that you will not get married. He said:

لا رهبانية في الإسلام

There is no monasticism in Islam.

There is no room for becoming a monk in Islam. When we read about what is happening around the world, we are left astonished. Last year there was a report in a newspaper in Toronto that about 300 Christian monks were involved in sexual sins. In America and Canada they undertake formal investigations on issues of this nature.

When someone related this report which was in the newspapers, I said: Celibacy is an unnatural practice. They imposed it on themselves, and now they cannot

bear it. If they don't get married, they will fulfil their carnal desires in the wrong places and wrong avenues. If a priest or monk commits such an act, it will certainly be a major cause of disgrace in society.

Consideration to human temperament

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* took due consideration of human nature and temperament and said: Get married. This is my way of life. You will be rewarded for it.

Thus, we see that marriage has been classified as an act of worship. If a person gets married with the intention that it is an order of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, his marriage will be an act of reward, and he will be rewarded for it.

Imām Shāfi'ī *rahimahullāh* said that if a man gets married, sits with his wife, places a morsel of food in her mouth, then this will be more rewarding than an optional *ṣalāh*. This is one of the virtues of marriage. In this way, human society can live with love, and progress in the right direction.

Islam's teachings with regard to marriage

Rasūlullāh *ṣallallāhu 'alayhi wa sallam* taught many injunctions of marriage to the ummat. For example: There must be no extravagance and wastage in a marriage. It must be a simple marriage. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said: "The most blessed marriage is the one in which the least expenses are borne." At present, the ummat has gone very far from this teaching of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. When we hear of the conditions which are prevailing, we gauge the extent of distress we are in.

Those of our Muslim brothers to whom Allāh *ta'ālā* has given wealth have no consciousness whatsoever

that they belong to the ummat of Rasūlullāh sallallāhu 'alayhi wa sallam and that the wealth which Allāh *ta'ālā* blessed them with is a great bounty which they must spend in the correct avenues.

Extravagance and wastage

I was in England recently. A person got married. The boy's family came from London to Leicester. Seven hundred thousand pounds were spent. The guests were accommodated in five-star hotels. When someone related to me that seven hundred thousand pounds were spent, I thought to myself: Does this ummat not even perceive that the ummat at large is in a very pitiable condition? We cannot waste money like this. We must have simple weddings, and spend the wealth which Allāh *ta'ālā* blessed us with for important and good works. There are so many children of the ummat who do not have the money for education. They cannot afford school fees. There are so many sick people who do not have the money for medical treatment. The medication for the AIDS epidemic which has spread across African countries is very expensive. People do not have money for it. What need, then, is there in spending so much of money on weddings?

Last week I was sitting in Dār al-'Ulūm Zakarīyyā, South Africa, with my maternal uncle. He showed me a wedding invitation. It was actually a red box in which there were several cards. He informed me that one box costs about three to four hundred rands. These are some of the futile practices which are found in our community. Whereas Allāh *ta'ālā* says:

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

He does not like those who spend extravagantly.¹

To make a display of our wealth, to show that we are very wealthy, to show that we booked our guests in hotels for our son's marriage, that we have so many vehicles, etc. – these are all fruitless actions which are included under the prohibition of extravagance.

My dear friends! This is known as deception of wealth which has developed within us. Whereas our people of the past were matchless as regards their simplicity. When Hadrat 'Abd ar-Rahmān ibn 'Auf radiyallāhu 'anhu got married, he did not even invite Rasūlullāh sallallāhu 'alayhi wa sallam. When he attended an assembly of Rasūlullāh sallallāhu 'alayhi wa sallam, traces of a special type of yellow perfume which is normally applied on the occasion of marriage were visible on his clothing. So Rasūlullāh sallallāhu 'alayhi wa sallam asked him: “What is this?” He replied: “O Rasūlullāh! I just got married.” Rasūlullāh sallallāhu 'alayhi wa sallam said:

أَوَلَمْ وَلَوْ بِشَاةٍ

Have a walimah even if it is with one goat.

This is because it is a joyous occasion. Rasūlullāh sallallāhu 'alayhi wa sallam did not complain to him by saying: I was here in Madīnah and you did not invite me!?

Today if one of our relatives gets married and does not invite us, we will sever ties from him, we will not

¹ Sūrah al-An'ām, 6: 141.

speak to him for years on end, we will castigate him. An Arab poet said:

أإذا تكون كريهة أدعى لها - وإذا يحاس الحيس يدعى جندب¹

When it is the day of battle, I am called. But when it is the day when sweetmeat is made, then Jundub is invited [and I am not]!?

We say: “You did not invite us for the wedding! You forgot us!” We become offended over trivial matters. This is totally against the Islamic temperament.

Keep weddings simple

The Islamic temperament is that a wedding must be simple without the need to incur any debts. And it is better to have a walimah after the wedding. This is a Sunnat of Rasūlullāh sallallāhu ‘alayhi wa sallam. Slaughter a goat or two and invite friends and relatives. It is Sunnah to do this much. But this new practice of wasting R300 (rands) on a single wedding card, this is totally wrong. The ummat is running on the wrong track.

I observed this in England and in South Africa. I do not know about the situation here in Zambia. If it is happening here as well, then it is wrong. We will have to change our ways. There are many important works of the ummat which are lying incomplete. If the monies which are wasted on these weddings are collected, the lives of many children of the ummat will be sorted out. There are many daughters of the ummat who do not even have enough clothes to get married.

¹ديوان ابن الرومي: ٦١١.

I have the occasion to travel across India – from one corner to the other. We see three-four daughters in a single house who are unmarried because their parents cannot afford to sew even a few sets of clothing for them.

Collective marriage

Marḥūm Hājī Bhāi Padia Sāhib *rahimahullāh* – may Allāh *ta'ālā* fill his grave with light – was an amīr of the Tablighī Jamā'at. He used to come to India quite often. Towards the latter part of his life he initiated a programme of getting poor boys and girls married. He made an announcement in Rānder and other places that poor boys and girls who want to get married will be given clothing, a bed, a cupboard and other household necessities at his expense.

Hāshim Bhāi Bhām from London has been coming to Bārdolī for the past three years. Each year he spends about 800 000 rupees and has about 250 marriages performed. This is referred to as a collective marriage. Non-Muslims also join in this programme. I too was present in a collective marriage last year. Hindu leaders were also present. One Hindu leader stood up and delivered a lecture in Gujarati. He said:

The Muslim community has come to realize this after many years, while our Hindu community has been conducting collective marriages since many years.

The misfortune of a wedding which is against the Sunnat

In my lecture I said to the people that it is our shortcoming that we do not study the teachings of our Prophet *sallallāhu 'alayhi wa sallam*. Rasūlullāh *sallallāhu 'alayhi wa sallam* had explained to us from

the very beginning that we should have simple weddings in the masjid. In this lies blessings. Where is the sense in showing off your wealth just because Allāh *ta'ālā* gave it to you!? What is the need to make a display of your riches? No matter how much you spend [on weddings] people will still find some fault or the other. No matter how much you spend, you will still find some people making snide remarks about the food. My dear brothers! What is the need to displease Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, and to have to bear malicious comments?

Some people drown in debts because of a wedding. If the ummat holds on firmly to the way of life taught to it by Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, it will be saved from many hardships and difficulties, and Allāh *ta'ālā* will shower His blessings on it.

The only straight path

Astronomical amounts of money were spent on a wedding and the couple were divorced within three days. I attended a wedding in Durban. The wedding was in a hall. It was arranged by a very wealthy man who was from Surat, Gujarat. I had no inclination whatsoever of going to a hall, but he insisted by saying: “Maulānā! Many people will be attending, you too will have to come. You can then leave after a short while.” The bride was wearing a white gown like a Christian. It was so long that it was dragging on the floor. A person who was sitting next to me said: “Maulānā! This gown alone costs more than R5000. When she returns home from here, she will remove it and it will be thrown away. She will not touch it again for the rest of her life. She spent R5000 just for about an hour.” I said: “The entire marriage of a poor girl could have been covered with the R5000.” May Allāh *ta'ālā* show the correct path to the ummat.

My dear brothers! We have suffered immense losses because we are Muslims just in name. It is necessary for us to adopt the lifestyle of Rasūlullāh sallallāhu 'alayhi wa sallam. We have to reflect over whether we are treading the correct path or not. There is justice in Allāh's court. Allāh *ta'ālā* says in the Qur'an:

وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ

*Your Sustainer is not such as to wrong His servants.*¹

The hardships which we are suffering today is because of our evil actions. May Allāh *ta'ālā* bless the ummat with correct understanding. May Allāh *ta'ālā* inspire the ummat to tread the correct way of life.

The ummat has to understand that the path shown to it by Rasūlullāh sallallāhu 'alayhi wa sallam is the only correct path. And that treading a path which is opposed to his entails nothing but loss and deprivation. Shaykh Sa'dī *rahimahullāh* said:

The person who treads a path different from that of Rasūlullāh sallallāhu 'alayhi wa sallam can never reach the destination.

O Sa'dī! Don't ever think you will find the right path, unless you tread the path of Rasūlullāh sallallāhu 'alayhi wa sallam.

Allāh *ta'ālā* says:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ

*This is My straight path. Follow it, then.*²

¹ Sūrah Hā Mīm Sajdah/Fussilat, 41: 46.

² Sūrah al-An'ām, 6: 153.

The way of life as shown by Allāh *ta'ālā* in the Qur'ān and by Rasūlullāh *sallallāhu 'alayhi wa sallam* in the Ahādith – that is the straight path.

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

*Do not follow other paths which would deviate you from the path of Allāh.*¹

A few examples of charity

Do not imitate others by going to hotels and destroying your lives. The correct path is to have a simple wedding with the least expenses. As for the wealth which Allāh *ta'ālā* blessed you with, spend it on the poor, construct hospitals, establish Muslim schools, get poor youngsters married so that they will make *du'a'* for you for the rest of their lives. I related to you that 100 marriages at a time were performed in Bārodli. They were all poor people who had come from the surrounding villages and rural areas. We cannot gauge the happiness and joy which I saw on their faces. After all, they had no money whatsoever to get married. May Allāh *ta'ālā* inspire all of us to do similar acts of goodness.

My dear brothers! If Allāh *ta'ālā* enables you, then you too must practise on this and encourage your friends as well. Allāh *ta'ālā* does not like those who are extravagant and wasteful. And if we do something which Allāh *ta'ālā* does not like, we can never be successful. May Allāh *ta'ālā* inspire us to practise. Amīn.

وآخر دعوانا أن الحمد لله رب العالمين

¹ Sūrah al-An'ām, 6: 153.

Concern for the Hereafter

Transcript of a talk delivered by Hadrat Mufakkir-e-Millat in 2003 before the Jumu'ah salāh in London.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ،
وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
وَعَلَى أَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا. أَمَّا بَعْدُ!

فقد قال النبي صلى الله عليه وسلم: أكثرُوا ذكرَ هاذمِ اللذاتِ يعني
الموت.¹

Rasūlullāh *sallallāhu ‘alayhi wa sallam* spent his entire life in trying to place the focus of this ummat on the Hereafter. Rasūlullāh *sallallāhu ‘alayhi wa sallam* repeatedly explained to the *Sahābah radiyallāhu ‘anhum* about the instability and unsteadiness of this world. When man understands the reality of this world, his direction in life becomes absolutely correct. When man realizes that this world is not eternal, that whatever comes into this world comes for a certain period of time and then returns to Allāh *ta’ālā*, then he devotes himself to making preparations for it. The Qur’ān draws our attention to this time and again. Death is the most certain thing in this world. Not a month or week passes without a person attending the funeral of someone. Sometimes it is in one’s own

¹ سنن الترمذي: الرقم: ٢٣٠٧، سنن النسائي: الرقم: ١٨٢٤

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residential area and own city, sometimes it is in one's own family or someone or the other. The deceased is conveyed to the graveyard and buried there. Despite this, just look at how unmindful man is! He is most heedless of the thing which is most certain!

Our heedlessness

I read a short Hadīth of Rasūlullāh sallallāhu 'alayhi wa sallam to you. He said:

أَكْثَرُوا ذِكْرَ هَازِمِ اللِّذَاتِ يَعْنِي الْمَوْتِ.¹

Engage in the excessive remembrance of the destroyer of all pleasures, i.e. death.

Remembrance of death is the treatment for the heedlessness which engulfs man. While living in this world, man tends to forget death and he thinks that he is going to remain here forever. When someone passes away, he thinks to himself: "Other people are leaving this world, there will come a day when I too will have to leave." Then he forgets about it. In fact, people have become so heedless nowadays that they will engage in worldly discussions while they are in the graveyard. If there is a slight delay in the burial, they will while away their time in talking and joking. This is very shocking.

Hadrat 'Uthmān's concern for the Hereafter

Hadrat 'Uthmān radiyallāhu 'anhu is from the 'Asharah Mubash-sharah – the ten Sahābah radiyallāhu 'anhum who were given glad tidings of Paradise in this very world. Rasūlullāh sallallāhu 'alayhi wa sallam used to accord utmost respect to

¹ سنن الترمذي: الرقم: ٢٣٠٧. سنن النسائي: الرقم: ١٨٢٤.

him. If his lower garment was slightly higher than usual and Hadrat ‘Uthmān *radiyallāhu ‘anhu* had to enter, Rasūlullāh *sallallāhu ‘alayhi wa sallam* would immediately lower his garment and say: “Hadrat ‘Uthmān is a man of intense modesty.”¹

Although Hadrat ‘Uthmān *radiyallāhu ‘anhu* was given the glad tidings of Paradise, when he used to go to the graveyard and return home, he would experience a fever. Such was the effect of thinking of the Hereafter on his temperament. This was the general frame of mind of the Sahābah *radiyallāhu ‘anhum*. We go to the graveyard, we carry the deceased with our own hands, we attend so many funerals – yet all this has no effect on us. This is the heedlessness which has engulfed the ummat.

Love for this world

Everyone – men and women – are occupied in accumulating of the world. If we have 5-10 sets of clothing in our house, we want to obtain five more. About a month back, I was sitting in a shop in Bharūch in India. Some women from here in England had come in and I was listening to them. They were saying to the shopkeeper: “Give me this set of clothing, that set, and that set...” When they left, I learnt from the shopkeeper that they bought 28 sets of clothing. I thought to myself, O Allāh! What has happened to this ummat? There will be several women in our family who do not have even four sets of clothing. Yet we can buy 28 sets which are equal in price to a thousand sets. When we see these things, we think to ourselves: O Allāh! What is this heedlessness which is engulfing the ummat?

¹ صحيح البخاري: الرقم: ٣٦٠٤.

Rasūlullāh's ﷺ matchless method of teaching

Rasūlullāh sallallāhu 'alayhi wa sallam always directed the focus of the Sahābah radiyallāhu 'anhum towards the Hereafter. He explained to them the fleeting nature of this world through various examples.

On one occasion he was walking with his Sahābah radiyallāhu 'anhum in Madīnah Munawwarah. A few Sahābah radiyallāhu 'anhum were with him. A kid [young of a goat] was lying dead on the side. Its ears were cut off and a stench was emanating from it. When the gaze of Rasūlullāh sallallāhu 'alayhi wa sallam fell on the kid, he stopped and asked:

من يشتري منكم

Who from among you will buy this?

The Sahābah radiyallāhu 'anhum were astonished. Rasūlullāh sallallāhu 'alayhi wa sallam wanted to drive home a point. Rasūlullāh sallallāhu 'alayhi wa sallam was a great teacher. He possessed unique ways of teaching. There is a Dr. Sirāj ad-Dīn Sāhib in the area where I live in Toronto. He is an expert educationist. He delivers two lectures in a day in one of the universities there. Occasionally I sit and have discussions with him. He is an Egyptian and speaks Arabic very well. I asked him: “Dr. Sāhib! What are the new researches in education? What do the books on education which are printed in America, Germany and Europe have to say?” We are Maulwīs and it is our work to teach and educate. This is why I asked him this question.

He replied: “O Shaykh! Let me tell you something factual. I have read about 150 books on the subject of education. But when I read the Qur’ān and study the Hadīth, my heart testifies that these people [in the West] haven’t reached that level of teaching methodology as taught by Rasūlullāh sallallāhu ‘alayhi wa sallam.” This was the statement of Dr. Sirāj ad-Dīn Sāhib who is an expert educationist and who lectures in a Canadian university.

My dear friends! It is my and your shortcoming that Allāh ta’ālā gave us so valuable treasures in the form of the Qur’ān and Hadīth but we never derive benefit from them. We merely read them like parrots without pondering and reflecting over them.

The reality of this world

Anyway, I was saying to you that Rasūlullāh sallallāhu ‘alayhi wa sallam was a skilled teacher. In order to make the Sahābah radiyallāhu ‘anhum understand a certain point, he asked them: “Who is going to buy this kid?” The Sahābah radiyallāhu ‘anhum replied: “O Rasūlullāh! Who will buy such a thing?! First of all its ears are cut off. To make matters worse it is dead. We would not have bought it even if it was alive.”

Rasūlullāh sallallāhu ‘alayhi wa sallam said: “If it is so worthless in your eyes, then listen! This world is more worthless in the sight of Allāh ta’ālā.”¹

Rasūlullāh sallallāhu ‘alayhi wa sallam wanted to explain this point to them, this is why he stood there and gave this example. Furthermore, this point may settle in the hearts of humanity until the day of

¹ سنن الترمذي: ٢٣٩١.

Resurrection that this world is not any more valuable than what this kid is in the sight of man.

My dear friends! Can there be a better way of explaining to someone the reality of this world? My dear brothers! This world behind which we are running, our speaking lies, our cheating, and so on – all these will remain behind in this world. We will have to give an account to Allāh *ta'ālā* for every single thing. Rasūlullāh *sallallāhu 'alayhi wa sallam* did not allow this opportunity to pass wherein he could turn the focus of the *Sahābah radiyallāhu 'anhum* towards the Hereafter.

The scarves of Paradise

When *Hadrat Sa'd ibn Mu'adh radiyallāhu 'anhu* passed away, the *Sahābah radiyallāhu 'anhum* were present. They were all sad. Just then an amount booty arrived. It contained some very expensive garments. The *Sahābah radiyallāhu 'anhum* began looking at those garments. They were generally poor and could not afford garments of this quality. They began touching the garments and admiring them. When Rasūlullāh *sallallāhu 'alayhi wa sallam* saw this and perceived that they are showing more importance to the garments and their hearts are becoming inclined towards this world, he turned their focus immediately and said:

والذي نفس محمد بيده لمناديل سعد بن معاذ في الجنة أحسن من هذا

I take an oath in the name of the Being in whose control is the life of Muḥammad. The scarves of Sa'd ibn Mu'adh in Paradise are much better than this.

In other words, why are you wasting your time admiring these worldly clothes? This Sa'd ibn Mu'adh who has just passed away has far better scarves than these in Paradise. The "ordinary" scarves which Hadrat Sa'd ibn Mu'adh *radiyallāhu 'anhū* will receive in Paradise to wipe his hands will be of a much higher quality than these worldly garments which you are admiring.

The intelligent person

While explaining this Hadīth, the expert Hadīth scholars write that Rasūlullāh *sallallāhu 'alayhi wa sallam* made this statement so that the Sahābah *radiyallāhu 'anhum* do not become interested in this world. In this way, Rasūlullāh *sallallāhu 'alayhi wa sallam* diverted the focus of the Sahābah *radiyallāhu 'anhum* towards the Hereafter. Rasūlullāh *sallallāhu 'alayhi wa sallam* spent his entire life stressing on the Sahābah *radiyallāhu 'anhum* that this world is not here to stay forever. The eternal life is the life of the Hereafter. Allāh *ta'ālā* says:

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ

*The Hereafter is much better and more enduring.*¹

An intelligent person is he who strives for the eternal life. For example, if I am to stay over here in England for one month, I will come with a small suitcase. If I were to bring my entire house belongings from India for this one-month stay, people will say that I am stupid. They will ask me: "You will be here for only one month, what was the need to bring so much of luggage? You brought your pots and pans, your

¹ Sūrah al-A'lā, 87: 17.

utensils, and so many other things! Who advised you to do all this?” They will call me a madman because I was to stay here for only one month, yet I came with 10-15 huge trunks. I ought to have come with just one small suitcase.

No matter what, if a person is to live in a certain place for a long time, then intelligence demands that he makes more efforts for it. May Allāh *ta’ālā* inspire us in this direction. Āmīn.

The purpose of advising and admonishing

My dear brothers! The problem with me and you is that our inclination towards this world has increased. This is why Muslims are in pain. This is why Muslims are experiencing miseries. Allāh *ta’ālā* has clearly explained everything to us, but we have shut our eyes from them. We have started to act against our Dīn. The day before yesterday Maulānā¹ requested me to deliver a talk before the jumu’ah *ṣalāh*. I excused myself by saying that I am not feeling well, so I request you to pardon me.

The fact of the matter is that our hearts have become extinguished. This is my fourteenth trip to England, and I had the occasion of speaking about Dīn in some masjid or the other in each of my trips. However, each time I come to this country, I feel that evils have increased. I do not see any decrease in them. It seems to me that these lectures too are not having any effect. People are not prepared to practise on Dīn. When we hear a talk about Allāh *ta’ālā* and Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* on a Friday, we ought to

¹ Reference is made to Hadrat Maulānā Ibrāhīm Sāhib Kanthārwī. A graduate of Dār al-‘Ulūm Falāḥ-e-Dārayn and imām of Plastgrow Masjid, London.

ponder and reflect over it. We must then practise on what was said.

My dear brothers! Even if the greatest surgeon or most senior physician in the world gives us a prescription, and we take it and keep it away in a cupboard, and we do not take the medicines which have been prescribed, we cannot be cured. My dear brothers! These lectures are not for the sake of passing time. They are delivered so that a person may examine his heart and he may look in which direction his heart is turned. He may check if he is really hankering after this world or does he have some concern for the Hereafter as well. When a person is conscious of the Hereafter, his life becomes very balanced.

Hereafter lessons in the Ahādīth

It was the noble practice of Rasūlullāh *sallallāhu ‘alayhi wa sallam* that when he wanted to say something important, he would first precede it with two things. He would say:

من كان يؤمن بالله اليوم الآخر...

The one who believes in Allāh and the Last Day...

One is belief in Allāh *ta‘ālā*, and the other is belief in the Hereafter. For example, Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

من كان يؤمن بالله اليوم الآخر فليكرم ضيفه

The one who believes in Allāh and the Last Day should be hospitable to his guest.

¹ صحيح البخاري: ٦٠١٨، ٦٠١٩، ٦٤٧٥. صحيح مسلم: ١٨٢، ١٨٣، ١٨٥.

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He must honour his guest, he must treat him well. However, Rasūlullāh sallallāhu ‘alayhi wa sallam preceded it by the words:

من كان يؤمن بالله اليوم الآخر

The person who believes in Allāh *ta’ālā* and the Last Day must be hospitable to his guest. In another Hadīth, Rasūlullāh sallallāhu ‘alayhi wa sallam said:

من كان يؤمن بالله اليوم الآخر فليقل خيرا أو ليسكت

The one who believes in Allāh ta’ālā and the Last Day must speak good things or he must remain silent.

Here too Rasūlullāh sallallāhu ‘alayhi wa sallam preceded it by the words:

من كان يؤمن بالله اليوم الآخر

These words are found at the beginning of many Ahādīth. From this we learn that Rasūlullāh sallallāhu ‘alayhi wa sallam wants to impress upon us that a believer must always remember that his Allāh is One before whom he will have present himself. Belief in Allāh *ta’ālā* means that we must believe that He is our creator, He sent down the Qur’ān for our benefit, and He sent the Messengers to teach us to live our lives in line with Dīn. If we disobey Him, lose ourselves in the attractions of this world, in good food and drink, in buildings and motor vehicles, then we will have to give an account for them.

لَسْئَلَنَّ يَوْمَئِذٍ عَنِ التَّعِيمِ

¹صحيح البخاري: ٦٤٧٥، ٦٤٧٦، ٦٠١٨، ٦٠١٩، ٦١٣٥، ٦١٣٦. صحيح مسلم: ١٨٢، ١٨٣، ١٨٥.

*Then on that day you will certainly be asked about the reality of the bounties.*¹

No one can escape this. No one will be able to move a step until he gives an account of his actions. If someone took something wrongfully from anyone, he will have to suffer the punishment for it. My dear brothers! If Allāh *ta'ālā* blesses us with concern for the Hereafter, and we have this quality as it was in the Sahābah *radiyallāhu 'anhum* due to the efforts of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, then we can be successful.

Hadrat 'Abd ar-Rahmān ibn 'Auf

Hadrat 'Abd ar-Rahmān ibn 'Auf *radiyallāhu 'anhu* is a very senior Sahābī. He was extremely wealthy. He kept fast on a certain day. When it was the time to open the fast, his attendant brought some food and placed it in front of him. When he looked at the food he burst out crying. He said: “Hadrat Muṣ'ab ibn 'Umayr *radiyallāhu 'anhu* and Hadrat Hamzah *radiyallāhu 'anhu* departed from this world in a state that they did not have a full shroud to cover their bodies. This, notwithstanding the fact that they were better than me. O Allāh! You have accumulated the bounties of the world right before me. It must not happen that I am therefore deprived of the bounties of the Hereafter.”²

Such was the condition of his heart. He had all the wealth in hands, but it was not in his heart. He was very wealthy, but whenever there was an occasion to spend in Allāh's cause, he would spend large

¹ Sūrah at-Takāthur, 102: 8.

² صحيح البخاري: ٤٠٤٥، ١٢٧٥.

amounts. Despite this, he was not prepared to see two different types of food on his table.

Our sorrowful condition

Our condition today is that even if we have a small function, we will prepare five or six different dishes. We spend enormous sums of money on weddings while our community is dying out of hunger. There are children whose hands and legs have been chopped off – we see these images in the newspapers. We read about bombings in certain regions where a school was bombed and innocent children were killed or maimed. Those who have been paralysed do not have crutches to walk. There are not just a few of them, but they number in the thousands. Yet we spend thousands and thousands of pounds on weddings. We hire a large number of expensive vehicles to convey the guests in our children's weddings. This is not life; it is death.

Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib rahimahullāh used to say: When a nation's brains experience a stroke, then it cannot think correctly. A person cannot think to himself: Allāh *ta'ālā* blessed me with this wealth, now where should I spend it? The children of my community are dying out of hunger. There are so many children who cannot go to school because they cannot afford to pay the fees. Yet we are wasting away our money. We are preparing five to six dishes for a single meal. We are hosting huge parties. May Allāh *ta'ālā* forgive us. These are acts of heedlessness.

A cry from the heart

My dear brothers! When heedlessness overwhelms a person, he cannot come onto the correct path. The treatment for the removal of heedlessness is the Hadīth which I read to you at the beginning:

أكثرُوا ذكرَ هاذمِ اللذاتِ يعني الموت^١.

Engage in the excessive remembrance of the destroyer of all pleasures, i.e. death.

In other words, if we are not going to die today, our turn is certainly to come tomorrow, and we will have to answer to Allāh *ta'ālā*. Allāh *ta'ālā* blessed us with many bounties. Think of the condition in which we were when we were in our hometowns. Just the other day I said to a person: “Māshā Allāh, you bought a very good car. I am happy for you.” He laughed and said: “Maulānā! The truth is that when I was in my village [in India], I did not have the money to buy a bicycle. Had I continued living there, I would probably not been able to buy a bicycle which costs 1 800 rupees. All praise is due to Allāh *ta'ālā* I can afford to buy a car here [in England].” We ought to be grateful to Allāh *ta'ālā* for the many bounties which He blessed us with.

However, why should we be wasteful? Why should we become heedless of the Hereafter? Why don't we become one ummat and offer ourselves for the welfare and wellbeing of the ummat? My dear brothers! The ummat is steeped in heedlessness. There is a need for us to wake up. The intelligentsia need to think about the conditions around us. Nations always progress when they think and ponder. Nations progress when they consult each other. Nations move in the right direction when they take the correct steps. There is no excellence in earning a lot of wealth; but there is excellence in spending the wealth in the correct manner. It is a good thing when Allāh *ta'ālā* blesses a

¹ سنن الترمذي: الرقم: ٢٣٠٧. سنن النسائي: الرقم: ١٨٢٤.

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person with wealth. May Allāh *ta'ālā* give you more. May Allāh *ta'ālā* engulf you with peace and comfort. I make this du'ā' for you. At the same time, we make this du'ā' that He inspires you to spend this wealth in the correct places. In those places through which you receive large palaces in Paradise and all types of ease.

These are a few points which I presented to you. May Allāh *ta'ālā* inspire me and all the Muslims.

There is no guarantee in life

My dear brothers! Cast aside the heedlessness of this world. Develop a concern for the Hereafter. If we develop even a little concern for the Hereafter, then – inshā Allāh – we will progress towards good deeds. In this way a person advances towards a correct type of life. But when he has no concern for the Hereafter, he will spend a life of heedlessness for 10, 20 or 30 years and will certainly die after that. There are so many healthy people which we know of who passed away suddenly. What happened! Just now he was speaking and conversing with us! Just recently two incidents in Mumbai occurred right before our eyes. A person was speaking to someone. He then got up and went outside. Suddenly people shouted: “He has fallen down!” When we went to take a look, we learnt that he died and fell down. We have no guarantee of life.

My dear brothers! Turn to Allāh *ta'ālā* and develop a concern for the Hereafter. May Allāh *ta'ālā* inspire us.

وآخر دعوانا أن الحمد لله رب العالمين

Ramadān: A complete programme for spiritual rectification

Transcript of a lecture delivered by Hadrat Mufakkir-e-Millat on Saturday 25 October 2003/29 Sha'bān 1424 A.H. at Clapton Masjid, England.



الْحَمْدُ لِلَّهِ فَحَمْدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ، وَنَعُوذُ
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ،
وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
وَعَلَى أَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا. أَمَّا بَعْدُ!

فَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ!

Honourable brothers! It is solely out of Allāh's grace and kindness that He brought us close to Ramadān. Inshā Allāh, this month will commence tomorrow. We observe Muslims making preparations to welcome Ramadān. Since the afternoon they have been thinking if there will be tarāwīḥ tonight or not. People are phoning each other to find out. It is pleasing to note that the ummat is getting ready for a certain type of good deed, and that they are turning towards Allāh's Dīn and His worship.

Fasting with faith and expectation

Rasūlullāh *sallallāhu 'alayhi wa sallam* provided us with most appropriate words of advice at every occasion in a very concise manner. I just quoted a

¹ صحيح البخاري: ١٩٠١، ٢٠١٤. صحيح مسلم: ١٨١٧.

statement of Rasūlullāh sallallāhu ‘alayhi wa sallam with reference to Ramadān. He said: “The person who observes the fast of Ramadān with imān and expectation of reward will have his past sins forgiven.” Rasūlullāh sallallāhu ‘alayhi wa sallam laid down two conditions: “imān and expectation of reward”. The first prerequisite is that the person must have imān. The second prerequisite is that the fast must be kept with ihtisāb. If these two are found, the person’s past sins will be forgiven. It is indeed a great thing when all a person’s past sins are forgiven.

The Qur’ān states the objective of fasting as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

O believers! Ordained for you is fasting as it was ordained for those before you, so that you may become Allāh-conscious.¹

And so that your hearts may be purified. However, in order for the purification of the heart to be realized, it is essential for there to be imān and ihtisāb.

Fasting is not to keep you hungry

If a person keeps himself hungry for a few days – as is the case with certain diets – then this staying hungry of his is not on account of imān. Rather, it is to set right his physical health. Take the case of a person who had been overeating, his health deteriorated, there develops extra fat in his body, so his doctor asks him to reduce his food intake. His doctor informs him that he is overweight. Subsequently, he goes on a diet.

¹ Sūrah al-Baqarah, 2: 183.

Some people go on a strict diet and stop eating. Then there are others who will eat salads before a meal.

There is a Dr. Ismā'īl Sāhib in America who is a khalifah of Hadrat Shaykh al-Hadīth [Maulānā Zakarīyyā] Sāhib *rahimahullāh*. I asked him: "Tell me, what are the benefits of eating these green salads?" He replied: "I did not see any benefits in them apart from the fact that when a person eats salads first, he cannot eat a lot of bread and rice. In this way, there will be less fat in his body. This is why doctors feel that it is better to do this."

Due consideration to human psychology

Allāh *ta'ālā* says: "O believers! Ordained for you is fasting as it was ordained for those before you..." In other words, do not think that you are the only ones who are keeping fast and that past nations were given free reign to eat and drink. Allāh *ta'ālā* therefore addresses our psychology first. This approach is generally resorted to when intending to impress something on a person's mind. Dale Carnegie is a famous writer. He writes that if you want one of your workers to carry out a certain task, then there are two ways of issuing the order. One is to instruct him to do it. For example, there is a heavy rock which needs to be moved, so you tell him: "Carry it, and move it to that place." The other way of instructing him is to say: "Come let's move this rock from here to there." The employer then does as though he is helping him to carry it, but he is doing it superficially. When the worker sees that his boss is helping him, he will put more effort into the task. This is a psychological treatment.

The order which Allāh *ta'ālā* issued to His servants takes full consideration of this. He says:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ

Ordained for you is fasting as it was ordained for those before you.¹

Thus, fasting is not peculiar to you but was ordained to nations before you as well.

All praise is due to Allāh *ta'ālā*, our fast is from true dawn until sunset. The fast of the nations of the past was much more difficult. Allāh *ta'ālā* then says:

لَعَلَّكُمْ تَتَّقُونَ

Fasting is ordained so that you may develop piety in you. Each person has been given a thermometer. This verse is conveyed to every Muslim and he is told that when the month of Ramādān comes to an end, you must check yourself and see how much of piety and Allāh-consciousness has come into you.

The difference between an image and the reality

A thing has a reality and it has an outward form. It is through the reality that a task is accomplished, and not through its outer form. You must have seen many palaces where there are statues of lions and elephants at the entrances. People stand next to them and have themselves photographed. This, notwithstanding the fact that those statues are very large. Why do they not fear those statues even though they are of lions and elephants? It is because they know that these are mere images and outer forms; they are not real lions and elephants. On the other hand, if there was a even a living small lion pup, a person will keep away from it. Although it is small, it is real. This is why when we

¹ Sūrah al-Baqarah, 2: 183.

see anything, we think of what its reality is, and what its outer form is. We are not experiencing blessings in our actions. My dear brothers! A sanctified month like the month of Ramadān comes and goes, and we do not even perceive that change which Allāh ta'ālā wants to take place in us.

Three types of creation

Allāh ta'ālā created three types of creation. One creation is created from light. They are known as angels. They do not disobey Allāh ta'ālā, they carry out whatever order has been issued to them.

The second creation known as jinn is created from fire. This creation has the qualities of rebelliousness, pride and arrogance within it. There is a minority among them who become righteous, but the majority are rebellious. They rebel against Allāh ta'ālā.

The third creation of Allāh ta'ālā is known as insān – man or humans.

The wisdom of fasting

Allāh ta'ālā says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We certainly created man in the best of moulds.¹

In another place Allāh ta'ālā says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

We certainly honoured the progeny of Ādam.²

¹ Sūrah at-Tīn, 95: 4.

² Sūrah Banī Isrā'īl, 17: 70.

Allāh *ta'ālā* placed both angelic and rebellious qualities in man. In the words of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* there is *sabū'īyyat* (animalistic qualities) in man. In other words, he gets angry, he is ready to jump and strike, he is prepared to kill. We hear incidents of this nature all the time. A small argument takes place and one brother is prepared to kill his own blood brother, a father kills his own son. If a son does something which is embarrassing to the father, it does not mean he has to kill him. Despite this, a father will kill his son. People are killing their daughters and their sisters. This is that animalistic quality which is in man.

Man has animalistic qualities, and he has a carnal desire for food. Today one type of food is cooked, and tomorrow another type of food will have to be cooked. If he is given the same food for two three days, he becomes angry. If he is given dhol and rice for two days in a row, he will ask: "For how long are you going to feed me dhol and rice? Cook some meat." If meat is cooked for him, he will ask: "Why do you cook the meat in the same way every time? In that other person's house, they cook meat in a different way." These are his desires for food.

The same can be said about his carnal desire for women. This is that animalistic quality in man. He also has angelic qualities. Allāh *ta'ālā* created man with these two qualities, and He ordained such actions to him whereby the animalistic quality is subdued and the angelic quality comes up. It can then climb up to such an extent that man can surpass the angels. My dear friends! Fasting is prescribed because Allāh *ta'ālā* wants to elevate us to great heights. This can be realized when our carnal desires are subdued.

The reality of fasting

What is fasting? The literal meaning is to stop. The Arabic definition is:

الصوم لغة الإمساك

Fasting means to desist or to hold back. The Qur'ān and Hadīth use the word ṣaum. The literal meaning of ṣaum is to desist or hold back. The Sharī'at meaning is to desist from food, drink and conjugal relations from dawn to dusk. This is the Sharī'at definition as stated in the books of jurisprudence.¹

However, the reality of fasting as explained by the 'ulamā' is something else. We merely abstain from food and drink. We have sehrī, we then abstain from food, drink and going near our wives. We certainly do these things, but the reality of fasting is when man stops his mind from thinking of bad and evil things. He must not even think that he can cause such and such harm to such and such person. Man has to withhold his tongue as well. He must not utter anything which would displease Allāh *ta'ālā*. Desisting is not confined to the stomach. Desisting also entails safeguarding his eyes to such an extent that he does not look at any strange woman. He has to protect his eyes from unlawful gazes and his heart from unlawful thoughts. He has to withhold his tongue from uttering wrong things. This is what fasting is all about. This is why we should engage in excessive istighfār (seeking forgiveness from Allāh *ta'ālā*), glorification of Allāh *ta'ālā*, and recitation of the Qur'ān in the month of Ramadān. Allāh *ta'ālā* revealed the Qur'ān in this

¹ شامي: ٣/٣٢٧، ٣٢٨، دار عالم الكتب.

month. There is therefore a strong link between the Qur'ān and the month of Ramadān.

Recitation of the Qur'ān

The recitation of the Qur'ān should not be so superficial that you continue reading and then you go around telling people that you completed 15 pāras, the other person tells you he completed 20 pāras, and another says that he completed 10 pāras. Recitation of the Qur'ān should not be to display to others. When you are reading the Qur'ān have this in your mind that it is the speech of Allāh *ta'ālā*. It is not the speech of any ordinary person. It is:

تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

*A revelation from the All-wise, the Praiseworthy.*¹

It is the speech of the all-knowing and all-wise Allāh *ta'ālā*. It is the speech of the One who has all praiseworthy qualities; in whom there is no defect and imperfection. It has been sent down by Him. Hadrat Jibra'īl '*alayhis salām* brought it down and impressed it onto the heart of Rasūlullāh sallallāhu '*alayhi wa sallam*. When a person sits down to read the Qur'ān, he must sit with full respect.

I do not know about the situation here but in our village I have seen the people in the month of Ramadān. They will perform wudū', come into the masjid, commence the recitation of the Qur'ān, and then stretch out their legs in the masjid and continue reading in that manner. You are reading the speech of Allāh *ta'ālā*. You should at least think that this is the speech of the King of kings. You must be conscious of

¹ Sūrah Fussilat, 41: 42.

the fact that you are reading the Book of Allāh. While you are reading, you must think to yourself that whatever rule is mentioned in each of these verses is not for others; it is for me. Allāh *ta'ālā* is addressing me directly. He is asking me to do such and such thing.

Man must have this much reverence in his mind that this is the speech of Allāh *ta'ālā*, I am the addressee for whatever orders it contains, Allāh *ta'ālā* is asking me to do this and not that. Allāh *ta'ālā* addresses each and every person in the Qur'ān. Man must ponder over what Allāh *ta'ālā* is saying to him. He must be in a state of purity, he must have wuḍū', he must face the qiblah – if he bears all these points in mind then the effects of the Qur'ān will certainly come onto him. In our ṣalāh too we don't see that level of concentration as there ought to be.

Our heedlessness in Ramadān

People are most desirous to listen to the Qur'ān in tarāwīḥ. They are phoning each other to inquire if tarāwīḥ will commence tonight. Once the tarāwīḥ commences, they will attend punctually on the first three or four nights. After that you will see the numbers dropping in the masājid. Then you will get those who want the tarāwīḥ to be completed within one hour. In India you will hear people asking each other about what time the tarāwīḥ finishes in the different masājid. Once they learn that it finishes within half an hour in a certain masjid, they will say to themselves that they will go there tonight. People in the villages now have scooters. So they will ride on their scooters and go to masājid which are further away. I asked one of them: "There is a masjid so close to your house, why do go to the other masjid?" He replied: "Maulānā, the tarāwīḥ here finishes later."

I see! This is the Qur’ān – the speech of Allāh *ta’ālā* – plus it is the month of Ramādān, yet you are prepared to go to such a distant masjid just because the tarāwīh is 20 minutes shorter!?! Then when you finish the tarāwīh you will go to the fast-food places and waste your time there. Nowadays we see youngsters going to play football after tarāwīh. You are wasting your time with football while Allāh *ta’ālā* gave you the month of Ramādān to develop piety. You should rather engage in His worship while hoping for reward. Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا

We are ordered to keep fast while having īmān in Allāh *ta’ālā*. And so, we have to keep it whether we feel like it or not. The other point is that we must have the belief that Allāh *ta’ālā* will certainly reward us for keeping the fast. This is the meaning of ihtisāb – that is, “I am keeping this fast and Allāh *ta’ālā* will reward me immensely for it.” A person must make this intention daily. He must not have any other intention even though – by the grace of Allāh *ta’ālā* – other worldly benefits are derived from it. His fast must not be for any other reason. Īmān and ihtisāb are essential in a fast. When fasting, it is necessary for a person to restrain his tongue. Let it not be that a person is fasting, but he is engaged in futile conversations, backbiting, speaking angrily to people. In our village we cannot dare say anything to anyone after zuhr [because they are on edge and respond angrily]. The mu’adh-dhin and imām of the masjid are made the targets of people’s anger. The same can be said of the poor wife [the husband vents his anger on her].

You have observed the fast for Allāh *ta'ālā*. You observed it because it is Allāh's order. Why, then, do you get angry at others? When a person keeps fast he ought to develop forbearance in him, he ought to be more tolerant. When he has to say anything, he must restrain himself and say it. Rasūlullāh *sallallāhu 'alayhi wa sallam* said that if a person argues with you while you are fasting, you must say to him:

إني امرء صائم

I am fasting.

Say to him: “Brother! I do not want to get into any altercation with you.” Say to him: “I am fasting at the moment and I do not want to argue and fight with you.”

Furthermore, you should make efforts not to mix with people too much. Do not get into situations which would end up in arguments. Do not get angry over trivial matters. We are not doing Allāh *ta'ālā* any favour by fasting. We are observing these fasts in order to develop a life of piety. So that our carnal and animalistic powers are weakened, and our angelic qualities are strengthened. This is why we fast.

Abstain from wastage

The 'ulamā' say that a person should not eat too much at the time of *sehrī*. In the same way, do not prepare so much of food at the time of *iftār* that it borders on *isrāf* – wastage.

My dear friends! Nowadays we have added many unnecessary things in our acts of worship. Many of

¹ صحيح البخاري: ١٩٠٤. صحيح مسلم: ٢٧٦٢.

them are totally against the temperament of the Sharī'at. For example, we normally switch on four or five lights in the masjid. But when it is Ramadhān, then we switch on many more lights. What is the need for this? Yes, you may switch on that many so that a person who has weak eyesight will be able to read the Qur'ān without difficulty. That much is enough. But to switch on 10-15 lights, this is not correct.

Last year I went to a masjid in Toronto. So many lights were switched on that you could actually feel the heat coming from them. I said to the people: "If just one extra light is switched on in your house, you make a noise and order for it to be switched off. You will even ask: 'Why is the light in such and such room on?'" You respond in this way because you know you have to pay the electricity bill. But because this is the House of Allāh *ta'ālā*, you do not bother. You feel that the trustees pay for everything, so you can switch on the lights.

Rasūlullāh *sallallāhu 'alayhi wa sallam* did not approve of wastage. I asked the people: Did you ever hear an 'ālim quoting any Ḥadīth which mentions that many lamps were lit in Masjid-e-Nabawī? If we could find a narration which states that Rasūlullāh *sallallāhu 'alayhi wa sallam* used to light 10-15 additional lamps in his masjid in the month of Ramadhān, then we could say that we are doing it because Rasūlullāh *sallallāhu 'alayhi wa sallam* used to do it. But there is no such narration. Ḥadīrat Abū Bakr *radiyallāhu 'anhu* did not do this, Ḥadīrat 'Umar *radiyallāhu 'anhu* did not do it, Ḥadīrat 'Uthmān *radiyallāhu 'anhu* did not do it, Ḥadīrat 'Alī *radiyallāhu 'anhu* did not do it; so why are we committing this wastage? Where in the Sharī'at is there permission for it?

We see the Christians lighting lamps during Christmas. Here in London also you will see them lighting various types of lights in their houses. And so, when it is the 12th of Rabi‘ al-Awwal, the Muslims will do the same. Listen! This is not permitted. Your Prophet sallallāhu ‘alayhi wa sallam prohibited you from doing this. The Qur’ān prohibits you:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

*Surely the squanderers are the brothers of the devils. And Satan is ungrateful to his Sustainer.*¹

This is what the Qur’ān is saying. This is what Allāh *ta‘ālā* is saying to us – that this is wastage and extravagance.

The example of our seniors

Our seniors took every point into consideration. We did not meet Hadrat Thānwī *rahimahullāh* but those who did meet him and those who went to Thānah Bhawan related to us that there was a niche in the wall between two toilets. A lamp used to be placed in that niche so that it would provide light to both toilets. If one lamp is sufficient to provide light to both sides, what is the need to light two lamps?

Hadrat Shaykh al-Hadīth [Maulānā Muḥammad Zakarīyyā] Sāhib *rahimahullāh* used to write replies on small pieces of paper. On one occasion I wrote to him on a full sheet of paper and a considerable amount of empty space was left at the bottom. I folded it as is the norm nowadays and posted it to him. Hadrat *rahimahullāh* wrote back: “It seems you people have a lot of paper there.” Our seniors advise us to abstain

¹ Sūrah Banī Isrā‘īl, 17: 27.

from wastage. These are some of the things which they taught us. When the tarāwīḥ commences, no one will be looking into the Qur’ān and reading. What, then, is the need to switch on 15-20 lights? All you have to do is switch on one or two so that if anyone needs to go out or join the row of ṣalāh, he will be able to see. That much of light is needed. Therefore switch on just one or two. If you leave 15 lights on for twenty rak’ats of tarāwīḥ, just think of how much it is going to cost the masjid? This is something to think about. Islam taught us the practical way of living and instructed us to spend our money in the correct places.

Two conflicting scenarios

I was in Toronto last year. I normally go to India to spend the month of Ramaḍān, but I was in Toronto for five days. The people open their fast in Jāmi’ Abū Bakr and the adhān is called out after about seven minutes. I noticed lines of trestle paper laid out with sliced bananas and apples placed on them. A few must have been eaten while the remainder were left as they were. When the ṣalāh was over, a few youngsters got up and began rolling the trestle paper. When I asked them what they were going to do with it, they replied that they are going to throw it in the refuse bin. Now what is the need to slice so many bananas and apples when you know that so many are not going to be eaten? Why are you wasting them in this way, and then you have to throw them in the refuse bin daily? I repeatedly say to them not to show ingratitude to Allāh’s bounties. Allāh *ta’ālā* becomes displeased.

I made inquiries about the Sikhs to find out what they do with their left over food. It is my habit to constantly ask about matters of this nature. I was informed that they too used to throw away the left over food. They then had a meeting and discussed the issue of

throwing away so much of food. They decided that they will repack the left over food in small containers, and their youth will then have to go and distribute them among poor labourers. They are instructed to go to different areas and feed the poor who are there.

Left over food should be given to the poor, it should be given to animals – what is the sense in throwing it in refuse bins? We have to think about these things. Our month of Ramaḍān is arriving, how much are we wasting? How many additional lights are we switching on? How much food is going to waste?

Furthermore, if a person is going to consume different varieties of foods, how are his carnal desires going to be curtailed? They will become more problematic. It is therefore essential for moderation in our food, moderation in our speech, and moderation in our sleep. We must sleep less in Ramaḍān.

Neither will Rāzī nor the author of *al-Kashshāf* be able to untie the knot

A person must read more of the Qur’ān in this month. When he is reading the Qur’ān he must think to himself that this is the speech of Allāh *ta’ālā* and that the orders which are issued in the Qur’ān are directed to him, that Allāh *ta’ālā* is addressing him. ‘Allāmah Iqbāl says:

As long as the Book does not descend into your heart, neither will Rāzī nor the author of *al-Kashshāf* be able to untie the knot.

Imām Rāzī *rahimahullāh* was a great exegete. His tafsīr of the Qur’ān is in 30 volumes. Imām Rāzī *rahimahullāh* and the author of *al-Kashshāf* (Imām Zamakhsharī *rahimahullāh*) wrote in much detail about the eloquence of the Qur’ān. They delve into

each word of the Qur'ān, and explain why Allāh *ta'ālā* used a particular word and not some other word. 'Allāmah Iqbāl says: As long as you do not read the Qur'ān as though it is being revealed into your heart as it was revealed in the heart of Rasūlullāh *sallallāhu 'alayhi wa sallam*, neither will the book of Imām Rāzī *rahimahullāh* nor *al-Kashshāf* be of any use to you. We have to recite the Qur'ān with that amount of focus and presence of mind.

While fasting, we must be fully on our guard. We cannot speak lies while fasting. We cannot commit any evil while fasting. We cannot cause any offence to our neighbours while fasting. Once we commence fasting, every act must be one which pleases Allāh *ta'ālā*.

If only Muslims could develop some sensitivity

One of the wisdoms behind ordaining fasting is that there are many people who do not know what it is to feel hungry. They are wealthy. Allāh *ta'ālā* blessed them with bounties. When they fast, they will have to feel some hunger. This will make them think: O Allāh! There are so many of Your servants who do not even have bread to eat. How they must be living their lives? They have no house to live in, and no clothes to wear. Fasting thus serves to remind a person of the many bounties which Allāh *ta'ālā* blessed him with.

My dear brothers! There are thousands of people in India, Pakistan and Bangladesh who are becoming Christians because of hunger. Two months ago I was in Malawi. There are many Muslims in Malawi and Zambia. They are becoming Christians because of poverty. I went personally into the jungles and cities. I saw the Muslims there wearing torn and tattered clothes. Now imagine if a person has no clothes to

wear and the Christians give him a few sets of clothing and make arrangements for his food, he will automatically think that these are very good people.

On the other hand, Muslims are wasting their money. They are spending 100 000 pounds at a time on weddings, but they are not looking in what condition the rest of the ummat is living its life. What fear the ummat is living in? How the mothers and sisters of the ummat are living their lives?

About ten days ago I was in Paris. I performed my salāh and came outside. I noticed a few young women standing with their hands stretched out. I was astonished to see women, and that too Muslim women in Europe begging. The person who was with me said: “Maulānā! There are thousands of women like this. They come from Algeria, Tanzania, Morocco and other countries.” There are not just a few, but thousands who have no food and no shelter. Consequently, many evils are spreading. I thought to myself that a lot of the wealth of Muslims is being wasted in extravagance. It is not crossing their minds to make efforts to go to different areas and see who is hungry, who has no clothes, who needs medication?

The pain of a poor man

I saw tears flowing from a person in India. When I asked him the reason he replied: “Maulānā! I did not even have 50 rupees to take my child to a doctor. My child was still in my lap when it passed away.” I was shaken. I thought to myself, this poor person did not even have 50 rupees with which he could take his child to a doctor, while we have 30-40 sets of clothing in our cupboards. What type of īmān is this?

The zeal to serve Allāh's creation

Ramadhān is teaching us that since you are staying hungry, you should at least look around at the poor Muslims who do not have bread for several days at end. My dear brothers! This is something to think about. Other nations are doing welfare work, while our youth are way behind them in this regard.

I saw some Christian youth in Toronto. It was in mid winter when a lot of snow had fallen. It normally snows there for about five months. I saw these youth carrying blankets and moving about. It was at night and I was going somewhere. I asked the person who was with me: "Where are they going?" He replied: "They go looking for drunk vagrants and tramps who normally loiter around the shops, and cover them with blankets." Although these vagrants are drunk, the youth have it in their minds that they are Allāh's creation, they are Allāh's servants. They may be alcoholics, but they could die in the cold. So they go and provide them with blankets.

The philosophy of the rise and fall of nations

Nations have some sort of good in them. Just recently Hadrat Maulānā Muḥammad Taqī Sāhib 'Uthmānī *dāmat barakātuhum* said something which is most beneficial. It appealed greatly to me. He said:

My father, Hadrat Muftī Muḥammad Shafi' Sāhib *rahimahullāh* whose *Ma'ārif al-Qur'ān* is found in every masjid and who is referred to as Muftī-e-A'zam Pakistan, used to say: Sometimes you see those who are on falsehood on the rise while those who are on truth falling down. We are seeing this at present – we see Muslims being suppressed everywhere. People ask: "What is the matter? We are Muslims, we believe in Allāh, we perform ṣalāh, we read the Qur'ān, yet we

are getting a hiding everywhere!? On the other hand, these who are rebels against Allāh *ta'ālā* are on the rise?" Hadrat Maulānā Muftī Muḥammad Shafi' Sāhib *rahimahullāh* said that if you look closely you will conclude that together with their falsehood, they will have certain qualities due to which Allāh *ta'ālā* is elevating them. And those who are on the truth have certain qualities in them due to which they are falling down.

This is a very wise observation. Hadrat Muftī Sāhib *rahimahullāh* said: We must look and check where the thorn lies. We must do some introspection and see where we are erring. In which evil is our society immersed due to which we are getting a hiding from the unbelievers.

Your predecessors were certainly great, but what happened to you?

The zeal to serve Allāh's creation has decreased tremendously in our society. It is this very quality which Rasūlullāh *sallallāhu 'alayhi wa sallam* had striven so hard to instil in the ummat. The passion to serve has become extremely rare.

There were times when Rasūlullāh *sallallāhu 'alayhi wa sallam* used to go out at night. On one occasion a rumour was spread that attackers from outside have arrived. The Hadīth states that Rasūlullāh *sallallāhu 'alayhi wa sallam* was the first to come out of his house. He mounted his horse which had no saddle, and he went around Madīnah. The people were still emerging and making preparations when Rasūlullāh *sallallāhu 'alayhi wa sallam* came back and said: "You

can go back to sleep. There is no danger from anywhere.”¹

Just think about it! Rasūlullāh *sallallāhu ‘alayhi wa sallam* is the chief and the imām of the Prophets *‘alayhimus salām*. He was the imām of Masjid-e-Nabawī. Divine revelation used to come to him. Yet, when the occasion demands it, he mounts his horse and goes to check for the safety of his ummat. The same can be said of Hadrat Abū Bakr *radiyallāhu ‘anhu* and Hadrat ‘Umar *radiyallāhu ‘anhu*. They would not sleep at night. They would go out to inquire about the poor. When Hadrat Abū Bakr *radiyallāhu ‘anhu* passed away, many old women and widows began crying. They were thinking: Who is going to come and do our house chores? When a few days passed after he passed away, and no one went to their houses, they realized that the person who used to come and fill water for them was in fact Hadrat Abū Bakr *radiyallāhu ‘anhu*. This notwithstanding the fact that he was the Amīr al-Mu’minīn. He was the most superior of this ummat after Rasūlullāh *sallallāhu ‘alayhi wa sallam*. This is the belief we must have – that Hadrat Abū Bakr *radiyallāhu ‘anhu* is the most superior of this ummat after Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Rasūlullāh *sallallāhu ‘alayhi wa sallam* said with reference to him:

لو كنت متخذا خليلا لا اتخذت أبا بكر خليلا

If I were to take a bosom friend, it would be Abū Bakr.

¹ صحيح البخاري: ٣٠٤٠.

² صحيح مسلم: ٦٣٢٢.

In another Hadīth Rasūlullāh sallallāhu ‘alayhi wa sallam said that he had paid back everyone for whatever they did to support him, but he is still indebted to Hadrat Abū Bakr radiyallāhu ‘anhu for his help and support.¹

These are the words of Rasūlullāh sallallāhu ‘alayhi wa sallam with reference to that person who used to go to the houses of the old and frail women to fill water for them. Neither did you nor I ever fill water for anyone. We never carried a weighty item for anyone. We never helped anyone to turn the stone-mill. Yet we have very high expectations for ourselves.

What should we do?

My dear brothers! Keep fast in such a way that Allāh *ta‘ālā* softens our hearts especially in our times when the entire world is referring to us as terrorists. They are writing outside the masājid: “Muslims are terrorists”. In Canada I saw them writing on a wall in red paint: “All the Muslims of the world are terrorists.” For us to prove them wrong, we will have to focus on serving Allāh’s creation. You and I will have to demonstrate through our actions that Muslims are not terrorists. Muslims have come into this world as a mercy to mankind. Just as Rasūlullāh sallallāhu ‘alayhi wa sallam was a mercy to the worlds, his ummat is a mercy to the world. The heart of this ummat has to be extremely soft. It must be able to tremble and it must be able to serve. Furthermore, we do not have to do this for Muslims only. Yes, they are more eligible because they are Muslims. However, if there are any non-Muslims in our area who are

¹ صحيح البخاري: ٤٦٦.

suffering, we must serve them. This is what our Dīn teaches us.

The absence of originality

My dear brothers! If Muslims understand what is right, abstain from what is wrong, and keep fast as they supposed to, then Allāh *ta'ālā* gives us hopes of forgiveness:

غفر له ما تقدم من ذنبه

His past sins are forgiven.

Sometimes we get fake medicines coming onto the market. The name is the same as the original, but it merely contains some powder which is of no medical benefit. A person takes it, thinks to himself that his doctor prescribed it, but it is not helping him in any way. The doctor then sends the medicine to a laboratory for testing, and the test shows that many of the ingredients which were supposed to be there are not in it. And that the powder is merely made from chalk.

This is happening quite often nowadays. Two weeks ago I received a copy of *Na'ī Dunyā* (name of a newspaper) from Delhi. On the last page it has a list of Unani medicines which are of this nature. The entire page was full of names. I thought to myself, O Allāh! They are manufacturing these medicines and deceiving the public. Previously the medicines which were compounded by the hakīms used to be pure and unadulterated. When I asked a hakīm sāhib about it, he replied: Pure individual ingredients which we used to use previously are extremely hard to come by. Most of them are fake. How, then, can they give the required strength?

Our fasts are fake just like that. This is why that quality of taqwā (Allāh-consciousness) is not being developed. The fast has to be original. When we go to buy gold we check if it is genuine or not. We check whether it is of 24 carats, 22 carats or 18 carats. We look for the genuine in everything. So we should look for the genuine in our acts of worship as well. I have certainly observed that when a person keeps the first with some focus on Allāh *ta'ālā*, safeguards his tongue and eyes, then he develops that piety.

Preserving the fast

It is said that when Allāh *ta'ālā* gives the opportunity to a person – for example a person who is not working, he has no business, etc. – he must spend more time in the masjid in the month of Ramaḍān. The more time he spends in the masjid, his eyes will be safeguarded and his tongue will be protected.

Hadrat Shaykh al-Hadīth [Maulānā Muḥammad Zakarīyyā Sāhib] *rahimahullāh* used to say: If you cannot read, then just sleep in one corner and your fast will still become a good fast. This is because your tongue will not utter any evil, you will not fall on anyone, and your thoughts will not waver and wander. Your fast will be a good fast.

It is necessary for us to protect our fast. If we spend the fasts of Ramaḍān in this way, you will see your temperament changing after 30 days. If, after fasting for 30 days, you think to yourself: Today is the day of ʿīd, so we will go to the cinema. Then you can conclude that your fast had no effect on you. If, after fasting for 30 days, you decide to go to the cinema or to some party where there are un-Islamic activities, how can you call your fast a fast?

I don't know about the situation here [in England] but I know that in India when it is around the 24th or 25th of Ramadān, the youngsters have meetings to decide where they are going to go. They will decide to go to Barodah, Surat or even Mumbai. I say to them: You kept fast the entire month of Ramadān, and you are now going to these places to destroy everything!? Just think a bit. What expectation can we have from Allāh *ta'ālā*? How can we say to Him that we kept fast, remained hungry and performed tarāwīḥ for Him?

Cricket-crazy

Just look at how some of them perform their tarāwīḥ. On one occasion I left the masjid after four rak'ats for some need. I noticed the youngsters leaving after every little while. The moment the imām makes salām, a few of them will rush out. When the imām starts his next two rak'ats and is about to go into rukū', they will rush back inside and join the congregation. At first I did not know what was happening. I asked someone, What is this all about? They are rushing out and then rushing in to join the congregation? The person replied: "Maulānā! Don' you know that the world cup is being played at the moment? They rush out to listen to the commentary."

Allāhu Akbar! It is the month of Ramadān, they are in tarāwīḥ, but their hearts are attached to the cricket! What kind of ṣalāh is this? Do you think that Allāh *ta'ālā* is not looking at our hearts? Allāh *ta'ālā* clearly states in the Qur'ān:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

*He knows the treachery of the eyes and whatever the chests conceal.*¹

Allāh *ta'ālā* knows the thief that is lurking inside the heart. He knows exactly in what frame of mind a person is performing his ṣalāh. Some people perform tarāwīḥ ṣalāh merely to unburden themselves because if they do not perform it, people will say that it is the month of Ramaḍān and they are not performing tarāwīḥ. In the meantime, they do not come for the fajr ṣalāh, they disappear at the time of zuhr ṣalāh, and so on while these ṣalāhs are farḍ. This is our condition. We will be very punctual for the tarāwīḥ ṣalāh, but we will disappear at the time of zuhr and will not perform the fajr ṣalāh. We will overeat at the time of seḥrī and go directly to sleep. We will then claim that sleep overcame us, that is why we did not come for the fajr ṣalāh.

A Ramaḍān like this cannot be right. Perform the five daily ṣalāhs, and perform the tarāwīḥ ṣalāh by listening attentively to the recitation of the Qur'ān. The ḥāfiẓ ṣāhib must be instructed to read each word clearly. Al-ḥamdulillāh, nowadays everyone listens to the tarāwīḥ from the Ḥaram Sharīf. Shaykh Sudays, Shaykh Shuraym, etc. all read very clearly. So we must listen attentively to the recitation. Even if the tarāwīḥ is 10-15 minutes longer, so what? As long as the Qur'ān is read clearly and distinctly.

Read the Qur'ān correctly, focus on Allāh *ta'ālā*, perform the rukū' and sajdah in a proper manner, and imagine you are standing before Allāh *ta'ālā*. This is the month of forgiveness. The longer we are in prostration before Allāh *ta'ālā*, the closer we will be to

¹ Sūrah al-Mu'min/Ghāfir, 40: 19.

Him. Man is closest to Allāh *ta'ālā* when his forehead is on the ground in prostration before Allāh *ta'ālā*.¹ Unfortunately, our condition is that we want to run away from Him. May Allāh *ta'ālā* inspire us to remain in prostration for long periods of time.

My dear brothers! Try and get as much as you can from the month of Ramadān, and value it. The sins which we committed are of the past. The doors of Allāh's forgiveness are always open. This is an excellent opportunity to avail ourselves.

'Allāmah Iqbāl *rahimahullāh* says:

Come back! Come back! If you have fallen into any sin, come back to Allāh. Even if you are in idol-worship, desist and come back.

For Allāh's sake, return to Allāh *ta'ālā*. As long as we do not turn to Him, our condition will not change.

The Qur'ān's guidelines on present conditions

Just a few days ago I was reading the tafsīr of 'Allāmah Ibn Kathīr *rahimahullāh*. A verse in the fourth pārah states:

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيْرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ.

You will surely be tried in your wealth and in your lives, and you will certainly hear from the previous People of the Book and from the polytheists much

¹ صحيح مسلم: ١١١١.

*slander. If you are patient and adopt abstinence, then these are deeds of determination.*¹

Allāh *ta'ālā* is announcing to us from before hand. O Muslims! Place this verse of Mine before you. There will come a time when you will be put through a test as regards your wealth. Your enemies will take all your wealth. They will finish your capital. You will suffer losses in your lives. Many Muslims were destroyed recently when they were bombed. You will certainly hear certain things being said. By whom?

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

From the previous People of the Book.

Ibn Kathīr *rahimahullāh* says:

المراد به اليهود والنصارى

This refers to the Jews and Christians.

وَمِنَ الَّذِينَ أَشْرَكُوا

And from the polytheists.

Those who ascribe partners to Allāh *ta'ālā*. This refers to:

الهند

The Hindus.

Just look at how Allāh *ta'ālā* expounds His verses! You will certainly hear things from the Jews, Christians and Hindus. What will you hear:

¹ Sūrah Āl 'Imrān, 3: 186.

أَذَى كَثِيرًا

Many hurtful things. If you switch on the radio, you will hear things against you. If you open a magazine, it will contain certain things against you. If you open a newspaper, it will certainly have an article against the Muslims. This is what is referred to as:

أَذَى كَثِيرًا

The Qur'ān then shows us the treatment for it. Allāh *ta'ālā* says:

وَأَنْ تَصْبِرُوا وَتَتَّقُوا

Remain resilient and adopt piety and righteousness. These are acts of determination and fortitude.

The Qur'ān is describing certain conditions to us, and showing us the treatment for them. Ibn Kathīr *rahimahullāh* – may Allāh *ta'ālā* fill his grave with light – then writes a one and half line statement:

فكل من قام بحق، أو أمر بمعروف، أو نهى عن منكر، فلا بد أن يؤذى.

Anyone who stands up for the truth, enjoins good or forbids evil will inevitably be slandered.

Ibn Kathīr *rahimahullāh* is saying that anyone who proclaims the truth, stands up to speak the truth, enjoins good, and forbids evil in order to proliferate the Shari'at, then he will certainly be slandered and maligned. He will certainly be tormented. 'Allāmah Ibn Kathīr *rahimahullāh* then says:

فما له دواء إلا الصبر في الله، والاستعانة بالله، والرجوع إلى الله عز وجل¹

There is no treatment for it except patience for Allāh's sake, seeking Allāh's help, and turning to Allāh ta'ālā.

“O Allāh! You are all-powerful and all-mighty. All these Pharaohs of the world are under the misassumption that they are the most powerful on earth, that they can just trample over the nations of the world. This is what they think. However, O Allāh! It is our firm belief that you are the most powerful.”

Place your forehead before Allāh ta'ālā and say to Him: O Allāh! You are the most powerful. There were far more powerful nations in the past who were unsurpassed in the power which they wielded.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ ذَاتِ الْعِمَادِ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ.

Have you not seen how your Sustainer dealt with the 'Ād? Those who were in Iram – [the city of] mighty pillars. Whose like was not built in all the cities.²

However, just one “arrow” struck a nation of the past and see what happened:

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ

We then turned that town upside down and We rained down upon them rocks of limestone.¹

¹ تيسير العلي القدير للاختصار تفسيران ابن كثير: ٤٣١.

² Sūrah al-Fajr, 81: 6-8.

The need to enlighten the hearts

My dear friends! Our seniors say to us: You are lighting your masājīd with lights and lamps, while there is a need to enlighten your hearts with Allāh's remembrance. O Muslims! At present there is a need to enlighten our hearts with Allāh's remembrance, and that we beg of Him with all our strength. We must get up at night and cry before Him. O Allāh! You are the absolute power. All these who are displaying their power in this world are nothing in front of Your power. They will fall like dry leaves which fall daily from trees. Their governments will fall like that.

However, the prerequisite for this is that we must have the correct type of piety. We will have to turn to Allāh *ta'ālā* in this month. We will have to enlighten our hearts. There is no need for outside light. If it is dark outside but our hearts are illuminated, the help of Allāh *ta'ālā* will come.

An important lesson of the Sīrat

When Rasūlullāh *sallallāhu 'alayhi wa sallam* reached the battlefield of Badr, the unbelievers were in large numbers. The *Ṣaḥābah raḍiyallāhu 'anhum* numbered 313, with very few weapons. Even their swords were wrapped in cloth. On the other hand, the enemy had every type of weapon and conveyances. They even brought vats of wine and dancing women from Makkah. Abū Jahal, 'Utbah and Shaybah had come in all their zeal, and with all their power. Rasūlullāh *sallallāhu 'alayhi wa sallam* pitched a tent, went in, performed two rak'ats of *ṣalāh*, raised his hands to Allāh *ta'ālā*, and beseeched Him with absolute servitude and submission.

¹ Sūrah al-Hijr, 15: 74.

He said: “O Allāh! I have with me a small band of Muslims. If they are destroyed today, there will be no one here to take Your name.” Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* was displaying such servitude that when he raised his hands he continued raising them to the extent that the whites of his armpits were visible to Ḥadrat Abū Bakr *radīyallāhu ‘anhu*. He then goes to Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* and says: “O Rasūlullāh! This is enough. Allāh *ta’ālā* will certainly help you.”¹

The world then witnessed the outcome of the battle. The enemies numbered 1 000 while the Muslims were 313. Despite this, the scenario changed in a short period of time.

All this happened because of the submission and humility which was displayed by Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. On the other hand, despite suffering so many times at the hands of the enemies, we do not submit before Allāh *ta’ālā*. The problem with us is that we do not have that quality of turning to Allāh *ta’ālā*. We see the Muslims suffering everywhere but we still don’t turn to Allāh *ta’ālā* as we ought to. Our hearts do not tremble as they ought to. My dear brothers! We do not have that level of trembling in us. May Allāh *ta’ālā* fill our hearts with conviction and the ability to turn to Him constantly.

Supplications

This is why Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* taught us to make this du‘ā’: O Allāh! I ask You for that amount of conviction through which it becomes

¹ صحيح مسلم: ٤٦٨٧.

easy for me to bear calamities. This is one of the prescribed du'ā's:

وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا

O Allāh! I ask You for that amount of conviction through which it becomes easy for me to bear whatever calamities come upon me, and my īmān must not totter.

اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا

Do not make the world our main concern nor the limit of our knowledge.

In other words, O Allāh! Make the Hereafter our main objective so that we spend our day and night worrying about it. Do not allow the concern for earning wealth to be our main concern. Let not the acquisition of degrees be the limit of our knowledge. Let not the attainment of high positions be our main focus. Let not the possession of expensive vehicles be our concern.

We should not think that if we obtain high degrees we will earn more, or that we will get good jobs in the government. Rasūlullāh sallallāhu 'alayhi wa sallam said:

اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.¹

¹ سنن الترمذي: ٣٥٠٢.

² سنن الترمذي: ٣٥٠٢.

O Allāh! Do not make the world our main concern nor the limit of our knowledge Do not empower over us people who do not fear You.

We do not even ask for these things from Allāh *ta'ālā*. Allāh *ta'ālā* is all-powerful and all-mighty. He can wipe out all these things whenever He wills.

The insight of the Ahlullāh

When we were in Dhābel, Hadrat Maulānā Muhammad Yūsuf Sāhib Kāndhlawī *rahimahullāh* came to Kāwī. He used to deliver a very powerful da'wat. His imān was extremely strong. I was sitting at the front. He said: "Look! Turn to Allāh *ta'ālā* and undertake this work of inviting towards Dīn." These were his words. At the time when he was talking, Russia was a very powerful nation. At that time no one could even imagine the downfall of Russia. Despite this, Hadrat *rahimahullāh* said: "This Russia and America will fall just as these dry leaves fall."

I thought to myself, what is Maulānā saying? America and Russia are superpowers. I was a student at the time, so I did not understand fully what he meant. However, a few years later I personally saw how Russia fell like a dry leaf. I then remembered what Hadrat Maulānā *rahimahullāh* had said.

There is a saying in Persian which translates thus: "When the people of Allāh say something, they say it after seeing it." Hadrat Maulānā *rahimahullāh* had taken an oath and said: "I take an oath by Allāh, that if you turn to Allāh *ta'ālā* then these powerful forces will fall like dry leaves."

My dear brothers! This month of Ramadān should not be wasted. It is here for us to earn from it. It is the month to turn to Allāh *ta'ālā*. It is the month to purify

our hearts. May Allāh *ta'ālā* inspire you and I to spend it in the correct manner. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Memorization of the Qur'ān in Europe and America

A qirā'at and na't programme was held in Masjid Dār as-Salām (Toronto, Canada) after the maghrib ṣalāh on Friday 23rd May 2008. Hadrat Mufakkir-e-Millat delivered this speech. Hadrat Maulānā Muḥammad Yūnus Sāhib Surtī Sāhib transcribed it and had it published. It is now included in Sadā-e-Dil after a few changes.



الحمد لله وكفى، وسلام على عباده الذين اصطفى، أما بعد!

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ^١ صدق الله العظيم.

Honourable 'ulamā', respected qurrā' (plural of qārī), and my dear elders and friends! These respected qurrā' just read the Qur'ān to us in a very beautiful manner and revived our souls through it. May Allāh *ta'ālā* recompense them with the best of rewards. Āmīn.

The order to recite the Qur'ān

The objective of this is that after listening to the recitation of the Qur'ān, our children also read the Qur'ān correctly. The Qur'ān was revealed in the Arabic language, and Allāh *ta'ālā* says with reference to it:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

*Recite the Qur'ān distinctly.*²

Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

إِقْرُوا الْقُرْآنَ بِلُحُونِ الْعَرَبِ

¹ سورة القمر: ١٥.

² Sūrah al-Muzzammil, 73: 4.

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Recite the Qur'ān in the tune of the Arabs.

Another Hadīth states:

زينوا القرآن بأصواتكم.

Beautify the Qur'ān with your voices.

Allāh *ta'ālā* has placed this unique quality in the Qur'ān that if a person recites it with tajwīd and a good voice, then a person will certainly be affected by the recitation even if he does not know the translation of the Qur'ān.

The Qur'ān has an effect on the Russian president

Shaykh 'Abd al-Bāsiṭ 'Abd as-Ṣamad *rahimahullāh* was a famous Egyptian qārī. When he went to Lahore, he was interviewed and asked to relate an important incident from his life. He said that he will relate an amazing incident. During the rule of Jamāl 'Abd an-Nāṣir, the Russian president Khrushchev had come to Egypt. He was an atheist. He did not believe in Allāh *ta'ālā*. However, it was the practice of Jamāl 'Abd an-Nāṣir to invite me on occasions of this nature. I was invited. I was surprised by this invitation because these people [Soviets] do not believe in Allāh *ta'ālā*, and now I must read the Qur'ān in front of them!?

Anyway, it was the order of the president, so I sat down and commenced my recitation. After a short while I noticed tears flowing from the eyes of the Russian guests.

¹ المعجم الأوسط: ١٨٣١٧، الرقم: ٧٢٢٣. شعب الإيمان: ٢٠٨١٤، الرقم: ٢٤٠٦.

² سنن أبي داود: الرقم: ١٤٧٠، باب استحباب الترتيل في القراءة.

Imagine an atheist – who does not believe in Allāh *ta'ālā* – yet the Qur'ān has this effect on him! When he listens to the recitation of the Qur'ān, it stirs his emotions. This is a miracle of the Qur'ān.

Non-Arab children reading the Qur'ān correctly

You have just observed another miracle right here. This small child who read the Qur'ān in front of you completed memorizing the entire Qur'ān. This is a miracle of the Qur'ān. This child is a non-Arab; he is not an Arab.

Last year The Islamic Foundation held a jalsah. On that occasion, Qārī Sa'īd Sāhib from Egypt was sitting next to me. The child who received a prize now – Hudhayfah Yūsuf Amīn Dassū – was reading on that occasion. I was looking at Qārī Sa'īd Sāhib at the time, and tears were flowing from his eyes. I asked him if there was something which was troubling him. I could not understand why he was crying. He then said: “There is nothing troubling me. I am astonished at this decision of Allāh *ta'ālā*. These are non-Arab children – some of them are from India, others are from Pakistan, and yet others are from other countries. Despite this they are reading the Qur'ān so easily in an Arab style without making any errors. Now where have the Arab children gone to? [Why are they not memorizing the Qur'ān]?”

This is really a favour of Allāh *ta'ālā* on us.

My dear brothers! We have to value this bounty of Allāh *ta'ālā*. I am grateful to the members of The Islamic Foundation for having initiated these programmes. They will create an interest in our forthcoming generations towards reading the Qur'ān correctly. I have come across many children listening to the recordings of Shaykh 'Alī ibn 'Abd ar-Raḥmān

al-Hudhayfī (the imām of Masjid-e-Nabawī), Shaykh Sudays (the imām of Masjid-e-Harām), Shaykh Shātīrī and other readers; and imitating their style of reading. This creates within the children a desire to read the correctly. This is why children should certainly be brought to jalsahs of this nature.

Falāh-e-Dārayn

May Allāh *ta'ālā* rewards these qurrā' of ours who hold high positions from where they come. Qārī Muḥammad Siddīq Sāhib and Qārī Ayyūb Is-hāq Sāhib are seated here before you. They have a large number of students throughout the world who are reading the Qur'ān correctly. The majority of the senior qurrā' in England, Mauritius, Reunion, South Africa, Canada and those who are seated here in this masjid are graduates of Dār al-'Ulūm Falāh-e-Dārayn, Tadkeshwar, district Surat, Gujarat.

The phenomenal services of the madāris

May Allāh *ta'ālā* reward the madrasah administrators who spent on these madāris. May Allāh *ta'ālā* accept them and fill their graves with light. They lit a lamp there [in Tadkeshwar] and its light spread throughout the world.

From this you people can gauge to what extent the blessings of our madāris in India and Pakistan have spread.

I went to one place in America. A qārī was reading most beautifully. He too graduated from one of the madāris in Pakistan. Our children sit on straw mats and learn the Qur'ān. Allāh *ta'ālā* used them to spread the correct recitation of the Qur'ān throughout the world.

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May Allāh *ta'ālā* recompense these qurrā' with the best of rewards. Just look at the system of Allāh *ta'ālā*! Qārī Sa'd Sāhib Nu'mānī said to us that he was born in Karachi. Now imagine: A child is born in Karachi. His language is not Arabic. Allāh *ta'ālā* conveys him to Madīnah Munawwarah. He then confers him with the ability to read like the senior imāms of the Haram Sharīf. You feel you are sitting right in front of Shaykh Sudays. This is a gift from Allāh *ta'ālā*. It is a miracle of the Qur'ān.

There was a very senior Arab scholar by the name of Shaykh Muḥammad al-Majdhūb *rahimahullāh* who was also a professor at Jāmi'ah Islāmīyyah Madīnah Munawwarah. He hailed from Halab (Aleppo) in Syria. When he came to India, I invited him to our madrasah (Dār al-'Ulūm Falāḥ-e-Dārayn, Tadkeshwar). A young boy had just completed memorizing the Qur'ān around that time. I said to the Shaykh that this child has become a hāfiz. The boy was very young and small, so the Shaykh asked me: “Did he memorize the entire Qur'ān or some parts?” I replied: “He memorized the entire Qur'ān.” The Shaykh was astonished because he was a young non-Arab child. He then asked him to read from seven different places in the Qur'ān. The Shaykh himself was a very good hāfiz. The boy continued reading without pausing. And he also read in a most beautiful voice. When I looked at the Shaykh, tears were flowing from his eyes, and he was saying:

والله هذه معجزة القرآن

By Allāh! This is the miracle of the Qur'ān.

This miracle of the Qur'ān is right in front of our eyes. Allāh *ta'ālā* gave this miracle to Rasūlullāh sallallāhu 'alayhi wa sallam to continue until the day of

Resurrection. When Muslims read the Qur'ān, their souls are revived and refreshed.

My dear friends! You must value gatherings of this nature. There is going to be another programme tomorrow after zuhr at Masjid Abū Bakr. Bhāi 'Abd al-Haqq Sāhib announced that there will be another program after it on Sunday. Consider these to be excellent opportunities. Listen to the Qur'ān with full respect. After all, it is the speech of Allāh *ta'ālā*. Listen attentively so that our own reading is corrected. The Qur'ān has been revealed in a clear and distinct Arabic language. This is what is meant when Allāh *ta'ālā* says:

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ^١

We must read it in the Arab style; not in Persian, Gujarati and Urdu tunes.

Qārī Ayyūb Is-hāq Sāhib

When Qārī Ayyūb Is-hāq Sāhib was reading just now, it reminded me of the famous Egyptian Qārī Mustafā Ismā'īl *rahimahullāh*. I thought to myself that if anyone heard a recording of Shaykh Mustafā Ismā'īl *rahimahullāh* and then hears the reading of Qārī Ayyūb Is-hāq Sāhib, he will think that Shaykh Mustafā Ismā'īl is reading. Just look at how Allāh *ta'ālā* blessed Qārī Ayyūb Is-hāq Sāhib! He was born in South Africa, his mother-tongue is English, his forefathers hail from Kathor, a village which falls under the district of Surat. Despite this, Allāh *ta'ālā* has enabled him to read like an Egyptian qārī.

¹سورة الشعراء: ١٩٥.

There is no need for us to lose hope. Whether we are from India, Bengal, Sindh, or from any other place, Allāh *ta'ālā* has opened this gift to everyone. The one who strives will attain his goal. Inshā Allāh.

May Allāh *ta'ālā* accept this jalsah. I thank these qurrā once again. We have to extend special thanks to the members of The Islamic Foundation for having arranged this excellent programme for the last two years. Inshā Allāh similar programmes will be held in the future as well so that reading the Qur'ān with tajwid may become widespread.

Hadrat Qārī Anīs Sāhib Faydābādī

My dear brothers! Qārī Anīs Sāhib *rahimahullāh* came to our Dār al-'Ulūm in Tadkeshwar. He was a very simple man. When I went to invite him to take up a teaching post at our Dār al-'Ulūm, he laid down two conditions. One is that he will not read in any jalsah. The other is that he will not become an imām for salāh. He said to me that he is not a jalsah and imāmat qārī, but he will teach the science of qir'at.

These qurrā' who read before you now are the students of Qārī Anīs Sāhib *rahimahullāh*. He was in the habit of reading durūd sharīf profusely. He would get up at night and read durūd sharīf thousands of times. Allāh *ta'ālā* caused his blessings to spread so far and wide, that no matter which part of the world you go to, you will – inshā Allāh – find his students. The 8-10 qurrā' whom you see here in Toronto were his students. May Allāh *ta'ālā* fill the grave of Qārī Anīs Sāhib *rahimahullāh* with light. Just look at how his blessings spread! In various parts of the world you will observe an interest in reading the Qur'ān correctly. May Allāh *ta'ālā* maintain this interest, and may He inspire us to read the Qur'ān correctly.

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You have just heard that our honourable brother Junayd Jamshed Sāhib has lost his mother. You just heard this announcement in English. May Allāh *ta'ālā* bless her with forgiveness. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Words of welcome

Hadrat Maulānā Taqī ad-Dīn Nadwī Sāhib *dāmat barakātuhum* visited Tadkeshwar in 2010. Hadrat Mufakkir-e-Millat extended the following words of welcome.



The honourable teachers of this institute, respected ‘ulamā’ who have come from other areas, and my dear students.

O you whose arrival is an occasion of immense joy

Today is a blessed day for all of us. It seems as though it is a day of ‘id because after many years of wishing, the first Shaykh al-Hadīth of Dār al-‘Ulūm Falāḥ-e-Dārayn has come to visit us. He delivered his first lesson of Saḥīḥ *Bukhārī* in this dār al-‘ulūm.

Hadrat Maulānā Taqīyy ad-Dīn Sāhib *dāmat barakātuhum* is a distinguished Hadīth expert who devoted a major part of his life to the service of Hadīth. We could say that he made Hadīth his mattress and his duvet. You get some scholars who teach different subjects. However, Allāh *ta’ālā* inspired Hadrat Maulānā to remain attached to Hadīth from the very beginning and to study under various senior Hadīth experts. One is to teach a subject, and the other is to do research in that subject. Allāh *ta’ālā* first enabled Hadrat Maulānā to teach Hadīth for many years. Then he played a major role in writing commentaries on Hadīth, publishing them and proliferating them. May Allāh *ta’ālā* reward Hadrat Maulānā fully. As a result of his untiring and persistent efforts, Allāh *ta’ālā* enabled him to work on the books of our seniors which had, for many years been printed on litho and were confined to India, to now convey them to the Arab world.

The phenomenal services of Maulānā Taqīyy ad-Dīn Sāhib

There is probably no region of the Arab world where the written works of our seniors have not reached. *Badhl al-Majhūd*, *Aujaz al-Masālik* and *at-Ta'liq al-Mumajjad* are written masterpieces which, after having reached the Arab world, made the scholars of those regions to acknowledge the importance of our Indian 'ulamā'. They became enlightened through these masterpieces and people are deriving benefit from them. This was possible because Hadrat Maulānā toiled hard to edit those works and to publish them in a new and modern manner. Several editions of these books have been printed.

In addition to undertaking research on these books, annotating them, printing and distributing them; Hadrat Maulānā taught Hadīth in Dār al-'Ulūm Nadwatul 'Ulamā'. He then came to Falāḥ-e-Dārayn and taught Hadīth here. From here he proceeded to al-'Ayn University (in the UAE) where he taught Hadīth. In this way, Allāh *ta'ālā* illuminated his name in India and in the Arab world. He devoted his life to Hadīth. You will find very few people like him.

All praise is due to Allāh *ta'ālā* there are many people who teach. May Allāh *ta'ālā* reward them all. We do not want to devalue the worth of any person. However, there are differences in rank and on the basis of facts and information. Hadrat Maulānā has many books before him. He obtained several rare editions of *Saḥīḥ Bukhārī* and undertook a comparative study of them. He has spent many years editing *Saḥīḥ Bukhārī*. Inshā Allāh, it will soon be printed and come onto the public domain. Hadrat Maulānā worked extremely hard to

produce a most beautiful and correct edition which will – inshā Allāh – be made available to the ummat.¹

These efforts of Hadrat Maulānā are not confined to a particular region. Rather, the entire academic world is indebted to him. There are many scholars outside India who, when they see academic works of this nature, prayers gush forth from their hearts that Allāh *ta'ālā* must bless the writer and compiler with long life.

It is indeed an immense bounty for Hadrat Maulānā to be here with us. Especially so bearing in mind that Hadrat's health is not too good just as I too am not too well. Hadrat Maulānā has a heart problem. I requested him on several occasions to visit us when he is in Mumbai. When I spoke to him the last time, he accepted my humble invitation. We are extremely grateful to Hadrat Maulānā for visiting us today. We cannot thank him sufficiently. The only thing we can say is that Allāh *ta'ālā* must reward him fully for the great work which he has done.

Dear students! You are so fortunate in that you will receive a sanad (transmission of Hadīth) without having to go anywhere for it. In the past, people used to travel great distances in search of just one Hadīth. When students heard of such 'ulamā', they would travel for months to obtain a Hadīth sanad from them. That level of enthusiasm no longer exists. If a person has the zeal, he will certainly do it. Allāh *ta'ālā* has provided you with a golden opportunity. You will soon

¹ By the will of Allāh *ta'ālā*, this edition comprising of 15 volumes has been published by al-Bashā'ir al-Islāmīyyah Beirut under the supervision of Jāmi'ah Islāmīyyah Muzaffarpūr, A'zamgarh, and it has brought delight to the scholars.

listen to a lesson from Hadrat Maulānā. If you get an opportunity to remain in Hadrat Maulānā's company, you will learn how vast the treasure of Hadīth is. Add to that, Hadrat Maulānā's deep knowledge. We make du'ā' to Allāh *ta'ālā* to bless Maulānā in his life so that he can complete the many works he is presently busy with. They are works which will bring into the light the valuable books of our seniors. Hadrat Maulānā has already worked on and published *Izālah al-Khifā'* of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*, *Badhl al-Majhūd* of Hadrat Maulānā Khalīl Aḥmad Sāhib Sahāranpūrī *rahimahullāh*, *Aujaz al-Masālik* of Hadrat Maulānā Muḥammad Zakarīyyā Sāhib *rahimahullāh*, *at-Ta'līq al-Mumajjad* of Hadrat Maulānā 'Abd al-Hayy Lucknowī Sāhib *rahimahullāh* and a few others.

Remain attached to the tree and you can hope to enjoy the spring

Allāh *ta'ālā* blessed Hadrat Maulānā with many admirable qualities. In addition to being occupied in the field of teaching and lecturing, he maintained a bond with the pious servants of Allāh *ta'ālā*. They gave special attention to him. Allāh *ta'ālā* blessed Hadrat Maulānā in the sense that he received permission and khilāfat from Hadrat Maulānā Muḥammad Aḥmad Sāhib Partābgarhī *rahimahullāh*. As for the intense love which Hadrat Shaykh al-Hadīth *rahimahullāh* had for him, that is known to the 'ulamā'. He was also close to Hadrat Maulānā Qārī Siddīq Sāhib *rahimahullāh*, Hadrat Maulānā Abul Hasan Sāhib Nadwī *rahimahullāh*, Hadrat Maulānā Muḥammad Manzūr Nu'mānī Sāhib *rahimahullāh* and Hadrat Maulānā 'Abd al-Ḥalīm Sāhib Jaunpūrī *rahimahullāh*. Then there are many Arab 'ulamā' whose names we don't even know. May Allāh *ta'ālā* accept him.

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Once again, I express my thanks to Hadrat Maulānā on behalf of the Dār al-‘Ulūm, the teachers and the students. May Allāh *ta’ālā* keep his shadow over us for a long time with good health and wellness. May Allāh *ta’ālā* proliferate and perfect his blessings. Āmīn.

The need for centres which populate the heart

A two day international seminar on the theme “Hadrat Shaykh al-Hadith Maulānā Muḥammad Zakariyyā Kāndhlawī Madanī” was held at Jāmi’ah Islāmīyyah Muẓaffarpūr, Aẓamgarh on the 2nd and 3rd of Safar 1425 A.H./24th and 25th March 2004. Hadrat Mufakkir-e-Millat delivered the following speech on this occasion.



الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين، سيدنا
ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

There are two objectives for today's meeting. One is the opening of this centre which is attributed to Hadrat Maulānā Sayyid Abul Hasan 'Alī al-Hasanī an-Nadwī *rahimahullāh*. The other is to present papers and our thoughts about Hadrat Shaykh al-Hadīth Maulānā Muḥammad Zakarīyyā Sāhib *rahimahullāh*.

The exceptional role of Hadrat Mufakkir-e-Islam in the second revival of Spain

As regards Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh*, Allāh *ta'ālā* really conferred him with so many excellent qualities that it is difficult for us to count them. Just four months ago I went to Morocco for two days and from there I had to go to Spain. While I was waiting for a Shanqītī friend on the side of a street, I noticed a small bookshop which had newspapers, magazines and small books for sale. I thought to myself, while I am waiting for my friend, let me have a look at the books. My eyes fell on a book titled *al-Islām Fī al-Hisbāniyah* (Islam in Spain). It is written by Shaykh Kattānī, a distinguished scholar of Morocco.

He writes about Spain and says that Muslims were completely wiped out. No masjid was allowed to exist nor any Muslim organization. However, after many years, the condition is changing. Masājid are being constructed, Muslims organizations are being

established, and the youth are assembling and getting involved in propagating Islam. The author adds that the catalyst for all this and the greatest role played in this regard was Sayyid Abul Hasan ‘Alī al-Hasanī an-Nadwī *rahimahullāh*. Shaykh Kattānī states that when Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh* came to Spain, he assembled the youth who had come from Morocco and other countries to study in Spain. He then addressed them and encouraged them to initiate the work of striving for Islam. Consequently, Islamic organizations cropped up in Cordova, Ashbilyah, Madrid and Granada. They are all continuous charities in favour of Hadrat Maulānā Abul Hasan ‘Alī Nadwī *rahimahullāh*.

When I went to Granada, I went to visit the Qaṣr-e-Hamrā’. I was then informed that right across it is the Hayy al-Bayādīn, an Arab quarter, where a masjid has been built recently. I was overjoyed when I heard that a masjid has now been built in Spain. I went looking for the masjid and performed two rak’ats of salāh in it. My hands automatically went up in Allāh’s court and I made du‘ā’ for Hadrat Maulānā *rahimahullāh* and asked Allāh *ta’ālā* to elevate his ranks.

The khānqāh system in America

My dear friends! We do not know the high rank and position which our ‘ulamā’ of India hold. It is through their efforts that Islam spread throughout the world. An atmosphere of spirituality is pervading the world. You will hear many papers about Hadrat Shaykh al-Hadith Maulānā Muḥammad Zakarīyyā Sāhib *rahimahullāh*. I would like to draw your attention to just one point. The effect of Hadrat Maulānā’s teachings have reached America and Canada. Dr. Muḥammad Ismā’īl Sāhib Memon lives in Buffalo in America. Although he is a medical doctor, due to his

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affiliation with Hadrat Shaykh al-Hadīth Sāhib *rahimahullāh* he is doing the work of a spiritual doctor. He established a dār al-‘ulūm where the final year Daurah is taught. He also established another dār al-‘ulūm for girls.

Hadrat Shaykh al-Hadīth *rahimahullāh* had established a khānqāh programme [in Sahāranpūr] and was concerned about its revival right until the end of his life. I cannot recall the exact words, but he wrote somewhere that he is trudging from door to door in his old age. What he meant was that the reason for undertaking journeys to South Africa and England was to revive the khānqāh system which was becoming weak. He went to those countries to revive and establish centres which populate the heart.

Allāh *ta‘ālā* accepted this desire of Hadrat Shaykh *rahimahullāh*. The khānqāh system is established in this city [Buffalo] in America. About 20-25 young men from all levels of society – businessmen, officers, doctors, etc. – go weekly and monthly to spend time with Dr. Sāhib. During the month of Ramaḍān, about 50-60 people observe i’tikāf with him. Now just imagine what a great contribution this is from Hadrat Shaykh *rahimahullāh* for an environment of this nature to be established in a place like America.

The contribution of Hadrat Shaykh in Europe

Maulānā Mazhar ‘Ālam resides in Canada. He is originally from Bihar. He opened a madrasah near Ottawa. He too is a khalīfah of Hadrat Shaykh *rahimahullāh*. Just now you heard that Hadrat Maulānā Yūsuf Motālā Sāhib established a dār al-‘ulūm in England through the supplications and du‘ā’s of Hadrat Shaykh *rahimahullāh*. His students are now moving to different parts of the world for the

sake of teaching and propagating Dīn. He sent some of his students to universities from where they received Ph.D. degrees. All this is due to Maulānā's high courage and attention. Many of the major institutions which we see in India had been under the supervision of Hadrat Shaykh *rahimahullāh*.

Hadrat Muftī Ismā'īl Sāhib Kachaulwī who addressed you just now has also established a khānqāh programme at his place and people are pledging bay'at to him. He established Dār al-Iftā Wa al-Irshād from which people are benefiting. It was a major desire of Hadrat Shaykh *rahimahullāh* for our 'ulamā' to undertake the effort of working on the hearts of the people as was done by the Prophets '*alayhimus salām*. They must then establish a system of reformation and rectification in the world. Together with knowledge of Dīn, the 'ulamā' must strive on the purification of the heart and cleansing of the carnal self.

My dear friends! The conditions have deteriorated to such a level that we see 'ulamā' doing certain things which leave us astounded. The reason for this is that there is an absence of internal spiritual rectification in them. Hadrat Shaykh *rahimahullāh* was extremely concerned about this. It was because of this concern that people took him overseas despite his old age and ill-health. The blessings and contributions of Hadrat Shaykh *rahimahullāh* are not confined to India. They have reached America. The enemies of Islam left no stone unturned to try and put an end to Islam, to wipe it out, and to weaken its foundations. However, through the efforts of our seniors who sat on these straw mats, the words of Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa sallam* are echoing everywhere, and the remembrance of Allāh *ta'ālā* is being repeated

all over. Inshā Allāh, this will continue until the day of Resurrection.

May Allāh *ta'ālā* elevate the ranks of Hadrat Shaykh *rahimahullāh* and inspire us to bear the message of Hadrat Shaykh *rahimahullāh* and carry it forward. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

An important message to the ummat

The following speech was delivered by Hadrat Mufakkir-e-Millat in the annual jalsah of Dār al-'Ulūm Kanthāriyah in 1998.



الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين، سيدنا
ومولانا محمد، وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم.

الحمد لله رب العالمين. الرحمن الرحيم. مالك يوم الدين. إياك نعبد وإياك
نستعين. صدق الله العظيم.

Honourable ‘ulamā’ and my dear brothers in Islam!

The honourable Maulānā Rashīd Aḥmad Sāhib dāmat
barakātuhum addressed you in detail just now, and
covered all the necessary themes. Generally people
become more inclined towards food after midday. This
is why I will present few concise points to you without
going into any prelude.

The meaning of Islam

My dear friends! Allāh ta‘ālā created us in the ummat
of Muḥammad Rasūlullāh sallallāhu ‘alayhi wa
sallam. We need to think about the special qualities of
this ummat. There is Christianity, Judaism,
Buddhism and various other religions; but Allāh ta‘ālā
approves of only one, and that is Islam. Islam means
that a person must submit himself completely to Allāh
ta‘ālā. In Persian, the word Islam is translated as “to
lower one’s head”. This means that before embarking

on any course of action, a person must think whether it is approved by Allāh *ta'ālā* or not. No matter which course of action he wants to follow – whether business, employment, or whatever else – a person must consider Allāh's approval, and then act accordingly. This is Islam.

The object of our worship is one

Maulānā related just now that you get a person holding on to the cover of the Ka'bah and making *du'ā'*. But his heart is not focussed on Allāh *ta'ālā*. He appears to be doing a very good action, but it is not good in reality. On the other hand, you get a person doing business and is surrounded with money, but his heart is connected with Allāh *ta'ālā*. This is Islam.

My dear brothers! A very valuable treasure which Allāh *ta'ālā* gave to us is that He connected all the people of the world to one Allāh, and He ordered us to read in every rak'at of *ṣalāh*:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone do we worship, and You alone do we ask for help.

In this way, a Muslim has been taught that his life, his worship, his beseeching, and the centre of his hopes is only one Allāh; and no one else. This is the cornerstone of Islamic belief.

The focus of our worship

Ḥaḍrat Rib'ī ibn 'Āmir *rahimahullāh* delivered a speech in the court of Rustam in which he stated that this is the teaching of Rasūlullāh *ṣallallāhu 'alayhi wa ṣallam*:

ابتعثنا الله لنخرج العباد من عبادة العباد إلى عبادة الله وحده^١.

Allāh ta'ālā sent us into this world to remove man from the worship and servitude of man to the worship of one Allāh alone.

This is the responsibility of this ummat. If any power in the world wants to compel those who are living here to submit before anyone apart from Allāh ta'ālā, then we are not prepared to do it.

My dear brothers! The meaning of 'ibādah (worship) in the Arabic language is:

غاية التذلّل

Absolute and total servitude.

In his worship, a person rubs his forehead on the ground. There can be nothing beyond that. A Muslim is taught that worship is permitted to Allāh ta'ālā alone. There is no power in this world apart from Allāh ta'ālā to whom a person can lower his forehead, or to adopt any form of worship which could be referred to as:

غاية التذلّل

This is what Muslims have been taught and this is what they have to bear in mind all the time.

Our two benefactors

We live in India. Many years have passed since the arrival of Islam in this country, but conditions have been changing constantly. The historians say that

¹ تاريخ الأمم والملوك، المعروف بالتاريخ الطبري: ٤٠١٢.

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there were several periods when Islam faced critical dangers. When Akbar came into power, he coined “Dīn-e-Ilāhī”. This is because some foolish people said to him: You have ascended the throne after 965 years of Islam. It will soon turn 1 000 years old. The religions of the world normally last for 1 000 years. Now that 1 000 years are about to be completed, we will need a new religion. He therefore came up with a new religion which he named “Dīn-e-Ilāhī”.

In this way, efforts were made to separate the Muslims of this country from Islam and to place them on a new path. On the other hand, Allāh *ta’ālā* promised the preservation of Islam. He therefore caused Hadrat Mujaddid Alf Thānī *rahimahullāh* to be born in Sarhind. He established the flag of Islam in this country. He wrote letters to the princes, the ‘ulamā’, the businessmen and Muslims who were at the helm of affairs in the government. He asked them: What is happening? What does the government want to do? Eventually, through his efforts, the foundations of Islam were strengthened in this country.

We are all attached and affiliated to the madāris, and we have strong bonds with these saints. There are two personalities in this country to whom we are immensely indebted. One is Hadrat Mujaddid Alf Thānī *rahimahullāh*. The other is Hadrat Shāh Walī Allāh Muhaddith Dehlawī *rahimahullāh*. Some time after Hadrat Mujaddid Alf Thānī *rahimahullāh*, the Muslims remained in name while innovations became widespread among them. Their bond with Hadith became weak. More emphasis was being placed on fiqh. The Shī’ah rulers of Iran began influencing the government and this resulted in corruption of beliefs. Various types of beliefs spread among the Muslims.

Hadrat Shāh Walī Allāh *rahimahullāh* arrived on the scene and he made efforts to proliferate the science of Hadīth in every corner of this country. This continues to this day in the madāris. All our dār al-‘ulūms are links in that chain of Hadrat Shāh Walī Allāh *rahimahullāh*.

The objective of this Walī Allāh chain was that as Hadīth spreads in the country, innovations will decrease. When Hadīth spreads, correct beliefs will increase, and the people will develop genuine love for Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

After Hadrat Shāh Walī Allāh Sāhib *rahimahullāh*, another challenge was faced in 1857. The British made efforts to completely uproot Islam from this country, and to cast it aside. Fifty five thousand ‘ulamā’ were hanged. Despite these gloomy conditions, our seniors in Dīn did not lose hope. This is because Islam never teaches despair. Remember this my brothers! No matter what conditions prevail in the country, Muslims can never become despondent.

A Muslim never loses hope

Maulānā Abul Kalām Āzād *rahimahullāh* addressed the Muslims in Jāmi’ Shāh Jahānī in 1947 and said to them: “A Muslim and despondency can never be found together in a heart. Where are you going by leaving this country? You have adopted the sanctified name of hijrat (emigration) while you are following the path of running away and fleeing!?” Maulānā *rahimahullāh* addressed them in his unique oratory style and said: “O people! The minarets of Jāmi’ Shāh Jahānī are lowering themselves and offering salām to you, and asking: “O people! Where are you going to by leaving us behind? To whom are you handing over your masājid, graveyards, khānqāhs and madāris?” He

finally asked them: “O people! I do not have any new prescription which I could present to you. If you want to fortify your hearts, you will have to hold on firmly to the message of Allāh *ta’ālā* as conveyed to you by Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*.”

He then read this verse of the Qur’ān:

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Do not lose courage nor grieve, and you alone shall remain triumphant if you possess īmān.¹

The prerequisite is that you must be true believers.

The responsibility of ‘ulamā’

A believer is never agitated by conditions. Today too the situation in the country has changed. There are some fascist forces in the country which are trying to corrupt the beliefs of 1.4 billion Muslims. They have already started to make changes in the system of education. However, the ‘ulamā’ of our country are not unaware of this. They are raising their voices.

O Muslims! You must be on your guard. Do not allow any blemish to come onto the īmān of your children. A Muslim can sacrifice everything, but he cannot accept any weakness in his īmān. This forehead which Allāh *ta’ālā* honoured will prostrate to none except Allāh *ta’ālā*.

Ḥadrat Dhū al-Bajādayn *radiyallāhu ‘anhū* is a Ṣaḥābī who was an orphan. His uncle was his guardian. There was no one else to take care of him. When he heard about Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, his heart became inclined towards Islam. However, he

¹ Sūrah Āl ‘Imrān, 3: 139.

feared that if his uncle came to know of it, he will expel him from his house. Allāh *ta'ālā* gave him courage after some days, and he said to his uncle: "I am attracted to the message of Muḥammad *sallallāhu 'alayhi wa sallam* and I am going to become a Muslim." The uncle replied: "You want to become a Muslim!? Are you aware of the fact that I am feeding and clothing you?" He replied: "Sustenance is in Allāh's control." His uncle then expelled him from his house and even removed the clothes which he was wearing. He ran to his mother who then took a cloth and tore it in two. He used one piece to wrap around his lower body and one for his upper body. This is why he was known as Dhū al-Bajādayn. He was prepared to sacrifice everything, but not Islam.¹

The time for relaxation is over

Each student here must choose ten villages of Gujarat and say to himself: Inshā Allāh, I will go to each of those ten villages and announce: "O people! Protect your tauḥīd. Be on your guard with regard to these forces which are working against you." If you do this, then – inshā Allāh – the efforts of polytheism will not succeed in any of the villages. This is on condition we realize our responsibility, and we will have to realize it. Now we can no longer merely qualify from the madrasah, go and teach in a maktab for three hours, and then relax. Relaxation has now become ḥarām for us.

The students in the madāris will have to embed in their hearts the historical statement which was made by Hadrat Abū Bakr *radiyallāhu 'anhu*. He said:

¹أسد الغابة: ١٠٣١-١٠٤.

أينقص الدين وأنا حي؟

Can I allow any defect to come into Dīn while I am alive?

Students must stamp this statement on their chests. My dear brothers! Spread out into the world and convey this message to humanity that the worship of one Allāh alone is the true and genuine worship. He alone is worthy of worship. He alone can help.

Allāh alone is the fountainhead of knowledge

What is this devi (idol) of knowledge before which we are being asked to clasp our hands? They say that the picture of Saraswati Devi will be displayed [in the schools] because she is the devi of knowledge.

Allāh *ta'ālā* alone is the giver of knowledge.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Allāh taught Ādam the names of all things.¹

Hadrat 'Alī radiyallāhu 'anhu was with Rasūlullāh sallallāhu 'alayhi wa sallam. He said to him: O Rasūlullāh! You and I are from the same family. I also belong to the Quraysh tribe which you belong to. However, we are astounded by your language and manner of speech. How is it that you can speak to people of each tribe according to their language? We are astounded by the comprehensiveness in your speech. Rasūlullāh sallallāhu 'alayhi wa sallam replied:

علمني ربي فأحسن تعليمي، أدبني ربي فأحسن تأديبي

¹ Sūrah al-Baqarah, 2: 31.

My Sustainer taught me, and He taught me well. My Sustainer taught me manners, and He tutored me well.

There is no such a thing as a devi for knowledge. Allāh *ta'ālā* is the only fountainhead of knowledge for us. Allāh *ta'ālā* confers knowledge. Rasūlullāh *sallallāhu 'alayhi wa sallam* was ordered to make this supplication:

رَبِّ زِدْنِي عِلْمًا

*O my Sustainer! Increase me in knowledge.*²

We learn from this that Allāh *ta'ālā* is the sole conveyor of knowledge. No devi or idol can confer knowledge. Those who believe that a devi confers knowledge, they are on the wrong path. Allāh *ta'ālā* gave us a glittering and clear religion. Islam expounded all the departments of life for us. It is most unfortunate that we could not convey the clear teachings of our religion to the inhabitants of this country. It is regrettable that we could not even convey to them the meaning of the adhān.

Our duty to our countrymen

Just recently, Dār al-'Ulūm Deoband invited the 'ulamā' of the madāris of India. I too attended under the auspices of the Rābiṭah Madāris Islāmīyyah. An

¹ لم أجد الطرف الأول من هذا الحديث. والطرف الثاني أخرجه العسكري في الأمثال، ولكن قال ابن تيمية في مجموعة مسائل الكبرى: ٣٣٦١٢: ولا يعرف له إسناد ثابت. وأورده الشوكاني في الفوائد المجموعة. والفتني في تذكرة الموضوعات، وأنكره السخاوي والسيوطي. (السلسلة الضعيفة: ٧٤١١). الدرر المنثورة في الأحاديث المشتهرة للسيوطي: ص ١. التذكرة في الأحاديث المشتهرة لبدر الزركشي: ص ١٦٠. المقاصد الحسنة للسخاوي: ص ٧٣. كشف الخفا: ص ٧٠.

² Sūrah Tā Hā, 20: 114.

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‘ālim from Himachal Pradesh delivered a speech and related that they wanted to build a masjid in their village. The Muslims are very few in number. The non-Muslims objected and said that they will not allow a masjid to be constructed because you [Muslims] stand up and say Allāhu Akbar five times a day. They believe that Allāhu Akbar is a call to war, and that when Muslims are about to fight against anyone, they say Allāhu Akbar. The Maulānā was quite sharp. He assembled many non-Muslims and explained to them what Allāhu Akbar really is. He said to them that through it, we [Muslims] are reminding the whole of humanity that the greatest being of all is Allāh *ta’ālā* and that greatness in this entire land is for Allāh *ta’ālā* alone. And this is something which they too believe in.

Unfortunately, we did not explain to them these things. What is in “I testify that there is none worthy of worship except Allāh” which could harm the country in any way? Tell them to come and tell us. All we are saying is that we testify that Allāh *ta’ālā* is the only one who is worthy of worship. What harm can it cause to the country? My dear friends! It is our duty to explain to them that the thing against which they are revolting is a means of salvation for humanity. Rasūlullāh *sallallāhu ‘alayhi wa sallam* stood on Mt. *Safā* and announced to the world:

يَا أَيُّهَا النَّاسُ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلَحُوا

O people! Say Lā Ilāha Illallāh and you will be successful.

We have to convey this message to our fellow countrymen: Your success lies in this religion. The other paths which you are following are bound to break this country into bits. They are paths which

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would lead to the retrogression of this country. They will cause its destruction. If anyone has love for this country, he will have to give up those other paths.

Just recently I went into the villages and noticed that the schools have no classrooms. Poor children are wearing torn and tattered clothes, and sitting under trees without anything on the ground. This is how they are studying. I ask you to go to the villages and see for yourself. We have no schools, no roads, and our cities are mired by filth. Wherever you look you will see heaps of rubbish. If a person from Europe had to come here and see all this, he will think that these are not humans; they are worse than animals.

I have visited the cities of America and Canada. I live in Canada. So I know how much importance they give to cleanliness.

The beautiful teaching of Islam

The beauty of Islam was that it taught the lesson of cleanliness and purity. Europe has cleanliness but not purity. When travelling from London to Bolton and also during my journeys in Canada, we see people stopping at petrol stations. These Europeans get out of their cars, they will be wearing the best of clothes, yet when they go to the toilet, they stand and urinate. They then zip their pants and leave. Their clothes are certainly clean, but they are not pure.

The beauty of a Muslim is that he is clean and also pure. My dear friends! Appreciate your Islam. Rasūlullāh *sallallāhu 'alayhi wa sallam* taught us cleanliness. He said:

نظفوا أفنيتكم

Keep the courtyards of your homes clean.

Rasūlullāh *sallallāhu ‘alayhi wa sallam* also taught us purity. He said that when we relieve ourselves, we must wash our private parts. A Muslim can be the poorest and he may be wearing the most ordinary clothes, but he can never tolerate a single drop of urine falling on his clothes. A Muslim is pure; a Muslim is clean. Muslims are pure and clean. Unfortunately, we did not convey these beautiful teachings to other humans.

It is the duty of the entire Muslim community, especially the graduates of these madāris, to explain the beautiful teachings of Islam.

Da'wat: The duty of a Muslim

People belonging to other faiths go from house to house distributing small pamphlets. I was sitting in my room in Toronto. Someone knocked on the door. When I opened it I saw a middle-aged woman and two young girls with her. They had handfuls of literature with them in English, Arabic and Gujarati. Just look! It is an English-speaking country, but they have literature in all three languages. The woman said to me in English: “I have some books which, if you read, will bring peace to you.” I do not know English very well but I understood what she said. I went inside and brought an English translation Qur’ān. I then gave it to her. When she realized that it was a Qur’ān, she moved back a little. I said to her: “You must read it, it

¹الترمذي: ٢٧٩٩.

will bring you even more peace.” She replied: “Sorry, I am very busy.” She never came to my door after that.

My dear brothers! A Muslim has to be a *dā’ī* (one who invites to Dīn). If you do not become a *dā’ī*, then as per the words of Hadrat Maulānā Muḥammad Yūsuf Sāhib *rahimahullāh*, you will become a *mad’ū* (one who is invited). Brothers! Become people who invite or else you will be influenced by the invitation of others. Nowadays efforts are being made that from within the ranks of Muslims they must produce people who write articles against Islam. Just a few days back I read an article in *Gujarat Metar* – a Muslim is writing that these Maulānās cause people to fight against each other. He asks: “Where does the Qur’ān instruct you to observe *purdah*?” This person neither knows the Qur’ān and Hadīth nor did he read about the lives of the pure wives of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He merely studied in a school and is now writing like this to make the Hindus happy. Unfortunately, Muslims are bought over for paltry sums of money. We seek refuge in Allāh *ta’ālā* from a condition where we are prepared to sell our *īmān* for paltry gains.

Studying the lives of the Sahābah

My dear friends! The life of this world is for a few days. After this there will be a life to which there is no end. It is an eternal life. The Sahābah *radiyallāhu ‘anhum* sacrificed their lives happily for that afterlife. When a spear struck the Sahābah *radiyallāhu ‘anhum* and blood gushed out, they would take the blood and apply it to their faces, and say:

فزت وربّ الكعبة

I take an oath in the name of the Sustainer of the Ka'bah! I have realized my objective.

The enemies would crucify them and they would say:

ولست أبا لي حين أقتل مسلماً – على أي شق كان لله مصري

أو على أي جنب كان لله مصري

وذلك في ذات الإله وإن يشأ – يبارك على أوصال شلو ممزق

As long as I am being killed for Islam, I am not concerned. Whether I fall on my right side or left side, whether my corpse falls to the front or backwards, I am not bothered. Because it is for Allāh's sake. If Allāh *ta'ālā* wills, He can bless every bit of my body.

This is real *īmān*. This is why our elders in Dīn advise us to read the lives of the *Ṣaḥābah radiyallāhu 'anhum* daily in our homes. They are lighthouses for us. Reading their lives will revive and refresh our *īmān*.

Hadrat Maulānā Abul Hasan 'Alī Nadwī Sāhib *rahimahullāh* said: The little zeal which I developed for doing the work of Dīn was on account of my mother. Before going to bed, she used to read *Futūḥ ash-Shām* of 'Allāmah Wāqīdī *rahimahullāh*. It contains incidents related to the battles of the *Ṣaḥābah radiyallāhu 'anhum* and the various sacrifices which they made. Every man and woman in every house ought to read about the sacrifices of the *Ṣaḥābah radiyallāhu 'anhum* daily. If we want to live in this country with

¹ البخاري: ٣٠٤٥، ٣٩٨٩، ٤٠٨٩، ٧٤٠٢.

² مسند أحمد بن حنبل: ٢٩٤/٢، الرقم: ٦٩١٥.

īmān and if we want our children to remain firm on Islam, we will have to have the lives of the Sahābah radiyallāhu ‘anhum before us. Rasūlullāh sallallāhu ‘alayhi wa sallam said:

أصحابي كالنجوم

My Sahābah are like stars.

We have to obtain light from them. They are our leaders. When we study the lives of the Sahābah radiyallāhu ‘anhum it will bring a type of freshness in our lives. May Allāh *ta‘ālā* inspire us in this regard.

‘Abd ar-Rahmān Ra’fat Bāshā is a distinguished Arab scholar. He wrote a book for college children. It is titled Suwar Min Hayāt as-Sahābah. Then he wrote another book titled Suwar Min Hayāt at-Tābi’in. Whenever I happen to pick up these books and start reading about a certain Tābi’i, it causes tears to flow from my eyes. Such is the effect of this book. It ought to be made available in every language.

Four important departments of Dīn

I say to these graduates that there are four departments in which we have to work. One is the work of da’wat and tablīgh. Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh popularised this work in this country. When certain conditions are to come upon a nation, Allāh *ta‘ālā* exposes them to His special servants. This is why Hadrat Maulānā rahimahullāh initiated the preservation of Islam from

¹ قال ابن عبد البر في جامع بيان العلم وفضله: هذا إسناد لا تقوم به حجة، لأن الحارث بن غصين

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before hand. You [graduates] must join this work and support it.

The second department is for you to strengthen the makātib and madāris. Hadrat Madanī *rahimahullāh* was present in the Dīnī Ta‘līmī Council Convention in Mumbai in 1948. He addressed the audience and said that the makātib are the backbones of the Muslim nation. The slightest weakness in them will cause harm to Islam. If a person has to just pass these buildings, he must look at them with respect because it is a madrasah which has produced thousands of graduates. Do you think this is a small thing? Just think of how many huffāz, qurrā’ and ‘ulamā’ graduated from here. Two hundred and fifty books have been published. Do you think this is a small achievement? May Allāh *ta’ālā* accept all these efforts.

The third thing which they have to do is prepare literature which would make our youth aware of the services of our seniors. I went to perform salāh in a masjid in Bharūch. A few children were still sitting there after the completion of the salāh. I went and joined them. I asked them: “What grades are you in?” Someone said that he is in grade 12, another said he is in grade ten, and so on. I said to them: “Answer me one question. Do you know anything about Hadrat ‘Umar *radiyallāhu ‘anhū*?” They all replied that they do not know much about him. Just imagine, our people do not know anything about the Sahābah *radiyallāhu ‘anhum*! If you ask them how many runs a certain cricketer made, they will tell you. If you ask them how many centuries a certain cricketer scored, they will tell you.

Sa‘īd Ahmad, a famous Pakistani cricketer had come to Tadkeshwar in jamā‘at. When I went to the masjid I was astonished to see a very large number of shoes

outside. I asked someone if there was a wedding or something? The person said to me: “No. A jamā‘at from Pakistan is here, and a cricketer by the name of Sa‘īd Aḥmad is part of the jamā‘at. The youth have come to see him.”

When I spoke to Sa‘īd Aḥmad later on, he related to me: “When I went to Barodah, I met a youngster who informed me everything about my cricketing career. I was amazed when he said all that to me because I am from Pakistan, while this youngster in Barodah knows so much about me!” If we were to ask the same youngster about the achievements of Ḥaḍrat ‘Alī *raḍiyallāhu ‘anhu* and Ḥaḍrat Ḥusayn *raḍiyallāhu ‘anhu*, he will know nothing. This is the sad part. Our people do not even know who the ‘Asharah Mubashsharah are. They do not know what services the Ṣaḥābah *raḍiyallāhu ‘anhum* rendered. They do not know the special features of Islam which distinguishes it from other religions. If we want to make them aware of all these things, we will have to prepare good literature in Gujarati, English and other languages. This is also a department of Dīn.

The fourth department is the khānqāh system which needs to be strengthened. Nothing can be of any use without the remembrance of Allāh *ta‘ālā*. [A poet says]:

You can be ‘Attār, Rūmī, Rāzī or Ghazzālī;
nothing will avail you without crying out
before Allāh *ta‘ālā* at the time of true
dawn.

There is a need to cry to Allāh *ta‘ālā* in the latter part of the night. As long as we do not spend time with the Ahlullāh, nothing will be of any benefit to us. If I am teaching *Bukhārī Sharīf* while I have no bond with the Ahlullāh then this very same *Bukhārī Sharīf* will create

pride and haughtiness in me. I will move around in the world thinking to myself that I am a teacher of *Bukhārī Sharīf*. On the other hand, if I have a bond with the Ahlullāh, then as per the words of Hadrat Shāh Sāhib *rahimahullāh*, I will think to myself that I am a worker at the dār al-‘ulūm. These are the words of Hadrat Shāh Anwar Kashmīrī *rahimahullāh* who was known as Khātimah al-Muḥaddithīn (the seal of Hadīth experts). When ‘Allāmah Rashīd Ridā of Egypt saw him, he said: “I have not come across a scholar like him in my entire life.” When Hadrat Shāh Sāhib *rahimahullāh* passed away, ‘Allāmah Shabbīr Aḥmad ‘Uthmānī *rahimahullāh* said: “If someone asks me: Did you see ‘Allāmah ‘Izz ad-Dīn ibn ‘Abd as-Salām, Imām Ibn Taymīyyah, Ibn Daqīq al-‘Id? I will reply: Yes, I have seen them because I saw Anwar Shāh Kashmīrī *rahimahullāh*.” It is only a matter of time difference.

Despite all this, such a great scholar is saying that he is a mere worker in a dār al-‘ulūm irrespective of whether the authorities ask him to teach *Bukhārī Sharīf* or *Mizān*. Notwithstanding the immense knowledge which he had, purity entered his heart because he placed his hand in the hand of Hadrat Gangohī *rahimahullāh*. Brothers! I beg you to align yourself to a saint and purify your carnal self. Only then will the beauty of knowledge manifest itself. If not, this knowledge will cause us to become haughty and arrogant. This is the peculiar feature of knowledge. When it elevates a person too high, it also causes him to fall very hard.

Preserve your tauḥīd

My dear friends! The message of this meeting is for you to preserve your tauḥīd, and preserve the tauḥīd of your family and children. Be vigilant about the current conditions in the country. Our people are so

heedless of Dīn that they will attend Dīnī assemblies for a short while and then roam about in the shopping places. Hadrat Maulānā made a slight reference to it. He is a distinguished scholar so he merely referred to it by saying: “This is a jalsah. I cannot understand the walking about and moving about while it is carrying on.”

الإنسان تكفيه الإشارة

A mere indication ought to suffice a person.

We cannot hit each person and force him to come here. However, when we hear an ‘ālim saying: “Brother, a jalsah is a place where a person sits down and listens attentively”, [then we ought to understand what he means]. We ought to realize what message the ‘ulamā’ wish to convey. The students delivered beautiful lectures on the importance of Dīn and personal law. When we attend jalsahs of this nature our īmān is revived. A person leaves with a resolute heart that no matter what happens, he will – inshā Allāh – protect his īmān. May Allāh *ta’ālā* inspire us to do this. May Allāh *ta’ālā* preserve and protect these institutions. May Allāh *ta’ālā* confer sincerity to those who are working here. May Allāh *ta’ālā* help all those who are affiliated with institutions of this nature. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Translator's Note

All thanks are due solely to Allāh *ta'ālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest du'ā' to Allāh *ta'ālā* to accept this translation, and to make it a means for my salvation in this world and the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

Was salām

Mahomed Mahomedy

23 Ramadān 1440 A.H./28 May 2019

Durban, South Africa.

صدائے دل

An **Echo** From the **HEART**

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